



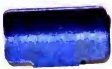
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ENCYCLOPÆDIA METROPOLITANA;

OR,

UNIVERSAL DICTIONARY OF KNOWLEDGE,

On an Original Plan:

COMPRISING THE TWOFOLD ADVANTAGE OF

A PHILOSOPHICAL AND AN ALPHABETICAL ARRANGEMENT,

WITH APPROPRIATE ENGRAVINGS.

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VOLUME XVI.

[MISCELLANEOUS AND LEXICOGRAPHICAL, Vol. 3.]

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ENCYCLOPÆDIA METROPOLITANA;

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Fourth Division



MISCELLANEOUS AND LEXICOGRAPHICAL.

BRIDGENORTH, a Borough town of Shropshire, which returns two Members to Parliament. It is intersected by the river Severn, over which there is a stone bridge of seven arches. The situation of this place is remarkably picturesque, and the air very salubrious. The upper part of the town stands on a hill, rising nearly perpendicularly from the river; several houses in Cowgate-street are hewn in the solid rock, and in other parts caves and dwellings are excavated for the abodes of families. There is a singular walk from the higher town to the bridge, cut twenty feet through the depth of the rock, the descent of which, though very steep, is rendered easier by steps. The castle stands on the south end of the lofty hill on which the upper town is situated. The time of its erection is uncertain, it is mentioned as early as the reign of Henry I. Large quantities of malt are made here. The other manufactures chiefly consist in woollen cloths, stockings, and iron tools. Population 1821, 4345; distant 139 miles north-west of London, twenty-six west by north of Birmingham, twenty south-east of Shrewsbury.

BRIDGEWATER, a Borough in the County of Somerset, on the river Parret, which falls into the Bristol Channel at Bridgewater bay. The tide sometimes rises six fathoms at high water, and frequently does injury to the shipping, by the impetuosity with which it flows in. This rapid motion is called the *bore*, and is not unusual in the rivers of the Bristol Channel. There is a stone bridge over the Parret, which unites the town with the suburb called Eastover. Bridgewater was first incorporated by King John, who built the castle; this was seized by the Barons in the time of Henry III. as an important station, and was afterwards nearly demolished in the civil wars. In the castle field or yard, the Duke of Monmouth encamped his raw troops before the battle which was fought at Sedgemoor, a spot distant three miles from this town;

and after his defeat, the prisoners were here condemned to death by Judge Jefferies. The church is a Vicarage in the gift of the Crown, and is a handsome building, with a fine tower and spire at the west end; near it is the Free-school built of stone. The streets are wide, but the houses in general stand in an irregular manner. The Borough sent members to parliament, in the 23d Edward I. Population in 1821, 6155; distant 139 miles west from London, ten north-east from Taunton, forty-four south-west from Bristol.

BRIDLE, *v.* { A *S. bridle*, *bridling*; Dutch, *bray-*
Bar'ole, *n.* { *del*, *brayden*; Fr. *brider*; It. *briglia*;
Bar'ole, *n.* { *Sp. brida*. Skinner suggests—from
Bar'ole, *n.* { the Dutch, *be-ryden*, *be-rydden*; (A.
S. *be-rydan*) *to ride*. *Bridle* then will merely be that
with which we *ride*, *ac.* to guide or manage the horse.
To *bridle* (*met.*) to hold in, to restrain, to moderate.
It is also, —to hold up the head, as a horse when he
feels the bridle.

Thou art at ease, & hold the well theris
For also sure as redde is every fre
As great a craft is to kepe well as wince
Bridle away well thy spruch and thy desire
For worldly joy holdeth not but by a wire.

Chaucer. Troilus, book iii. fol. 175.

Where some plaide, and some songe,
And some ponce and some ryle,
And some pricker her horse side,
And *bridles* them now in now out.

Geoffrey. Conf. An. book i. fol. 15.

If any man offendeth not in word, this is a perjury man. For
also he must lede aboute all the bodi with a *bridle*; for if we potten
bridles into horses mouthis fur to consente to us, and we leden
absente at the bodi of him. *Wich. James, ch. iii.*

He loketh up and down, till he hath found
The clerks hors, there as he stood ybound
Behind the miller, under a leversell
And to the hors he goth him faire and well,
And striketh of the ledder right anon.

Chaucer. The Reeve Tale, v. 4061.

BRIDLE.

BRIEF.

And if hee list to ridee oute
On pilgrimage, or other stede,
I come, though I be not bothe,
And take him in my arme aboute,
And set him in his saddle softe,
And so forth late hit by the *bridell*.
Gower. Conf. Am. book iv. fol. 70.

After this solenne feste and glorious pompe be kepte greates
counsaillies there, as well for the orderunge of the countree in
tyme to come, as for the *bridellage* and punishment of suche as
there had misgouverned them selves.

Hall. The 1 Yere of Kyng Richard III.

When youth, not bridled with a guiding stay,
Is left to random of their owne afoote,
And wilds whole ruines by force of sovereign sway,
Great is the danger of unsolaced might.
Sacheville. Perez and Porrez, act iii. sc. 1.

By the tyme that the chyldre doth come to xvii. yeres of age,
to the intent his courage be bridled with reason, it wote needfull
to rede unto hym some workes of philosophy.

Sir Thomas Elyot. The Governour, p. 39.

For suche as have had the rule aboute hym, have not donee
their dutie, but have suffered hym to ryme on the *bridell*, and to
ryde myght and daye excessively in trauersing of his body
out of measure.
Frontin. Crongyle, v. li. C. 189.

The prelates which boast themselves the only *bridlers* of schism,
God knowes have been so cold and backward both there and with
us to repress heresy and idolatry, that either through their care-
lessness or their craft all this mischief is befall.

Milton. The Reason of Church Government, book i. ch. vii.

In the turning one might perceive the *bridle-head* something
gently stir: but indeed so gently, as it did rather dandle virgins
than use violence.

Sidney. Arcadia, book ii.

Fir'd with the name, which I so oft have found
The distant climes and different tongues resound,
I *bridle* in my straggling nose with pain,
That longs to launch into a bolder strain.

Addison. A Letter from Italy.

This declaration gave great satisfaction to the whole assembly
which immediately *bridled* up, and appeared in all its beauties.

Tutor, No. 102.

She showed a little dislike at my rallery; and by her *bridling*
up, I perceived she expected to be treated hereafter not as Jerry
Dinstead but Mrs. Trunquillon.
Id. No. 104.

All the circumstances of the life of our Prince, seem to have
conspired to make him the check and *bridle* of tyranny.

Spectator, No. 516.

He *bridles* in the sinuities of the deep:

The *bridled* monsters awful distance keep;

Forget their hunger, while they view their prey;

And gaudious gaze, and round the stranger play.

Young. The Last day, book i.

BRIDPORT, a Borough town in the County of
Dorset, situated in a vale between two small streams.
Its name is derived from the river Bril, which falls
into the sea near the harbour, about a mile south of
the town. Bridport was incorporated by Henry III. It
sends two Members to Parliament. The town is
handsomely built, and its principal manufactures are
nets, cordage, and sail-cloth. The church is a Rectory
in the gift of the Earl of Ilchester. Population
1821, 3749; distant 135 miles west from London,
fifteen from Dorchester.

BRIEF, *n.*

BRIEF, *adj.*

BRIEF, *adj.*

BRIEF, *adj.*

A *brief*, *breve* or *breuiary*, is a short,
concise, compendious writing; ap-
pointing or describing something to
be done in a *brief* style, in a few
words; or containing shortly or *briefly* in an abridged
or compendious form, the substance of something
larger or more expanded. Dr. Jamieson gives instances
of the use of *brief* as a verb. It is in common speech

among English lawyers as, to *brief* the pleadings.
See *BRIEF*.

For whom thou wrote him tilde, & cold him in þi ærft,
þi kynde, faythfull & leale of Gascony noble duke,
þerfo þou set þi seale. *R. Brume, p. 259.*

And cam with his letters

Beldely to þe bishoppe, and þus *breof* had

In countreyes þi cam confessor to be. *Pury. Fleishman, p. 408.*

Beydis this it is y' very *brief* expeditious some and reuercessall
of the storie of the hole world, euen from the friste monachye
to the laste, setting before our eyes the cleare examples of the
good and euil princes and rulers.

Jog. Eryn. Daniel. Epis. dedicatory, p. 4.

He is on our syde, he holdeth with vs, hee speaketh vs, hee
excuseth vs, hee maketh our cause good: *breffy* hee sheweth
all things for vs. *James. Works, fol. 347.*

Taking his entrance at the first conception of John the
Baptist, and making relation of verry muche matter touching
the nativite, and concerning the bithenode, yea and certayne
poyntes furthermore concerning the childhood of Jesus, making
also rehearsal of many parables and miracles whiche the other
evangelistes for love of *briefnes* had let passe as any thing spoken
of. *Widd. Pref. to Luke.*

To bee *brief*, my men became weak and sick, and if we had
stayed any longer time out, I doubt whether the greatest part of
vs had sum come aboard againe.

Habshy. Voyages, &c. Lawrence Knyne.

We hadde not requyred this *subyence* (Iordan Lacedemoniens)
if this people here hadde answered *briefly* to the interrogation
made unto them. *Nicoll. Tangidius.*

But Valle leaves it cleerly out and with his *briefness* utterly
minimes the simile which, (to my understanding being so excellent)
I could not but with much repetition and labour incaluate
the sense of it. *Chapman. Homer's Iliad, book xvii. fol. 252.*

As for Tibullus's reports,

They never pass'd for law in courts;

For Cowley's *briefly*, and pleas of Waller

Still their authority was smaller.

Swift. Cadmus and Fennecus.

Because I did more particularly design from the text to speak
of the temporal benefits and advantages which redound to men
from religion, therefore I shall content myself to shew very
briefly how a religious and virtuous life doth conduce to our
future happiness. *Tillotson. Sermon iv.*

Thomson, who had been rewarded for his attendance by the
place of secretary of the *brief*, pays in the initial lines a decent
tribute to his memory. *Johnson. Life of Thomson.*

We ought to be thankful to Providence even for that *brief* *stapite*
from the miseries and devastations of war.

Porteus. Charge to the Diocese of London.

In these prayers might be *briefly* expressed some of the principal
duties of a christian life, which, by being constantly retained
would be inseparably and deeply impressed both upon their memory
and their hearts. *Porteus. Circulation of Negro Slaves.*

BRIEG, a Principality of Lower Silesia, watered
by the Oder, and contiguous to the Principality of
Oels, Bredau, Oppeln, and some others. The extent
of this tract exceeds 1000 square miles, and is peopled
by about 110,000 inhabitants, most of whom are
Lutherans, the remainder chiefly Roman Catholics.
The part of the surface which is not covered with
forests, is productive of corn and good pasturage.

Bairo is also the name of one of the Circles in the
above Principality, and contains about 900 square
miles, and 30,000 inhabitants.

Bairo is likewise the Capital of the Principality
of that name. It stands on the Oder, over which there is a
good wooden bridge. It was at one period strongly for-
tified, but the fortifications have now been demolished,

BRIEG. and the ground converted into gardens. There is an elegant Ducal castle, but few other public buildings worthy of notice. The Government of the Principality has been held here since 1756. Brieg has some manufactures, and a considerable commerce, with nearly 9000 inhabitants. About 24 miles east of Breslau.

BRIEJO is also the name of one of the largest, and most handsome towns in the Valais. It is situated on the Rhone, nearly thirty miles east of Sion, and was greatly damaged by an earthquake in 1755. The baths of the same name, which were formerly in so much repute, are about a league from the town. The French were defeated here by the Austrians in 1799.

BRIEL, or **BRIELLE**, a town of the Netherlands, situated on the north side of the island of East Voor, near the mouth of the Maese. The harbour is large and commodious, and many of the inhabitants are employed in the fisheries, or in piloting vessels up the river. The town is in general well built, and strongly fortified; but was much more populous formerly than it is at present; the number of residents not much exceeding 3000. It is distinguished in the history of Dutch independence, as being the place where the confederates laid the foundation of the Dutch Republic in 1573. The patriots having been expelled from the lower countries by the Duke of Alva, took refuge in England, where they fitted out a small fleet under the command of William de Lamai, and sailed towards the coast of Holland. But the wind being unfavourable, carried them to Briel, which surrendered without resistance, and became the asylum of Dutch liberty. Briel was also one of the towns which was given up to Queen Elizabeth in 1565, as pledges for the supplies with which she furnished the Republic; but was restored about thirty years afterwards. It was the birth place of the celebrated and heroic Admiral Van Tromp, who was killed in the engagement off the Texel, with the English fleet, under the command of Admiral Blake, on the 8th of August, 1653. The inhabitants of Briel rose upon the French garrison in 1813, and drove them from the town, which was soon afterwards taken possession of by a detachment of English marines. It is nearly thirteen miles south-west of Rotterdam, in latitude 51° 54' north, and longitude 4° 10' east.

BRIENNE, a town of France in Upper Champagne, department of the Aube, and the head of a canton. It has a considerable manufacture of stockings, and some other articles. It stands about twenty-two miles east of Troyes, and formerly contained a military school, in which Bonaparte received part of his education. The population does not exceed 3000.

BRIENE, ST. a town of France, the Capital of the department the Côtes du Nord. It stands at the bottom of a bay, on the north coast of Upper Brittany, called Aose de St. Briene, and though only about a mile from the main sea, its view is intercepted by the mountains amidst which the town is situated. It is, in general, well built, and has a small, but secure harbour at the village of Legné, where a trade is carried on in the products and manufactures of the surrounding districts. A part of the inhabitants are also engaged in the fisheries. Population 8750; distance west of Paris, 200 miles. Latitude 48° 31' N., and longitude 2° 44' W.

BRI'ER. } A. S. *brær*. Beason gives the A. S. *Bræ'v.* } *abrygan*, *pungere*, to prick. And Sommer

says *abrygd*, (i. e. *abryg'd*, the past participle) contrite, broken, bruised, pricked, (as it were with *briers*.)

Thine hen the new shepherd, that let his sheep wittingly renne to the wolf, that is in the *brere* and do no force of his own governance.

Chaucer. *The Parson's Tale*, v. l. p. 347.

But that that is brynging forth thornes and *brere* is reparable and next to cure, wise endyng schal be unto brennyng.

Wyclif. *Ecclesi*, ch. vi.

But that grounde which beareth thornes and *brere*, is reproved, and is nye unto carynge whose end is to be burned.

Bible, 1551.

Thus still I toyle, to fill the barmine land,

And grope for grapes among the bramble *brere*,

I strive to smile and yet I strike on sand,

I deeme to live, yet down in deepe desires.

Gascoigne. *A Lover often warned*.

It taketh no rote in a *brery* place, ne in maries, neither in the sands that stereth away, but it requirith a pure, a trymme and substantiall grounde.

Udell. *James*, ch. i.

I wouder he hath so'f'red been

Upon our common heere,

His hogges doe root our younger treen,

And spoyle the smiling *brere*.

Browne. *The Shepherds Pipe*, Eclogue, 2.

If we thought ye would through malice, conspuracie, or detraction leave us your friends in the *brere* and betray us, we could as well sendy wayes forswere and provide for our own safeguards, as any of you; by betraying us can doe for you.

Stow. *Anna*, 1552. Edward VI.

How much more comfortable it is to walk in smooth and even paths, then to wander in rugged ways, overgrown with *brere*, obstructed with rubs and beset with snares.

Burrows. *Sermons* xxx. v. l.

But, Venus, quite abandon'd to despair,

Her locks dishevel'd and her feet all bare,

Flies through the thorny brake, and briery wood,

And stains the thicket with her sacred blood.

Foucher. *On the death of Adonis*, Myll 1.

Some harsh, 'tis true,

Pick'd from the thorns and briars of reproof,

But wholesome, well-digested.

Cassper. *Task*, book vi.

BRI'GADE, v. Ital. *brigato*; Fr. "*brigadier*" to accompany, or associate one another, *Brigadier*. } to troop, or keep company together." Cotgrave.

Duchat thinks it is derived from the Ger. *brechen*, to break. The *brigade* supposes a great body of troops, from which it has been detached; broken away. The verb is in use in common speech.

There stood a hill not far whose grisly top

Belch'd fire and rowling smokes; with speed

A numerous *brigad* hasten'd.

Milton. *Paradise Lost*, book 1.

Cupid, survey thy shining train around

Of favourite nymphs for conquest most renown'd,

Then say what beauteous general will thou choose,

To lead the fair *brigade* against thy rebel foes?

Hayden. *Cupid's Review*.

In the present state of the French army, is the crown responsible for the whole of it? Is there any general who can be responsible for the obedience of a *brigade*?

Burke. *Sub. of Speech on the Army Estimates*.

BRI'GAND, v. Fr. *brigand*, *brigandine*, *brigantine*; *Brigandage*, } It. *brigante*, *brigantino*; Span. *brigante*, *brigantina*. Skinner thinks *Brigantine*, } with reason that, as soldiers were formerly called *brigane*, the true

BRIGAND. etymology is *brigule*; (q.v.) and indeed, he adds, there is little difference between soldiers and robbers. *Brigades*, it may be added, were parties detached, broken away from the main body, partly for foraging and plundering. "In old times," says Cotgrave, "where those kind of soldiers marched, they held oil to be good prize that they could purloin from the people; and thereupon this word now signifies also—

A thief, purse-taker, highway robber.
Brigandine and *brigander*,—a armour worn by the brigands, consisting of moony-jointed, scale-like plates, very pliant and easy for the body. Gower writes *brigantille*.

Brigantina or *brigandine*,—a vessel used by the brigands or pirates; a low, long, and swift vessel.

The church laie in adventure
 Of arms and of brigandine;
 Stode no thing then upon battails;
 To fight or for to make chesse
 It thoughten them thus honeste.

Gower. *Conf. Am.* fol. 2.

And at their coming, himself wth the Duke of Buckingham, stode harness in old *brigandine*, such as no man should wear; that would vouchsafe to have put up^{on} their backs, except that some sodaine necessitie had constrained the.

Sir Thomas More. *Works*, p. 53.

And so soon as Jak Cade had thus overchym^d the Staffords, he anon apparayll^d hy^m with the knyghtes apparayll, and dyd on hym his *brigandine* set with gyll^d scales, and hys salet and gyll^d spore.

Fulph. *Ann.*, 1548.

In stede of a scryper they have a crouyers staffe; they have their *brigandine*, they soldiers girdle, and to be shorte, all that complete harness which that valiant warriour Sainte Pante describes vnto them in sondry places.

Udall. *Preface to Mark*.

Great Neptune grined vnderneath the load
 Of ships, hulkes, gallies, barke, and brigandine,
 In all the mid-earth sea was left no roade
 Wherby the Pagan his bold sailles vntwined.

Fulph. *Godfrey of Boulogne*, book i. st. 72.

He promysed with a fyne handred myeres, and a thousand brigand stote, to come into the frontier of Genoa, and to p^{er}me over the ryver, whecher their enemyes woude or nautie.

Froissart. *Chronicle*, v. ii. C. 177.

[They] being better filled to *brigandine* than open fight in the field, are weapond with long pikes, and armed with halberds made of shaven and smoothed hornes, which further-are are wrought close into liocore jacks.

Holland. *Amicus*, fol. 94.

His myrre was with diligence and speede as appertained, not wantonly spent in riot and pleasures; himselfe with his iron *brigandine*, marshalling before the ensignes on foote, not decked, not trimmed, but soldier-like, and valke the name that w^{er}th of him.

Saunders. *Troilus*, fol. 52.

They huse also armed horses with their shoulders and breasts defended, they have helme and *brigandine*.

Mabry. *Foyger*, 4th. *The Tartars*, v. i. fol. 62.

True it is that five or six & twenty that were in the *brigandine* discovered these ships when they were nere them, which seeing themselves pressed for want of leisure to reach their anker, cut their cables.

Id. *Id.* v. ii. fol. 335.

What is then to be done? Shall we constrain our youth to go abroad into the brigandine or barke of Epicurus, to sell away and flee from Poetry by plotting and steeping their ears with hard and strong wax, as Ulysses sometimes served those of Ithaca.

Holland. *Plutarch*, fol. 16.

The reason of such laws is evident, it was not at all for the public good to suffer peasants and mechanics to neglect their occupations, and to run up and down the woods and forests,

armed: which in time, through their idle habits, and domestic distresses, draws them on to robbery and brigandage; nor to permit the populace, in towns and cities, to have, and carry arms **BRIGHT.** which would give opportunity and encouragement to sedition and commotions.

Warburton. *Alliance between Church and State*, book iii. ch. 3.

BRIGHT,
 BRIGHTNESS,
 BRIGHTLY,
 BRIGHTNESS,
 BRIGHTSOMENESS,
 BRIGHT-ARMED,
 BRIGHT-BURNING,
 BRIGHT-EYED,
 BRIGHT-MAINED.

Goth. hairts, hairhtpau; A.S. beorht, beorhtian; manufacture, clare, clareware.

Evident, clear, manifest; lustrous, shining, splendid, conspicuous, illustrious.

All north gate of London hoo buryde his gode knygt
 And buryde with hym in hys chest þat swerd þat was so brygt.
 R. Gloucester, p. 50.

Corseid knyghte knyght hode was it nevere
 To bete a body brighte, with any bryght myrre.
 Piers Plouman, p. 344.

Therefore if al thi body shall be bryght, and have no part darksome; it schal be al bryght, and as a lantern, of bryghtnesse it schal geve light to thee.

Wyclif. *Luke*, ch. x.

For yf all thy body shall be lyghte. But yett hangeyng no parts darke; then shall all be full of lyght, euen as when a candell doeth lyght the with his bryghtnesse.

Bible, 1551.

A bryghtnesse com fro herten, & on Robert light þe tymes alle cun, þat alle sauh it with eight.

R. Breun, p. 103.

And ich shal lette his lordes, and his light stoppe
 At we þow bryghtnesse be lout.

Piers Plouman, p. 334.

Tu when the shadow is overcast,
 She is illumed againe as fast
 Through the bryghtnes of her beames,
 That yenneth to her againe her leues.

Chaucer. *The Remant of the Rose*, fol. 141.

The ground thereof was all gold and the flowers were all of natyn siluer so that by the bryghtness of the gold, the flowers appeared so freshly that they seemed as they were growyng in dede.

Hall. *The 19th Yere of Kyng Henry VIII.* fol. 166.

—In solitude

What happiness, who can enjoy alone,
 Or all enjoying, what contentment find?
 Thus I presumption; and the vision bright,
 As with a smile more bright^d thus replied.
 Milton. *Paradise Lost*, book viii. l. 308.

—Thus below

A well-joy'd board be laid, it, and close by,
 The bright-headed shaft.
 Chapman. *Heaven's Odyssey*, book xxi. fol. 324.

But the cause why they show less in their altitude: like as the fixed stars, which by reason of the rarer *bryghtness* are not seen in the day time.

Holland. *Pleas*, fol. i. fol. 9.

What foolle hath added water to the sea?
 Or brought a faggot to bright burning Troy?
 Shakespeare. *Titus Andronicus*, fol. 40.

It happened to be a freezing night, which had purified the whole body of air into such a bright transparent ether as made every constellation visible; and at the same time gave such a particular glewing to the stars, that I thought it the richest sky I had ever seen.

Taylor. *No. 100.*

Thus, through what path so'er of life we rove,
 Rags compasses our fate and grief our love,
 Yet'st with the present moment's leavny gloom,
 Why seek we bryghtness from the years to come?
 Prior. *Power*, book iii.

Thus thus among the rout, with wondering look,
 Some strain survey'd the bright-arm'd chiefs and spoke.
 Fawkes. *Rhesus*, book I.

BRIGHT.
—
BRILLI-
ANCY.

Let mighty Spencer raise his revered head,
Cowley and Deoban start up from the dead;
Waller his age renew, and offerings bring,
Our monarch's praise let bright-eyed virgins sing.
Tryden. The Art of Poetry, can. 4.

Come then, my soul, be this thy guest,
And leave to knaves and fools the rest;
With this thou ever shalt be gay,
And night shall bring thee into day.

Cotton. The Night Piece.

However, this was only a transient cloud; they were hid but a moment; and their constellation blazed out with greater brightness, and a far more vigorous influence, some time after it was blown over.

Burke. On the Cause of the present Discontent.

Where blithe birds warble, and where green woods wave,
A bright-haired shepherd, in young beauty's bloom
Thou'd his sweet pipe behind the yellow broom.

Longfellow. Genius and Palmer.

BRIGHTHELMSTONE or BRINGTON, a considerable town on the coast of the County of Sussex, much resorted to for sea bathing. Under the patronage of the present King, when Prince of Wales, who made it his favourite residence, it has rapidly increased within the last thirty years. The fishery plentifully supplies the London market, especially with mackerel. It was from Brighton that Charles II. finally embarked for France after the battle of Worcester. Captain Nicholas Tettersell, the master of a coal brig, safely conveyed the King to Fescamp in Normandy, after six weeks dangerous concealment. This loyal action is recorded on a tablet to the memory of Tettersell in the Parish church-yard. Population, in 1811, 12,012; in 1821, 24,428. Distant 54 miles south from London, 32 east from Chichester.

BRIGNOLLES, a town of France, in Lower Provence, and the department of Var, distinguished for the excellent prunes which are exported under its name. It is situated in a fertile and agreeable valley, among the mountains, about twenty miles north of Toulon, and contains a population of nearly 5300 individuals. It was formerly noted for its religious establishments, among which were the Augustines, Cordeliers, Capuchins, Ursulines, and Jesuits. It was also the birth-place of the elder Parrocchi, a noted painter, who died at Paris in 1704; as well as of P. le Brun, the learned orator.

BRILLUEGA, a town of Spain, in the kingdom of New Castile, and province of Toledo, which was founded by Alonzo, King of Leon, in 1071, and has still a very ancient castle. Its chief manufacture consists of fine cloth, and its trade is principally in the excellent wool of the province. It was at this place that the English General, Stanhope, and the rear-guard of the allied army were made prisoners by the Duke of Vendôme, in 1710. The town is situated on the banks of the river Tajuna, about forty miles nearly north-east of Madrid, in lat. 40° 40' N. and long. 3° 10' W.

BRILLIANCY, } Fr. "bril, a glitter, sparkle,
BrILLIANT, n. } twinkle. Brillor, to glitter,
BrILLIANT, adj. } twinkle, sparkle as a star, or like
BrILLIANTLY. } A good diamond." Coigrave
should have said—like a *beryl*, q. v.

In reference to his virtues, I fort-
to show you what the rest is order were;

This brilliant is so sparkling, and so bright;

He needs no foil, but shines by his own proper light.
Dryden. The Character of a good Person.

Dryden. The Character of a good Person.

This snuff-box—on the hinge see brilliant shine!
This snuff-box will I stake; the prize is mine.

Pope. The Beautified Table, An Epilogue.

Some in a brilliant buckle bind her waist,
Some round her neck a circling light display.

Gey. Dramata, An Elegy.

One of these is most brilliantly displayed, and charged with Adam and Eve, the serpent with an additional holiness, the true of life, the holy lamb, and a variety of symbolical ornaments.

Warton. History of English Poetry, vol. II. p. 36.

A circumstance intervened, during the pendency of this negotiation, to set off the good faith of the company with an additional holiness, and to make it sparkle and glow with a variety of splendid faces.

Burke. On Mr. Fox's East India Bill.

In every eye ten thousand brilliant beams,
And living pearls the vast horizon grace.

Brooks. Universal Beauty, book v.

—Lick'd in reins,
In traces brilliant overlaid with gems,
Eight horses more of that surpassing race
The previous barrow drew.

Glover. The Athenian, book iv.

BRIM, v.

BRIM, n.

BRIM, adj.

BRIMMILL,

BRIMFULL,

BRIMLESS,

BRIMMER,

BRIMMING.

A. S. *rymon, be-ryman, dilatare, amplificare, extendere.*

Brim (see *be-rim*) is the extent of the capacity of any vessel,—of any thing. See *Tooke*. It is applied generally to the edge, brink, or margin.

When hi lef for from je abbel,
Hi askip ham nakid for to pie,
And leif daz in to je brimme
And doj ham stielick for to swimme.

An old Sauterl Poesm in Hecker, v. l. p. 233.

So loose of goodness shall never trouble me,
Since God which gives can take when pleaseth him;
That none of fame or splendour so to be,
That makes my wittes to break above their brimme,
And frettes my harte, and lames me every limme.

Gaueco. The Fruits of Warre.

Then should I hereafter not once so much as dare to set pen to paper for *four* of contrivance and check, which *four* process it is to a young man move (as it were) but battling with his lippe the brim of leavings fountain, and solving the Muses at the doors and threshold, neither is your Ladyship ignorant, and I my self presume to know.

Forbush. To Lady Warwick.

For there shall be poured in your lappes becke againe a good measure, a measure *brimful*, a measure turned and shaken together every where, that all the lappes may be full, and no corner thereof empty or voyde.

Ussell. Lark, ch. vi.

So are his branches seen, and in the rich Guliana,
A flood as proud as sea, the broad-brim'd Orellana.

Dryden. Poly-sithia, Song xix.

Virrin, daughter of Lucine
Sprung of old Anchises line,
May brimmed waters for this
Their full tribute ever mine
From a thousand pettynills,
That trouble down the snowy hills.

Milton. Comus, l. 927.

Not to speak of the lazulie, and ill-kind comparisons, this cited place lies upon the very brim of another corruption, which had they that quoted this passage, ventur'd to let us read, all men would have readily seen what grain the testimony had bin of, where it is said, that it is not lawful without a bishop to baptize, nor to offer, nor to do sacrifice.

Id. Of Prebatical Episcopacy.

c

BRIM.

A bright time did most pleased him, which he presently took up and clapt it before his breast; and after made a hole in the brim thereof and hang it about his necke, making signes that it would defend him against his enemies arrows.
Hakings. Voyages, &c. The First Voyage to Virginia, v. iii. p. 247.

Also in cups that are filled *brimful*, the middle part in the top swell most.
Holland. Phine, v. i. fol. 31.

O thou undaunted daughter of desires!
By all thy pow'r of lights and fires;
By all thy *brimful* bowls of fierce desire;
By thy last morning's draught of liquid fire;
By all the heat 'twixt thee lost in him
(Fair sister of the seraphim);
By all of him we have of thee;
Leave nothing of myself in me.

Creshe. The Flaming Heart.

But where friends fall on we'll supply
Our friendships with our charity;
Men that remote in sorrow lie,
Shall by our lusty *brimmers* thrive.

Cotton. Winter.

This said, a double wreath Erander twind:
And poplars black and white his temples bind.
Then *brim* his ample bowl: with like design
The rest invoke the gods, with sprinkled wine.

Dryden. Alcibiades, viii. l. 372.

I have heard my father say, that a *broad brim*'d hat, short hair, and an unfolded hankercieff, were in his time absolutely necessary to denote a notable man.
Spectator, No. 150.

Kneeling down upon the ground, he took up with his hat, which by cocking up the *brim* he turned into a kind of cup, such a proportion of water that he quenched his thirst with it.

Boyle. Occasional Reflections, p. 100.

Before the world or any part of it had being, God was *brimful* of glory, infinitely happy in the enjoyment of himself, being all joy and bliss, all honour and glory, yes, all things desirable to himself.

Sp. Beveridge. Sermon, cxi.

Pot Commas test his *brimmers* o'er,
And always got the most;
Jocus took care to fill him more
Where'er he miss'd the test.

Parrell. Anacrentic.

But since, gay-thro'd in fiery chariot sheen,
Sonnets have smote each daisy-dappled dale;
She to the cave returns, bleb arch'd beneath
The fount that laves proud Isis' towery bairn.

Warren. Sonnet II. On Berthel.

BRIM, v. } A. S. *brimman, furere, fremore. See*
BRIM, adj. } BERNK.
BRIMMING. } To be hot, furious, violent, fierce,
outrageous.

Wie ye kynes rejoind it kins,
& kynwold to ye ye bare him so byrn.

R. Brime, p. 9.

Tancered went his way, & Richard was full *brim*.
Id. p. 154.

But thornes sharpe, mo than lawe
There were, and also thibbles thicker,
And briars *brim*me for to prick.

Chaucer. The Remour of the Rose, fol. 124.

The noise of people up stert then stones,
As *brim* as blase of straw set on fire.

Id. Troilus and Criseide, book iv.

The tyme and season bitter, cauld, and pale,
That short daye that clerks clepe *brumale*:
When byrneth the northyn art
Quenquethelmyt had Nephthys in his cart.

G. Douglas. Prologue, book vii.

But bountous noise so byrnly blew and fust.
Hicely the Minstrel, in Ellis.

I wis I am not (beggery): yea; that thou
Thouste boide me in *brim*ing
Is *brim*me abrood, and made a gybe
To all that keepe this playne.

Warner. Allons! England, book iv.

They stand lightly to the first *brim*ing, but by reason that they are subject to cast their pigs they had need to be *brim*ed a second time.
Holland. Phine, l. fol. 230.

And for the same reason they take the snow to be a prophane and unclean beast for that ordinarily shee geeth a *brim*ing and admitte the hore, when the moon is past the full; and took how many drink of her milk, they break out into a kind of leprosie or dry shirr all over their bodies.

Holland. Platerch, fol. 1050.

BRIMSTONE, } Brynston, as written by Piers
Bri'stony. } Plinham, "Sulphur, q.d. *brim*-
stone, lapis ardens;" burning stone; n stone that burns.
Sulfur is also so called, quia igne accenditur. See Vassius.

Brynston bolintus *brim*ing, out casely hit

Al' hot in here bevedes. *Pat. cures in of ye wallen.*

Piers Plutman, p. 354.

Like how that fire of suns playde, that ben almost dead under the ashen, wol quicken ayeen when they ben touched with *brim*-stone, right so ire wol evermore quicken ayeen, when it is touched with pride that is covered in mannes here.

Chaucer. The Pervous Tale, v. ll. p. 386.

'And hercupon it is (as I take it) that *brim*stone taketh the same in Greek *brim* for the resemblance of that smell which those things yield that have been smitten with lightning: which no doubt have a fiery and piercing smell.

Holland. Platerch, fol. 578.

Dot. And so we may arrive by Talmud skill,
And profane Greeke, to raise the building up
Of Helen's house, against the famelous,
King of Thogarma, and his Habergious
*brim*stone, blue, and fiery.

Ben Jonson. The Alchemist, act iv. sc. 5.

Most readers, I believe, are more charmed with Milton's description of Paradise, than of Hell; they are both, perhaps, equally perfect in their kind, but in the one the *brim*stone and sulphur are not so refreshing to the imagination, as the beds of flowers and the wilderness of sweets in the other. *Spectator, No. 418.*

BRINDED, is not in our older lexicographers: probably it is *brimmed*, or *browned*; marked or streaked with brown.

1. W. Thrice the *brinded* cat hath mew'd.

Shakespeare. Macbeth, act iv. sc. i. fol. 143.

Now half appear'd

The towrie lion, pawing to get free
His hinder parts, then springs as broke from bonds,
And rampant shakes his *brinded* main.

Milton. Paradise Lost, book vii. l. 466.

The castle in her homestead were three novs,
An ewe called Mollie, and three *brinded* cows.

Dryden. The Cuck and the Fair.

BRINDISI, an ancient and celebrated seaport in the kingdom of Naples, near the entrance of the Gulf of Venice. It was the ancient *Brundisium*, and from the recollections which it excites, and its vestiges of former magnificence the traveller feels great interest in approaching this town; but a short residence is sufficient to dissipate the illusion. Its port, for which it was so renowned in ancient times, and which was so minutely described by Strabo and other writers of antiquity, still retains its shape and capacity, but time has rendered its entrance shallow, by the accumulation of sand which the waves have deposited. The situation of the town and territory, which is low, and encompassed with a belt of stagnant waters, is

BRIM.

BRINDISI.

BRINDISI.

BRINDLE.

supposed to be insalubrious, which with the decay of its commerce has reduced its population to about 6000 individuals. The castle, which overlooks the town, is one of the most beautiful structures of the kind in Italy, and stands about a mile from the place. The high ridge which extends between the fortress and the bridge, is covered with trees and gardens; and the view of this picturesque castle, emerging from these groves, and reflected in the still surface of an immense sheet of water, with the buildings of Brindisi itself in the distance, form a very impressive picture. This castle was once the citadel of the town, but is now appropriated to the reception of felons. The most important remnant of antiquity at Brindisi, was a marble column nearly fifty feet high, including the pedestal and capital. Various conjectures have been hazarded respecting the original design of the monument; and from the nature of the sculpture it bore, some antiquaries have supposed that it was intended as a *pharos* or light-house. The pedestal and base of this pillar are still to be seen in their original positions, but its column fell in 1528, and was afterwards removed to Lecce, and erected for the purpose of supporting a statue of St. Oronzio. Brindisi is the See of an Archbishop, and contains two churches and two convents. It cannot now be easily ascertained by whom the ancient Brundisium was founded, or who were its first inhabitants. Strabo says they were Cretans who landed here with Theseus from Gnosus; but other ancient authors think it was founded by the Japyges. The Romans conceiving it an important place for facilitating their enterprises among the nations beyond the Adriatic, sent a colony thither A. U. C. 509. In this city, Pompey sought an asylum before he fled to Greece; and here likewise Octavianus first assumed the title of Cæsar, and concluded one of his treaties of peace with Antony. Brundisium was celebrated as the birth-place of the tragic poet Pacuvius, and not less so on account of the death of Virgil, which took place there in the year 19 A. C. When the Roman Empire fell a prey to the barbarians who ravaged all its provinces with such eager rapacity, it was not to be expected that a city so rich and flourishing as the ancient Brundisium should escape their depredations; and accordingly the Saracens consummated its ruin in 836. The Greek Emperors attempted to restore this city to its former splendour, when it became a point of contest between them and the Normans, who were finally successful under William I. The Crusades also formed a distinguished period in the history of Brundisium; for while these enterprising enterprises impoverished other countries, they tended to enrich this city, which was one of the ports of embarkation. The residence of the Emperor Frederick, who fixed upon this as the place of rendezvous for his numerous armaments to the Holy Land, also contributed to the restoration of its ancient prosperity. At length the loss of Jerusalem, the fall of the Grecian Empire, and the final conquest of these eastern regions by the Turks, which destroyed the Levant trade, plunged this city into that state of torpor from which it has not yet been able to recover. Brundisium is about 180 miles east of Naples, is lat. 40° 48' N. and in long. 17° 40' E.

BRINDLE, } Probably the diminutive of brindet,
BRINDLED, } q. v.

Her leafy jar'in at her son she cast,
And cried, "The hour that lays our country waste!
The hour, my sisters! Aims the fatal dart,
And strikes the brindet monster to the heart."
Addison. Ovid. Met. The Death of Pentheus, book iii.

Or, growling horrid, as the brindet boar
Grins fell destruction, to the monster's heart
Let the dart lightning from the nervous arm.
Thomson. Autumn

Peace crown'd the olive, to her breast
Two smiling twin-horn infants press'd
At her feet couching, was laid,
And with a brindet lion play'd.

Chaucer. The Duceril, book ii.

BRINE, } Dutch, *bryn*; A. S. *bryne*. Skinner
BRINEN, } thinks from *bryn* the salt sea. Junius
BRIN'T, } says, perhaps so called, quasi *pyrene*,
aro *re* *pyrene*; quia nimis salugo os instat ignis adurat.
It may be so called because it burns or brens; and
the A. S. *brennan*; Old English, *bren* or *brin*; present
an obvious etymology.

Thus day and night ystout with churlish pale
Of sighs, in sea of surging brine I bide,
Not knowing how to scape the scouring tide.

Purcell. To his absent Friend, &c.

And sighing so, he sate in solitary wise,
Concealing floods of *bryne* tears, by conduct of his eyes.
Georgic. The Complaint of the Green Knight.

Hee was humoured and bewrayd all over with the brine and
pickle of the beforesaid salt fish, which made him both hideous
to see to, and also to stinke withall most strongly.

Holland. Plinie, v. l. fol. 251.

Love only, according to the temper of it, melting itself into
those briny tokens [tears] of passion.

Sidney. Arcadia, book iv.

The flying nary Lydia so beheld,
Her eyes with tears, her heart with passion swell'd,
Is lights to these she gave continual vent
And those in brinish streams profusely spent.

Shelburne. Fanny's Lydia,

And in the fountain shall we gaze so long,
Till the fresh taste be taken from that cleveness,
And made a brine pit with our bitter tears,
Shakespeare. Titus Andronicus, act iii. sc. 1. fol. 41.

Through the black night that sits immens above,
Loak'd into foam, the fierce conflicting brine
Seems o'er a thousand raging waves to burn.

Thomson. Winter

His ribs, his fins, his whalebone, his blubber, the very spiracles
through which he spouts a torrent of brine against his origin,
and covers us all over with the spray,—every thing of him and
about him is from the throne.

Burke. A Letter to a noble Lord.

BRING, } Goth. *brigan*; A. S. *bringan*; Dutch,
BRINGEN, } *bringen*; Ger. *bringen*; Swed. *bringa*.
BRINGING, } To remove, or cause the removal of,
anything from one place to another, either by bearing
or carrying, leading or drawing. It is equivalent
to the Latin *ferre, vehere, trahere, ducere*, as, to bring
or bear, to bring or carry, to bring or draw, to bring
or lead. With English prepositions subjoined it is
equivalent also to the compounds of those Latin words,
many of which, particularly of the verb *duco*, we have
adopted in our own language. As

To abduce, to bring or lead from.
To adduce, to bring or lead to.
To conduce, or conduct, to bring or lead with.
To deduce, to bring or lead down from.
To educate, to bring or lead out from.

BRENDLE.

BRING.

BRING.

To induce, to bring or lend into.
 To introduce, to bring or lead within.
 To obduce, to bring or lead over.
 To produce, to bring or lead forth.
 To reduce, to bring or lead back.
 To seduce, to bring or lead away from.
 To traduce, to bring or lead over or across.
 Circumduction, a bringing or leading around, And
 Deduction, a bringing or leading asunder, are also
 found.

And as in the Latio the difference in the meaning
 depends upon the preposition prefixed, so in the Eng-
 lish it depends upon the preposition subjoined. The
 English usage of the words borrowed from the Latin
 is almost wholly metaphorical.

Alas! alas! ye labor waste, yet fylest me þus on,
 þat þu clem me þryngast a doun, wyder schal þe be brought.
R. Gloucester, p. 34.

With fulle riche offeringe he wirlipped S. Thomas,
 His pryncce did him tryng out of his hard cas,
 þanked God & him so wel for his hard escaped,
 þat his enygys grim so lightly was escaped.
R. Brucan, p. 201.

I have herd say, man all take of two thinges,
 Slike as he findes, or slike as he bringes.
Chaucer, The Reeve Tale, v. 4127.

Tho there was no broceage in londe,
 Whiche nowe taketh every cause on honde,
 So may men knowe, how the foreye
 Was moode first of malagie
 And bringer in of all werre.
Gower, Conf. Am. book v.

When children were broughte into him (he) receiued them
 lovingly, and embraced them in his armes, Mat. 9. and when his
 disciples blamed the bringers, he called them veto hym, saying:
 suffer children to come unto me, and forbid them not, for of such
 is the kingdom of heauen. *Frisk, Parker, fol. 53.*

For ere the sixe yeares that he hath to spend
 Can change thy moones, and bring thy times about,
 My oyle-dride lampe, and time-bewasted light
 Shall be extinct with age, and euellous night.
Shakespeare, Richard II. fol. 27.

My father, and the gent. are in sad talke, and wedd I not trouble
 them: Come bringe away thy packe after me.
Id. Winter's Tale, fol. 293.

And thence to France shall we convey you safe,
 And bring you backe: Charming the narrow seas
 To give you gentle passage. *Id. Henry V. fol. 73.*

Nature should bring forth
 Of it more kinde, all faynall, all abundance,
 To feed my innocent people. *Id. Tempest, fol. 7.*

Now faire Hippolyta, our saydall house
 Drawes us quere: fowre happy daies bring in
 Another morn: but, me thinkes how slow
 This old moon wanes.
Id. Midsummer Night's Dream, fol. 145.

Taor, Ajax hath tane Æneas; shall it be?
 No by the flame of yonder glorious heauen,
 He shall not carry him: He be tane too,
 Or bring him off.
Id. Troilus and Cressida, fol. 104.

Hell. Yet I pray you:
 But with the word the time will bring on summer,
 When briars shall have leaues as well as thornes,
 And be as sweet as sharpe.
Id. All's Well that Ends Well, fol. 251.

EAST. What you haue charg'd me with,
 That I haue done,
 And more, much more, the time will bring it out.
Id. Lear, fol. 308.

BRING.

BRINK.

The time was (Father) when you broke your word,
 When you were more cader'd to it, than now,
 When your owne Ferry, with my heart-deere Harry,
 Threw many a northward looke, to see his father
 Bring up his powres: but he did long in vaine.
Shakespeare, Henry IV. Second Part, fol. 81.

AST. This was a venture, sir, that Iacob never for;
 A thing not in his power to bring to passe.
Id. Merchant of Venice, fol. 166.

Let him but be testimonied in his owne bringings forth, and
 he shall appeare to the serious, a scholar, a statesman, and a
 soldier.
Id. Measure for Measure, fol. 73.

Then would I soon bring down their foes,
 That now so proudly rise,
 And turn my hands against all those
 That are their enemies.
Milton, Pain lxxxi. l. 57.

Thy sorrow I will greatly multiply
 By thy conception; children thou shalt bring
 In sorrow forth, and to thy husband's will
 Thine shalt submit, he over thee shall rule.
Id. Paradise Lost, book x. l. 194.

Go therefore, half this day as friend with friend
 Converse with Adam, in what house or shade
 Thou find'st him from the heat of noone retir'd,
 To respit his day labour with request,
 Or with repose; and such discourse bring'st as
 As may aduise him of his happie state.
Id. Id. book v. l. 233.

For once it was my dismal hap to hear
 A Sybil old, how-bent with crooked age,
 That far events full wisely could presage,
 And in Time's long and dark prospective glass
 Foretold what future days should bring in pass.
Id. Parnassus, l. 72.

Henry himself, on the main battle bringe,
 Nor can these legions of the French afright
 This Mars of men, this King of earthly King.
Drayton, Battle of Agincourt.

This swartly smith spits on his buckhorse fast,
 And bids his men bring up the fire-bird twist.
Brown, Pastoral, book I. Song 5.

When Antony hadde gotten the supreme authority, he cleue
 alle his owne and his brothers bringers up and instructors, for
 that they went about to reconcile the.
Shaw, Anna, 209. The Romanes.

Alas! when man is to influence man in order to bring about
 such mighty changes as these, the work goes on but slowly.
Attenborough, Sermon vi. v. i. p. 271.

I was ever of opinion, that the honest man, who married and
 brought up a large family, did more service than he who continued
 single and only talked of population.
Goldsmith, Ficer of Whigfield, ch. 1.

A man brought into maturity, and placed in a desert island,
 would abandon himself to despair, when he first saw the sun set,
 and the night come on; for he could have no expectation that
 ever the day would be renewed. *Brentie, Essay, part I. ch. ii.*

BRINK. Swc. brink. Lye suggests, and Ibre ap-
 proves; from the Goth. *Brucan*; A. S. *Brucan*, to break.

The part where the continuity is broken, where it
 ends: is the brin, the edge, the margin.

ye lady had defaute boye of mete & drynk,
 & scho dred þr maunde, hunger was at the drynk.
R. Brucan, p. 122.

Another time would she sit and thinke
 And read her eyes downward fro the brank,
 But wlas she saw the grisly rockes blake,
 For very fere so would lye herte quake,
 That on liue feet she might hire not sustene.
Chaucer, The Franklin's Tale, v. 1169.

BRINK.
BRISACH.

The wyke, whiche he was wrote to drinke
He toke then of the welles brinke.

Gower. Conf. Am. book i. fol. 25.

And alle men with wyones and children ladden furth us with-
outen the cite. and we knellen in the see brinke and we preiden.
Wiclif. Deeds of Apostles, ch. xxi.

But when they came to the sea side againe, they went up a
litle hill standing hard by the brinke, wheroun as they thought
they sawe the hill of Jerusalem.

Helicist. Voyages, &c. (John Locke,) v. li. 105.

Roll on the dark green grass, beside the brink

Of haunted stream, that by the roots of ash

Rolls o'er the rocky channel, lie at large,

And sing the glories of the circling year.

Thomson. Summer.

If a man will throw himself in the way of danger, and venture
to the very brink of vice, he must expect that the slightest tempta-
tions will get the better of his virtue, already half subdued.

Porteus. Sermon, li. v. i.

How often has public calamity been arrested on the very brink
of ruin by the seasonable energy of a single man. Have we no
such man amongst us? *Durke. Letter to William Elliot, Esq.*

BRIONI ISLES, three small islands in the Adriatic,
situated near the coast of Istria, opposite to the
County of Pola, to which they belong. Though the
appellation of Brioni is generally applied to the whole
group, it belongs strictly to the principal island, the
names of the others being *Corda* and *St. Girolamo*.
They are attached with the other islands on the east
side of the gulf, to the Austrian Empire, and have long
been celebrated for the excellence of their marble, the
quarries of which give employment to a considerable
number of the inhabitants.

BRIOUDE, a town of France, in the department
of the Upper Loire. About a league from this place
is the village of *Faillie Brioude*, where there is an ex-
traordinary bridge of a single arch across the Allier,
which is supposed to have been of Roman erection.
Brioude is noted for its celebrated Collegiate church,
the Canons of which are required to give the same
proof of their nobility as those of St. Jean de Lyen,
and are called *Comtes de Brioude*. It was the birth-
place of the noted *La Fayette*, and contains about
5500 inhabitants.

BRISACH, OLD, a town of the Grand Duchy of
Baden, once included in the Brisgau. It formerly
stood on the west side of the Rhine, but since the
river changed its course it is near the east bank of it,
lying between Basle and Strauburg. It was formerly
considered a very strong place, and has sustained
several sieges; one of the most memorable of which
was in 1638, when it was taken by Duke Bernard of
Saxe Weimar. The Imperial Government, however,
caused the works to be demolished in 1741: notwith-
standing which, the French bombarded it from the
opposite bank of the river, on the 15th and 16th of
September, 1793, and reduced a great part of it to
ashes. It had a vote in the Brisgau diet, and contains
between 2000 and 3000 inhabitants, with a bridge of
boats, which forms a communication with the opposite
bank of the river. It stands nearly thirty miles north
of Basle; lat. 49° 2' N. and long. 7° 37' E.

BRISACH, NEW, a town and strong fortress of France,
and head of a canton in the department of the Upper
Rhine. It stands a short distance from the west bank
of that river, nearly opposite the old town of the
same name. When Louis XIV. lost Old Brisach, at
the peace of Ryswick, he perceived the advantage of

some strong hold on the side of the Brisgau, and di-
rected Vauban to erect this fortress in 1699, which is
considered as one of the *chef d'œuvre* of that cele-
brated engineer. It is a regular octagon, and is so
constructed as completely to conceal the houses of the
town from the view of a distant spectator. Near it, on
the bank of the Rhine also, stands the fort of Le
Mortier. New Brisach is about eight miles east of
Colmar, and more than thirty south of Strauburg.
Lat. 48° 24' N. long. 7° 36' E.

BRISGAU, a considerable district of Germany, for-
merly constituting the south-west part of Suabia, and
now principally included in the Grand Duchy of Baden.
Though chiefly in possession of the house of Austria
since the fifteenth century, Brisgau has been con-
sidered as a peculiar district, subject to its own laws,
and enjoying separate privileges. Its situation too,
between France and Austria, has rendered it the scene
of frequent conflicts, and caused it to feel the enmi-
ties of war in all their multiplied horrors. During a
part of the thirty years war, it was in possession of the
Grand Duke of Baden, but came successively into the
hands of the Duke of Saxe Weimar and the French.
It was confirmed to the last at the peace of Nime-
guen, but restored to Austria at that of Ryswick. At
the peace of Lunenburg, in 1801, it was assigned to the
Duke of Modena, but was for some time afterwards
occupied by French troops. With the exception of a
small part on the left bank of the Rhine, which
belongs to Switzerland, and a small district on the
north-east, which was annexed to the Kingdom of
Wurtemberg, the whole of the Brisgau was assigned
to Baden in 1806; and on the reorganization of these
states, in 1810, it was included in the Circles of the
Wiesen, the Treism, and the Kinzig. Some parts of
this district are fertile, but others on the contrary are
sterile, and some tracts of the Black Forest appear to
be absolutely incapable of cultivation.

BRISK, v. } Fr. *brusque*; It. and Sp. *brusco*. The
BRISK, adj. } Italians, says Menage, call sharp
BRISKLY, } wine, *rins brusco*; whence M. Ferrari,
BRISKNESS, } believes *brusco* to have been formed
from *brusca*, a wild vine.
"Brusque, lively, quick. Fin brusque, wine of a quick,
sharp, or smart taste." Cotgrave.

Alas! that nature should revive
These flowers, which, after winter's snow,

Spring fresh again and briske show!

And for our brighter sex so ill contrive!

Roh. Peel, in Eliza. Fidelity of Beauty.

She proud to rule, yet strangely fear'd to tease,

Neglects his offers while her airs she plays,

Shoots scornful glances from the beaded brows,

In brist disorder trips it up and down.

Parnell. Menod, or the Rise of Woman.

Half afraid his first

Against the window beats; then, brist, alights

On the warm hearth; then hopping o'er the floor

Eyes all the smiling family amuse.

Thomson. Winter.

Raleigh so speedily and effectually repaired his crazy mast, and
so bravely plied his sails, that he overtook his competitors next day;
and on the eighth of September they all made the island of
Torrera.

Udlyn. Life of Raleigh.

It must be confessed there are some advantages to be attained
by academical disputation. It gives vigour and briskness to the
mind thus exercised, and relieves the languor of private study
and meditation.

Watts. Improvements of the Mind.

BRISACH.
BRISK.

BRISK.
—
BRISTLE.

Forth from his lips, prepar'd at all to rail,
Torrents of nonsense burst like bottled air,
Through shallow, muddy ; brist, though mighty dull ;
Fierce without strength ; o'erflowing, though not full.

Jenyns. The modern far Gouttunen.

Come, bounteous May ! in fullness of thy might,
Lead briskly on the mirth-inspiring hours,
All-recess from the bosom of delight,
With saccar nectar'd, and iow'd in flow'rs.

Thomson. A Hymn to May.

Nevertheless he could not or would not finish several subjects
he undertook ; which may be imputed either to the brevity of
his fancy, still leaping after new matter, or to an occasional
indolence, which sullen and lassitude brought upon him.

Johnson. Life of Smith.

First to the lively pipe, his hand address'd,
But soon he saw the brisk-awakening viol,
Whose sweet entrancing voice he lov'd the best.

Cotton. The Passions.

BRISKET, *Fr. bricket, brechet, from brecche (a breach or breach) from brechen, to break.*

The Black Prince was a professed lover of the *brisket* ; not to mention the history of the sirloin, or the institution of the order of Beef-eaters, which are all so many evident and undeniable marks of the great respect, which our warlike predecessors have paid to this excellent food.

Yalver. No. 148.

BRISTLE, *n.* A. S. *bryst* ; diminutive, *briust* ;
Dutch, *borstel* ; Ger. *burst-haar*.
BRISTLY, { Skinner suggests from the verb, to
BRISTLELIKE, { burst or burst ; because the bristle
bursts through the skin.

To bristle, is to rise up, stand up ; stiff as a bristle.

From thence were waylens heard and lions wrathful low'd did
groan.

Residing in their bands, and seers to night they make their
moan.

Both bristled groining bores, and boars at mangers yelling
yawl.

Phaer. Escudo, book vii.

From hence were heard, (rebellowing to the main,)
The roars of lions that refuse the chain,

The groans of bristled bores, and groans of bears.

Dryden. Furgil.

And yet the wife maye not bristle against her husbands because
he seeketh at her handes to be more lowd than feared.

Udall. Epheanus, ch. v.

Upon the top right of his nose he had

A wart, and thereon stode a tuft of haire

Reas as this bristles of a sow's eere.

Chaucer. The Prologue, v. 558.

Then fume we and rage and set up the bristles, & bend our
sides to take vengeance.

Spenser. Works, fol. 120.

And lowering on me with the goggle eye,

The whetted tuske, and far'w'd forehead his,

His crooked shoulder bristle-like set up,

With frolic lawes, whose fume he show'd and sup'd

With anger looks that flamed to the fire.

Mumford for Magistrate, fol. 427.

It's not enough that I must go

Into another clime,

Where feather-busted time

May turn my hopes into despair,

My youthful down to bristled hair

But that you add this torment too !

Cotton. The Picture.

— All his bristles, pusht

From forth his rough necks ; and with flaming eyes

Shood close, and dar'd all.

Chapman. Homer's Odyssey, book xix. fol. 392.

The bristly boar, who with his snout up plough'd

The sparkling plain, and with his grunting loud,

Rail'd rattling echoes all the woods about,

Leaves his dark den.

Dryden. Noah's Flood.

In Elis dost I breath'd the living air,
The chase was all my pleasure, all my care.

Nunc lov'd I like me this forest to explore,

To pitch the toils, and drive the bristled boar.

Megawaring. Ovid's Metamorphoses. Story of Arctonotus.

Beneath a tuft of bristles,

As rough as a frize jerkin ;

If it had been a beard,

'Twould have serv'd a hard

Of goats, that are of his near kin.

Butler. A Ballad conjectured to be an Oliver Cromwell.

Crested with pendents curling with the breeze,

The upright mane his bristly in the air,

Aloft exalting proud their glided heads.

Glover. On Sir Isaac Newton.

In the stiff awkwardness of foolish pride,

The swelling turkey apes his stately step,

And calls the bristling feathers round his head.

Dudley. Agriculture, can. 1.

While pent from mischief, far from sight remov'd,

The bristly herd, within their fast'ning styes

Remind him to prepare, in many a row,

The gaily-blooming pea, the fragrant bean

And broad-leav'd cabbage, for the ploughman's feast.

Id. B.

BRISTOL, a city and county of England, between the counties of Gloucester and Somerset, situated on the river Avon, which here receives the Frome, and is navigable for ships of great burden down to the Severn, at King-road, where commences the Bristol Channel. The river is crossed by a bridge originally constructed 500 years ago, and rebuilt in 1768. Its course here is deep and very rapid, and the tide flows to the height of 40 feet, so as to bring a vessel of 1000 tons up to the bridge. Bristol was named *Caer Brito* by the Britons, and the Saxons called it *Brightstowe* or *Pleasant Place*, from which its present name is derived. It was constituted a Bishop's See by Henry VIII. ; and part of a monastery founded by Stephen, in 1140, has been converted into a cathedral. This venerable structure, in its present mutilated state, is 175 feet long, the tower being 130 feet high, square, and ornamented with four pinnacles. Here is buried Mrs. Draper, the celebrated Eliza of Sterne. The church of St. Mary's, Redcliffe, is one of the finest Gothic structures in the kingdom. Very considerable manufactories of glass and sugar are carried on in this city, and large distilleries supply spirits both for home-consumption and exportation. Of metals its manufactories are of great importance. Its brass-works are the largest in England, and near the city one of its companies has established a manufactory of pins and other articles, on a great scale, with the aid of powerful machinery, wherein 300 children of both sexes, between seven and thirteen years of age, are employed. Soap and vitriolic acid, in large quantities, and earthenware, are likewise made. Bristol has long been engaged in a very extensive foreign trade, and the increase of its commerce has been considerable and progressive. Its foreign connections are chiefly with the West Indies, exporting home produce, building materials, and necessaries for the clothing and convenience of the inhabitants, and bringing the products of the islands in return. Its commercial connections with Ireland are very extensive, and it has begun to take advantage of the new state of our Indian possessions. The internal commerce of this city is said to have decreased since the prevalence of canal navigation in England, goods being distributed from one place to another, without the intervention of the port. Bristol returns two Members

BRISTLE
—
BRISTOL.

BRISTOL to Parliament, who are elected by the freemen and freeholders of the city, now amounting to about 8000; and it is governed by a Mayor, twelve Aldermen, two Sheriffs, and twenty-eight Common Councilmen, with inferior officers. It is divided into twelve wards, an Alderman presiding over each. The city was erected into an independent county in 1372, by Edward III., and has since been endowed with various privileges and immunities. All persons are free to trade here, and the freedom of the city can be purchased at a very moderate sum. The city gives the title of Earl to the family of Harvey. Here the famous Thomas Chatterton was born, his father being sexton of St. Mary's, Redcliffe. About a mile west of Bristol, close to the river, stands the village of the Hot Wells, celebrated for a tepid spring which has been found a powerful specific in various maladies. Its real temperature is between 72 and 76 degrees; and according to the analysis made by Dr. Bryan Higgins, a Winchester gallon of this water contains of calcareous earth combined with vitriolic acid in the form of

	oz.	dwt.	gr.
Selenite	0	0	54
Ditto combined with acidulous gas	0	0	12
Marine salt of magnesia	0	0	34
Sea salt	0	0	64
Acidulous gas	8	0	0

The mineral qualities of the water, therefore, cannot be rated high; it has, however, proved serviceable in diseases of the lungs, kidneys, and bladder. It is drunk in the hotter months in repeated draughts of half a pint, from a pint to two quarts a day: and its qualities exactly resemble those of the Mallock waters. It rises near the bottom of the cliff, above twenty-six feet below high water mark, and ten feet above low water, forcibly gushing from no aperture in the solid rock, and is so copious as to discharge sixty gallons in a minute. Above it rise those bold eminences called St. Vincent's Rocks, and the beautiful village of Clifton. During the earthquake at Lisbon, on the 1st of November 1755, the water of the medicinal spring suddenly became red and turbid; the tide of the Avon flowed back, and the water of a well in the village of Kingswood turned black, and was rendered unfit for

use for a fortnight. Population of the city, in 1821, 52,859; of the suburbs, 34,990. Distant 117 miles west from London. Long. 2° 46' W. lat. 51° 30' N.

BRISTOL, the name of two counties to the United States of America, the one in the southern part of Massachusetts, bordering on Buzzard's Bay and Rhode Island. The chief towns are Taunton and New Bedford, with fourteen other towns, and a population of 39,198 individuals in 1830. This was an increase of 9030 in the last ten years, or nearly 54 per cent. The other belongs to Rhode Island, and borders on Massachusetts, and is bounded by Mount Hope Bay on the east, and Narragansett Bay on the west. The chief towns are Bristol, Warren, and Barrington; but the population, in 1830, was only 5637, which was an increase in the last ten years of 563 persons, or rather more than ten per cent.

BRISTOL, the chief town of the last of the above counties, on the east side of Narragansett Bay, and about fifteen miles south-south-east of New Providence, is a pleasant town, with a safe and commodious harbour, and a flourishing trade. In 1816, the vessels belonging to the port amounted to nearly 7000 tons, and traded chiefly to Europe and the West Indies. It has a court house, market house, with an academy and public library, and contains four places of public worship, belonging to different denominations. Population about 3000.

BRISTOL CHANNEL, an arm of the Irish Sea, extending between the southern shores of Wales, and the western peninsula of England, and terminating in the estuary of the river Severn. This channel may be considered as stretching from east to west, from about the third to the fifth degree of longitude, in a medium latitude of about 51°. Its length is therefore nearly 90 English miles; while from the north-west point of Devonshire to the southern shore of Pembrokeshire, which may be considered as the width of its entrance, the distance is about fifty miles; but from Somersetshire to Glamorganshire it seldom exceeds fifteen miles. This channel is distinguished from most of the other inlets of Britain by its high tide, which often rolls into the Severn with great impetuosity, rising many feet at a time, accompanied by a great noise.

BRITAIN.

BRITAIN, or **GREAT BRITAIN**, the largest of the European Islands, and that which constitutes the chief part of the British European dominions. It is situated on the west of the Continent, and stretches from about 50° to 58½° of north latitude, and from 2° of east to 6° of west longitude; being about 580 miles in length from north to south, and 370 in greatest breadth along the southern coast. The English Channel and the German Ocean or British Sea flow on the south and east between it and the continent. The North Sea washes its northern shores, while the Irish Sea, St. George's Channel, and the Atlantic Ocean complete the circle, and separate it from Ireland on the west. The shape of Britain is very irregular, the outlines being much broken and indented by the sea. This gives it a great extent of coast, and many excellent harbours, in proportion to its superficial area. Including all the windings of the shore, the whole circuit

has been estimated at 1800 English miles, and the whole surface at about 57,000 square miles. According to the census of 1821, the total population of Great Britain, was 14,379,677. By dividing the number of inhabitants by the number of square miles in the area, we obtain 165 persons for each square mile, which is a greater comparative population than any of the large continental Kingdoms presents, except the Netherlands; for if we adopt unity for that of Great Britain, several of the continental States will stand as follows: viz.

Great Britain	1-000	Comparative population.
The Netherlands	1-297	
France	-873	
Germany	-824	
Austrian Empire	-661	
Prussia	-555	
Spain	-352	

Situation,
boundaries
and extent.

	Population, 1801.	Rate of		Population, 1811.	Rate of		Population, 1821.
		Increase per cent.	Diminution per cent.		Increase per cent.	Diminution per cent.	
England	8,331,434	14½	—	9,538,837	18	—	11,861,437
Wales	541,546	13	—	611,768	17½	—	717,438
Scotland	1,509,068	13	—	1,803,688	15½	—	2,093,466
Army, Navy, &c.	10,472,048	14	—	11,956,303	17½	—	14,079,331
	470,598	36	—	640,500	—	50	319,300
Total ..	10,942,646	15	—	12,596,803	14½	—	14,391,631

It is obvious that the soldiers and sailors could not be taken into the account, in the above comparative statement, otherwise than in the general total; nor even in that without making a considerable allowance for the number of foreigners employed as merchant seamen during the war, and consequently taken into the account in 1811. Some of the soldiers and sailors also belonged to Ireland, and this cause would likewise operate proportionately upon the larger number employed at the above-mentioned periods, as compared with that for 1821. To avoid the uncertainty in the increase arising from these causes, a rate has been separately calculated on the respective number of females only; and the following is the result:

1801.	Increase per cent.	1811.	Increase per cent.	1821.
	14		15½	
5,492,354	or	6,262,716	or	7,253,728
	14.02		15.82	

The absolute increase of population in Great Britain, therefore, if measured by doubling that of females only, appears to have been about one million and a half in the first period, and two millions in the second.

From the same Parliamentary inquiries, by which the above results have been obtained, it appears that the annual proportion of marriages to the population is, in England and Wales, one to 134, those in the several counties ranging from one in 106 to one in 179.

The estimates took place in Middlesex and Hertfordshire, the customs of surreptitiously marrying in the metropolis increasing the number of marriages there at the expense of the adjacent counties.

The proportion of baptisms to the population in England and Wales, is one in thirty-five. The several counties of England, range between one in thirty-one, and one in forty-seven; Kent and Monmouth being the extremes. The proportion in Brecon is stated at one in fifty-three.

The mortality of the several counties of England, is stated to range between one in forty-seven, and one in seventy-two; Middlesex and Sussex being the extremes. In Angleses, the deaths are stated at one in eighty-three; in this, however, we conceive there is either some error, or it is an anomaly yet unexplained.

By combining the existing population, at the periods of the several enumerations, with the parochial registers, Mr. Rickman has computed the number of inhabitants in England and Wales, for every ten years during the preceding century, as follows:

Years.	Population.	Years.	Population.
1700	5,475,000	1760	6,756,000
1710	5,240,000	1770	7,426,000
1720	5,565,000	1780	7,953,000
1730	5,796,000	1790	8,675,000
1740	6,064,000	1801	9,168,000
1750	6,476,000		

Though this table shows that the beginning of the eighteenth century exhibits a decreasing population, the lost number had been regained in 1730; and since that time a constant though irregular increase has taken place. The preceding table likewise shows that the population of England and Wales, in 1801, as compared with that at the beginning of the last century, was as 1000 to 597, or nearly as ten to six.

The following table for Scotland, was found in the same manner; but as there were only thirty-nine parish register returns which could be made the basis of the comparison, the results may not possess the same degree of accuracy.

Year.	Population.	Year.	Population.
1700	1,048,000	1770	1,434,000
1710	1,370,000	1780	1,458,000
1720	1,390,000	1790	1,475,000
1730	1,300,000	1795	1,567,000
1740	1,225,000	1795	1,809,000
1750	1,403,000	1801	1,633,370
1760	1,363,000		

This table exhibits a comparison between 1801 and 1700, of 1000 to 634, or ten to nearly six and a half; but as the parish register returns were principally from the manufacturing parts of the country, this rate of increase may be considered as too great, and would doubtless have been diminished, if the returns had been complete.

We therefore extract from Mr. Rickman's *Preliminary Observations to the Abstract of the Population Returns*, the following very curious statement of ages, in the several counties of England. Our limits only permit us to take the table of males; but there is a similar table for females, with tables for Wales, Scotland, and the smaller British Isles, as well as for the Metropolis. Mr. Rickman observes, "that in the application of these tables, some allowances ought to be made for the increasing duration of life during the last 100 years; that is to say, persons of advanced age would be more numerous at present, (because fewer of them would have died) had the chances of life been as high during the last 100 years, as they are now become."

Estimated
population
of the last
century.

BRITAIN. A great defect formerly existed in the parish registers, from the practice of some clergymen omitting to register private baptisms; but the Parish Register Act of 1819, no longer leaves this optional; and the effect of it has been such, that registered baptisms, which heretofore were 147 to 100, as compared with burials, are increased since the year 1811, so as to exceed the burials in the proportion of 163 to 100. This circumstance would, of course, affect any comparison of the present tables with similar tables for 50 or 100 years ago, formed by estimate from the baptismal and other registers.

To facilitate comparison between the different counties, in the following table, we have marked those numbers with asterisks in each column, which are above the average of that column for all England; we have also distinguished the columns by the letters (a) (b) &c. and have subjoined one or more of these letters to the name of the county, having the

highest number in the column designated by each letter respectively. Thus it will be found, that in Middlesex, the number of men, between the ages of twenty and fifty, is much greater than in any other part of England, and of these, again, the class between thirty and forty, is most above the average of England, being in the proportion of 1524 to 1155. On the other hand, the great manufacturing county of Lancaster, exhibits the largest relative number of children to the age of fifteen; and among these a greater proportion under five years old than above; clearly proving that the population of that county is on the increase. The greatest relative number of persons between fifteen and twenty, and also between sixty and seventy, is found in the little county of Rutland. Herefordshire has a superiority in the class between fifty and sixty; the North Riding of Yorkshire, between seventy and ninety; Northumberland, between ninety and 100; and Durham, in the ages above 100.

Comparative Statement of the Ages of Male Persons in the several Counties of England, on the 25th day of May 1821, as deduced from the Returns made under the Population Act; shewing, what would be the Number of Males of the several specified Ages, supposing (for the sake of comparison) the Number whose Ages are returned from each County to have been Ten Thousand.

N. B. The Decimal Parts having been omitted for the sake of brevity in the Number of Persons under forty years of Age, the Totals become liable to apparent Error, not exceeding One in the Ten Thousand.

Counties of England.	a Under 5 Years.	b 5 10	c 10 15	d 15 20	e 20 25	f 25 30	g 30 35	h 35 40	i 40 45	j 45 50	k 50 55	l 55 60	m 60 65	n 65 70	o 70 75	p 75 80	q 80 85	r 85 90	s 90 95	t 95 100
Bedford	1598*	1136	1297*	1054*	1490	1008	2922	657.5	468.8	228.6	51.31	3.71	—	—	—	—	—	—	—	—
Berks	1440	1365*	1183*	979	1429	1008	929.9	709.1*	459.3*	277.3*	73.66*	4.81	16*	—	—	—	—	—	—	—
Bucks	1505	1339	1229*	1017*	1393	1052	913.6	702.3	502.7*	369.3*	79.19*	4.71*	—	—	—	—	—	—	—	—
Cambridge	1508*	1313	1137	1051*	1550*	1106	999.9	644.3	159.4*	202.6	59.31	2.56	—	—	—	—	—	—	—	—
Chester	1638*	1405*	1224*	1022*	1465	1169	950.2	595.2	294.7	193.4	53.24	4.43*	0.6	—	—	—	—	—	—	—
Cornwall	1297*	1352*	1202*	1047*	1496*	1073	856.4	651.6	457.3	229.7*	51.09	3.73	0.6	—	—	—	—	—	—	—
Cumberland	1525	1341	1197*	991*	1511*	1150	903.3	607.3	416.5	210.8*	66.74*	7.74*	26*	—	—	—	—	—	—	—
Derby	1549*	1396*	1223*	1025*	1446	1078	921.3	600.0	445.0*	237.8*	59.09*	4.67*	18	—	—	—	—	—	—	—
Devon	1563*	1362*	1156	987	1403	1145	899.4	676.6*	450.5*	218.8*	60.61*	4.59*	10	—	—	—	—	—	—	—
Dorset	1503	1362*	1221*	969	1374	1041	930.5	705.2*	536.6*	280.5*	68.96*	8.81*	—	—	—	—	—	—	—	—
Durham (a)	1344*	1368*	1193*	974	1532	1250*	860.8	619.3	484.2*	251.9*	63.74*	9.06*	77*	—	—	—	—	—	—	—
Essex	1335	1492*	1163	984	1464	1135	956.1	661.7	461.5*	216.5	10.22	3.29*	13	—	—	—	—	—	—	—
Gloucester	1468	1323	1123*	1004*	1490*	1102	869.7	606.8	473.2*	211.1*	63.58	4.04	—	—	—	—	—	—	—	—
Hertford	1317	1258	1191*	1003*	1420	1117	861.9*	776.1*	568.7*	289.4*	81.99*	4.39*	39*	—	—	—	—	—	—	—
Huntingdon	1520	1431*	1225*	991*	1439	1108	915.3	643.2	442.4	226.0*	57.11*	2.74	—	—	—	—	—	—	—	—
Kent	1523	1417*	1185*	1016*	1436	1045	897.1	607.1	498.1*	234.5*	56.63*	3.57*	—	—	—	—	—	—	—	—
Leicestershire	1507*	1394*	1193*	912	1500	1146	908.6*	703.3*	486.9*	231.9*	62.84	3.35	0.6	—	—	—	—	—	—	—
Lancaster (a) (b) (c).	1711*	1456*	1262*	1018*	1457	1143	867.9	564.3	313.8*	154.1	39.02	3.01	14*	—	—	—	—	—	—	—
Leicester	1475	1307	1120	1004*	1538*	1126	942.9*	698.2*	492.9*	210.1*	63.31*	2.68	12*	—	—	—	—	—	—	—
Lincoln	1504	1315	1129	1022*	1524*	1109	936.0	697.7*	456.2*	256.6*	66.99*	4.96*	—	—	—	—	—	—	—	—
Middlesex (a) (f) (g)	1395	1112	962	874	1721*	1244*	1164.9*	793.3*	562.1*	137.7	25.63	3.69	21*	—	—	—	—	—	—	—
Monmouth	1320	1247	1113	1008*	1630*	1240	990.7	767.1*	463.2*	291.9	72.64	7.29*	—	—	—	—	—	—	—	—
Norfolk	1524	1332	1124	1003*	1474*	1078	923.4	684.4*	498.5*	282.0*	70.11*	5.86*	25*	—	—	—	—	—	—	—
Northampton	1496	1311	1135	1014*	1427	1065	917.0	715.2*	547.6*	290.5*	56.68*	3.01	—	—	—	—	—	—	—	—
Northumberland (a)	1477	1356*	1211	1015*	1449	1046	892.2	609.7*	464.5*	273.8*	92.89*	10.74*	16	—	—	—	—	—	—	—
Nottingham	1499	1346*	1181*	1064*	1461	1071	925.7	699.1*	468.5*	235.0*	53.09*	4.33*	—	—	—	—	—	—	—	—
Oxford	1116	1287	1142	1110*	1516*	1088	928.8	765.9*	490.6*	263.8*	69.68*	4.21*	—	—	—	—	—	—	—	—
Rutland (d) (i)	1432	1288	1151	1079*	1401	1042	926.7	732.2*	597.5*	274.8*	71.70*	3.36	—	—	—	—	—	—	—	—
Salisbury	1404	1329	1238*	1022*	1426	1087	976.8*	753.7*	508.8*	262.2*	71.70*	4.90*	—	—	—	—	—	—	—	—
Somerset	1550*	1322	1163	993	1494	1122	913.5	722.9*	494.3*	232.8*	61.73*	3.41	—	—	—	—	—	—	—	—
Southampton	1576	1430*	1179*	976	1525	1162*	974.8	699.2*	514.9*	282.4*	64.70*	4.67*	0.7	—	—	—	—	—	—	—
Stafford	1592*	1426*	1231*	1009*	1455	1130	980.6	614.7	461.6*	260.9	52.23	4.21*	—	—	—	—	—	—	—	—
Staffordshire	1555*	1377*	1185*	1010*	1414	1065	879.3	671.3*	504.2*	270.6*	67.03*	4.58*	—	—	—	—	—	—	—	—
Surrey	1431	1294*	1122	901*	1493*	1315*	1105.2	718.4*	499.7	178.6	38.25*	3.08	0.7	—	—	—	—	—	—	—
Sussex	1692*	1431*	1236*	953	1416	1067	866.9	651.3	450.1*	245.2*	57.39*	2.76	19*	—	—	—	—	—	—	—
Warwick	1495	1272	1133	1004*	1491*	1123	926.6	719.3*	514.9*	263.9*	67.10*	4.67*	36*	—	—	—	—	—	—	—
Westmoreland	1503	1306	1121	1012*	1488*	1093	933.9	670.7*	504.2*	269.1*	76.39*	2.74	—	—	—	—	—	—	—	—
Wiltshire	1518	1321	1186*	1090*	1445	1070	919.9	691.5*	466.7*	257.3*	71.71*	4.71	10	—	—	—	—	—	—	—
Worcester	1464	1319	1147	974	1473	1148	967.4*	679.1*	481.0*	249.0*	68.28*	4.32*	37*	—	—	—	—	—	—	—
York (East Riding)	1496	1330*	1167*	971*	1465	1121	1632.9*	709.4*	473.9*	215.8*	64.76*	3.68	32*	—	—	—	—	—	—	—
York (West Riding) (b) (i).	1416	1359*	1193*	993*	1584	1079	890.8	711.4*	541.9*	311.0*	94.47*	6.27*	98*	—	—	—	—	—	—	—
York (North Riding)	1673*	1463*	1214*	1033*	1412	1121	815.3	612.1	403.8	199.7	48.12	3.50	63	—	—	—	—	—	—	—
England (collectively)	1538	1343	1169	988	1470	1155	911.0	665.6	447.6	221.9	56.25	4.15	12	—	—	—	—	—	—	—

BRITAIN.

First Peopling.

The first peopling of Great Britain, like that of other countries, is a subject of profound obscurity; but the earliest colonies which have been traced, with any degree of certainty, are those of the southern Celts, the Gaels of history, and the same as those whom the Welsh calls *Gwyddel*, and regard as their predecessors. These are supposed to have passed from the nearest shores of the continent, and to have taken possession of the southern parts of Britain about 1000 years prior to the Christian era. Considering these as the primitive inhabitants, because they form the barrier beyond which our researches cannot pass, they do not appear to have long retained their original abode in the island, but to have advanced into Wales, perhaps driven by more powerful invaders, and thence to have crossed into Ireland, whence part of them afterwards migrated to Scotland, in which country their descendants still use the Gaelic language. The *Cimbri* or Northern Celts seem to have followed their southern brethren into the more inviting regions of the south; but these were in their turn driven by the Goths into Wales, where they are still considered as the ancestors of the present population. These were afterwards augmented by the *Belge*, *Saxons*, *Danes*, *Normans*, and various other classes from an amalgamation of which the modern Britons have sprung. Mr. Chalmers, who has spent much learned research on the subject, concludes, that the original inhabitants of North Britain, were the "same Gaelic clans who were early settled in South Britain." A body of Gothic Angles colonized the banks of the Tweed during the fifth century, relative to whom the same learned writer observes, "in the effluxion of ages, they sent out their colonies beyond the Forth, the Tay, and the Dee; they were augmented by the arrival of the Anglo-Normans from the south; they admitted settlements of kindred Flemings, every where within North Britain; and, with the augmentation of their numbers, acquiring the ascendancy with the government, they dictated their language, their laws, and their manners, within every district of Proper Scotland. A Gaelic colony of somewhat different tongue, a detachment from the *Scotic* *Genus* of Ireland, the *Dabuids* of Bede, and the *Attacotti* of the Romans, arrived in Argyle, at the commencement of the sixth century; and by a gradual progress overspread the land from west to east, gave their laws and their name to the ancient Pictish people, whose language became amalgamated with the kindred dialect of the Irish. Thus at the beginning of the twelfth century, Scotland was inhabited by the Celtic descendants of the aboriginal Britons, by the Gaelic Scots, who had overspread the land, by the Anglo-Saxons of Lothian, and by the Gothic Scandinavians on the coast of Caithness. At that epoch, a new but mixed people came in upon all those Celts and Goths, Anglo-Saxons and Anglo-Normans, English and Flemings, settled in every district of Scotland; and by a slow progress, became the respectable progenitors of the present inhabitants who speak the English tongue, which is not older than the twelfth century."

Knowledge of the ancients respecting Britain.

There can be no doubt that the existence of the British Isles, was known to the ancients long before the Roman invasion, while it appears equally evident, that for any knowledge of their interior, we must refer to a period later than that event. The concurrent testimony of ancient authors, ascribes

the discovery of these remote islands to that adventurous people, the *Phœnicians*; but all their information on the subject goes little further than the fact of the discovery, except as to the tin which was thence procured. Herodotus, whose acquaintance with these subjects must be regarded as commensurate with the knowledge of his age, says, "I have nothing certain to relate concerning the western boundaries of Europe. I know little of the islands called *Cassiterides*, except the tin which is imported among us; though I have made diligent inquiry, I have never met with any one who could inform me, from experience, what was the nature of the sea which bounds the extremity of Europe. It is certain, however, that amber and tin come from its remotest parts." Thus was he acquainted with the existence of these islands, but readily confessed his ignorance of all geographical knowledge of them. From the book "*De Mundo*," ascribed by several ancient authors to Aristotle, as well as from various other writers, referred to by Polybius, we find that the British Isles had obtained much notice among the Greeks. In the work above mentioned, it is said, in this sea, (referring to that which washes the western shores of Europe,) are two islands called *Britannia*, *Albion* and *Ierne*, larger than those already mentioned. They are directly above the Celts. And this is the earliest passage in which we have seen the British Islands distinctly named. From the way in which all the classical writers, of different ages, both among the Greeks and Romans, use the term *Cassiterides*, no doubt can remain, that it was understood by them as being only another name for these islands, which were then known to lie off the western shores of Europe; and Strabo gives us a curious instance of the jealous care with which the Phœnicians guarded the route they pursued, to obtain that metal which proved such a source of wealth, while exclusively restricted to themselves. When the Romans followed a Phœnician vessel sailing thither, for the express purpose of discovering her track, the master ran his ship ashore, and destroyed her, rather than disclose the secret; and was subsequently rewarded from the public treasury for his conduct.

What the art of the Romans thus failed to attain, their arms afterwards accomplished, and it is to their invasion of Britain, that we are first indebted for our knowledge of it. About half a century before the Christian era, when Julius Cæsar had made such progress in the conquest of Gaul, as to obtain the shores opposite to Britain, he became ambitious of adding this country also to the Roman Empire. But so totally unacquainted was he with the nature, and extent of the island, as well as with the number, power, manners, and customs of its inhabitants, that he found it requisite to assemble a band of merchants from different parts of the opposite shores, who had traded in Britain, and to examine them upon these points, before he ventured to undertake the expedition. Being thus prepared, he resolved upon the enterprise; but seems by no means to have formed a correct estimate of the time it was to cost. A knowledge of the interior of the island, however, was the chief remuneration which he received for the trouble of its conquest. According to this knowledge, the following appears to have been the tribes among whom the island was at that time divided, with the regions

BRITAIN.

Roman Invasion.

BRITAIN, they possessed, as far as the progress of his arms enabled him to ascertain: viz.

Ancient tribes.	Tribes.	Possessions.
	1. Damnonii ..	Cornwall and Devonshire.
	2. Durotriges ..	Dorsetshire.
	3. Belgæ	Somersetshire, Wiltshire, and the northern part of Hampshire.
	4. Atrebatii ..	Berkshire.
	5. Regni	Surry, Sussex, and the south of Hampshire.
	6. Cantii	Kent.
	7. Trinobantes ..	Middlesex and Essex.
	8. Iceni	Suffolk, Norfolk, Cambridgeshire, and Huntingdonshire.
	9. Catteuchani ..	Bedfordshire, Buckinghamshire and Hertfordshire.
	10. Dobuni	Oxfordshire and Gloucestershire.
	11. Silures	Herefordshire, Radnorshire, Monmouthshire, Brecknockshire, and Glamorganshire.
	12. Demetæ	Carmarthenshire, Pembrokeshire, and Cardiganshire.
	13. Ordovices ..	Flintshire, Denbighshire, Merionethshire, Montgomeryshire, Caernarvonshire, and the Isle of Anglesea.
	14. Cornavii	Cheshire, Shropshire, Staffordshire, Warwickshire, and Worcester-shire.
	15. Coritani	Lincolnshire, Nottinghamshire, Derbyshire, Leicestershire, Rutlandshire, and Northamptonshire.
	16. Brigantes ..	Yorkshire, Lancashire, Westmoreland, Cumberland, and Durham.
	17. Otadini	Northumberland.

Roman division.

As the Roman arms spread from the south-east extremity of the island to other parts of the country, and even while a knowledge of these tribes was obtaining, both they and their territorial divisions were vanishing before the conquerors. As soon as the Romans had gained a footing in this island, the division they adopted was that which naturally arose out of the circumstances in which they were placed. It was partitioned into *Britannia Romana*, comprising all that had been subjugated by their arms; and *Britannia Barbara*, including those districts which still maintained their independence. This was necessarily a vague distinction, and subject to perpetual variation; the one part increasing at the expense of the other, till *Britannia Romana* contained nearly the whole of South Britain. A more specific division then became desirable, and the four following provinces were adopted:

1. *Britannia Prima*, including the southern part of the island, to the mouth of the Thames on the one side, and that of the Severn on the other.

2. *Britannia Secunda*, comprising modern Wales.

3. *Flavia Cesariensis*, comprehending the midland districts of England, from the Thames to the Humber on the east, and between the Severn and the Mersey on the west.

4. *Maxima Cesariensis*, extending from the Humber to the Tyne, and from the Mersey to the Solway Frith. Its northern boundary was at one period formed by the wall of Severus, stretching from Newcastle to Carlisle; and at another by that of Adrian, connecting the Forth and the Clyde.

The Roman province of *Felentia* also comprised that part of Scotland south of the Clyde and the Forth; and the name of *Fespianiana* was at one period applied to the region between the Forth and Loch Ness, where a few remains of Roman roads and coins have been discovered. To those regions beyond the reach of the Roman arms, the original appellation of *Britannia Barba*, would continue naturally to be applied.

When the Roman Empire began to feel the impending power that was destined for its overthrow, their troops were withdrawn from the more remote parts; and the Britons being thus left without their protection, and from long subjugation being unable to defend themselves, were soon subdued by the Saxons and other northern tribes. These extended their conquests to the whole of South Britain, with the exception of Wales and Cornwall, which still remained in possession of the aborigines. The Picts, Scots, and other native tribes, also retained most of their dominions, on the north of the Tweed. The new conquerors divided their possessions into seven kingdoms, collectively styled the *Saxon Heptarchy*, each Chief assuming the government of those parts he had been most instrumental in subduing. These kingdoms were Kent, Sussex, Wessex, Essex, Northumberland, East Angles, and Mercia. The following list exhibits the counties contained in each, with the date of its establishment, the founder's name, and the time of its termination, according to the best authorities, arranged in chronological order.

	Estab. A. D.	Founder.	Term. A. D.
1. Kent	455 ..	Æthelbert	823
2. Sussex, or S. Saxons ..	491 ..	Ella	600
3. Wessex, or W. Saxons	519 ..	Cerdic	827
Part of Cornwall, Devonshire, Dorsetshire, Somersetshire, Wiltshire, Hampshire, Berkshire.			
4. Essex, or E. Saxons ..	527 ..	Erkenwin	810
Essex, Middlesex, Part of Hertfordshire.			
5. Northumberland	547 ..	Ida	827
Yorkshire, Lancashire, Westmoreland, Cumberland, Northumberland, Part of Scotland.			
6. East Angles	575 ..	Uffa	794
Norfolk, Suffolk, Cambridgeshire.			
7. Mercia	585 ..	Crida	894
Gloucestershire, Herefordshire, Worcester-shire, Warwickshire, Leicestershire, Rutlandshire,			

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<i>7. Mercia continued</i>	<i>Estab. A.D.</i>	<i>Founder.</i>	<i>Term. A.D.</i>
Northampton	885	Crada	894
Lincolnshire,			
Huntingdonshire,			
Bedfordshire,			
Buckinghamshire,			
Oxfordshire,			
Staffordshire,			
Derbyshire,			
Shropshire,			
Nottinghamshire,			
Cheshire,			
Part of Herefordshire			

After a series of jealousies and wars, which constitute the leading features of the Saxon Heptarchy, the whole became united in 827, under Egbert, King of the West Saxons, and the only surviving descendant of those Chiefs who had established the Heptarchy, and enhanced their authority by claiming a descent from *Woden*, the supreme divinity of their forefathers.

Present division.

Great Britain has long been primarily divided into the three countries of *England*, *Wales*, and *Scotland*; though now all united under one government. England occupies the southern, Wales the western, and Scotland the northern portion of the island. The comparative extent of these divisions, is nearly in proportion of the following numbers: viz.

England	100
Scotland	55
Wales	16

The present division into counties and shires, took place at a subsequent period; and those in England are ascribed to Alfred the Great, who reigned from 871 to 901.

General aspect.

Considered as a whole, few countries present more varied beauty of outlines or general surface than Great Britain; and in these respects, perhaps, each district has its own peculiar characteristics, which as well as its more local divisions, will be more appropriately described under its respective name. The southern and eastern part of the island contains the greatest extent of level country; but even here, except in some feney or marshy districts, the surface is agreeably diversified. The western and northern parts are more varied and mountainous, while particular districts, especially in Wales, the northern tracts of England, and many of the northern parts of Scotland, assume an aspect of alpine grandeur. The altitudes of the highest summits of England, are generally between two and three thousand feet above the level of the sea. Some of those in Wales, reach the elevation of 3500 feet; while in Scotland, many points are between three and four thousand feet above that level, and a few exceed the latter number.

Rivers and canals.

Great Britain is not distinguished by any feature more than for the network of rivers and canals by which its surface is every where intersected. The most noted of these natural channels are the Thames, the Severn, the Mersey, the Humber, the Tyne, the Tweed, the Forth, the Tay, the Dee, and the Clyde. These being joined by numerous inferior streams and canals, constitute an internal navigation almost from one extremity of the island to the other; nor is North Britain destitute of these agricultural and commercial

facilities. One of the noblest works in the country is the Caledonian Canal, which being cut through a chain of lakes, quite intersects the island, and joins the opposite seas, from Moray Frith to Loch Linnhe. Many beautiful and romantic lakes too stud the mountainous districts.

Climate.

Few countries are so much affected as Britain by instability of climate. This has been ascribed in a great measure to its position, which exposes it to the variety occasioned by the union of the dry winds from the continent, with the vapours that arise from the Atlantic. The ranges of mountains, which generally run from north to south, also render a difference of climate between the east and west parts of the island very sensible; the former has a lower temperature and a dryer atmosphere; the latter is comparatively mild but humid. The maximum height of the thermometer generally takes place a little west of the metropolis; the minimum, of course, on the elevated mountains of North Britain. More inconvenience is experienced from cold than from heat. Winter prevails over summer, and in several parts may be said to maintain its sway for seven or eight months in the year. The extreme high temperature generally occurs in July or the beginning of August; and that of cold in January or February. At the former period the thermometer seldom rises above eighty-six degrees, and the medium of a series of years is eighty-one or eighty-two degrees; and it seldom sinks lower than eight or ten degrees; though, even in the southern parts of the island, the mercury has sometimes fallen below the zero on Fahrenheit's scale. The following statements afford a view of the temperature of the different seasons of the year, in distant parts of the island, but do not strictly exhibit a comparison between the different regions, as the observations appear not to have been made at the same hour of the day. Those at Gordon Castle were made at three p.m. which is considered as the hottest part of the day; those at the other places are more consistent with the mean temperature of the day.

Gordon Castle is situated in the county of Banff, in the north-east part of Scotland. The spring includes March, April, and May; and each of the others the three succeeding months.

At London.			Mean temperature of the different seasons.
Spring	46.2		
Summer	62		
Autumn	59.4		
Winter	40.5		
Annual mean		51.9	
At York.			
Spring	42.6		
Summer	63.3		
Autumn	56.3		
Winter	36		
Annual mean		49	
At Gordon Castle.			
Spring	48.8		
Summer	61.6		
Autumn	50.4		
Winter	49.4		
Annual mean		52.5	

The annual mean temperature for the whole of Scotland varies from forty-five to forty-seven degrees, and the preceding numbers may therefore be considered as the maximum. The temperatures of two places

BRITAIN. on the same parallel; and sometimes only at a short distance from each other, often exhibit a considerable difference. This, in some instances, amounts to three or four degrees; as between London and the west of England.

The medium annual temperature of Mid-Lothian also, where the observations were made at nine in the morning, was found to be $48^{\circ} 57'$, and that of Strathgairn only 45° ; which shews a difference of $3^{\circ} 57'$, arising from local circumstances, though the two counties are at so small a distance from each other.

Pressure
of the at-
mosphere.

The following are the mean heights of the barometer, at several very distant places of South Britain, namely, Liverpool, Dover, Middlesbrough, Keswick, York, Derby, and Sidmouth. We are not acquainted with a similar set of observations for North Britain; but there is no good reason to conclude that the results would be very different from those for the southern part of the island. The general range is between twenty-eight and thirty-one inches.

	inches.
Greatest height	30.63
Mean height	29.74
Least height	28.45

Prevailing
winds.

So variable is the state of the wind in this island, that it cannot be reduced to any general principles. It blows with the greatest strength and constancy from the south-west, which is strongly evinced by the bearing of the trees in the opposite direction in all parts which are exposed to its full influence. This is also readily accounted for from the position of the island with respect to the Atlantic Ocean and the adjacent continent; and the difference of temperature of their incumbent atmospheres at certain seasons. No variable are the winds both in North and South Britain, that different districts present very different results. It may be remarked, however, that the east and north winds are more frequent on the eastern than on the western side of the island; and that the south and south-west winds are often felt on the latter than the former coast.

Moisture
of the at-
mosphere.

That freshness of vegetation, which is indisputably one of the characteristics of the British landscape, indicates a considerable degree of atmospheric moisture; which descends either in rain or dew. This, like the motion and temperature of the atmosphere, is subject to great variation in the different parts of the island. Rain falls in much less quantities in the eastern than in the western countries—is the low than in the elevated regions—in the southern parts of England than in the northern. In England the following results have been deduced from a great variety of registered quantities.

	Mean annual depth, inches.
Three north-western counties	47
Three north-eastern counties	31
Three south-western counties	35
Three southern counties	26

Quantity
of rain.

Mr. Dalton, who has paid great attention to this class of meteorological phenomena, estimates the average quantity for the whole of England at 31.3 inches in depth. The districts near the metropolis appear to have less rain than most other parts; for, from a journal kept by the Royal Society, the mean result of eleven years was twenty-one and a quarter inches; while at Ware,

In Hertfordshire, the average quantity, for a series of five years, was 23.6 inches. The various observations that have been made in the southern portion of the island lead to the general conclusion, in reference to a comparison of different months, that it usually rains less in March than November, nearly in proportion of seven to twelve; less in April than October, as one to two; and less in May than September. For the north of the Tweed the quantity varies, so far as observations have been made, from about forty-seven to twenty-five inches; full as much difference as this takes place between the rain in Ayrshire and at Edinburgh. The annual average, as given by Sir John Sinclair, is 30.68, which is therefore about half an inch less than Mr. Dalton's statement for England. The difference between the maximum and minimum quantities appears to be greater in England than in Scotland; for the result of the observations made in Surrey gives only twenty-four inches, while the mean of those for Westmoreland is fifty-four; and for both Keotland and Keswick higher.

The quantity of dew is estimated by Mr. Dalton at an average depth of about six inches, which therefore makes the whole depth of descending moisture in England at least thirty-six inches; and it may be fairly presumed that it is not much less for North than for South Britain. He computes also the evaporation of South Britain to be about twenty-three inches. On the north side of the Tweed, perhaps twenty inches may be a more correct result.

The soil of Great Britain is scarcely less diversified than its surface or its climate. In the lower parts clay and strong loams generally prevail, and in several places extend to a considerable elevation up the sides of the hills. In some of the more open plains sand abounds, while in others, especially towards the eastern part of the island, feney ground occupies wide tracts, while peat, earth, and rock usually divide the higher regions. The British soil may therefore be said to include all varieties, from the stiffest clay to the most barren sand, and from the deep and fertile loam to the sterile peat, that defies the utmost skill and perseverance of cultivation.

In England and Wales about one-third of the surface is stated to be under tillage, one-third to be employed as pasturage and meadow, and the remainder to be occupied by waters, woods, and wastes.

In Scotland and its islands little more than a fourth part of the surface is cultivated; while about a forty-seventh part is occupied by lakes and rivers. Mr. Middleton estimated the whole value of the agricultural produce of England and Wales at £126,690,000; and Dr. Colquhoun states the property annually created in Great Britain and Ireland by agriculture, in 1812, at £216,847,624. If this estimate were correct, the sum is necessarily much diminished at this time.

Wheat is the most important agricultural product of Britain, and is most extensively cultivated, and produces, arrives at the best quality, in Kent, Essex, Suffolk, Hertfordshire, Berkshire, Hampshire, Rutlandshire, and Herefordshire. Rye is less grown than formerly, but is still cultivated in some of the dry and sandy soils or elevated districts. The best barley counties are Norfolk, Suffolk, Cambridge, Bedfordshire, Leicestershire, Nottingham, and Berkshire, with the upper parts of Herefordshire, Warwickshire, and Shropshire. Oats are cultivated in all the northern and feney tracts of

BRITAIN. the midland counties. Beans in most of the strong soils, and peas in the dry or gravelly parts. Tares, clover, and sainfoin are widely diffused. Potatoes are grown in all parts, but are thought to attain the greatest perfection in Lancashire and Cheshire. Turneps have now become a general crop, and have, in many districts, in a great measure, supplanted the old system of fallow. Hemp and flax are grown in some places, and hops are peculiar to others. A variety of small seeds are likewise cultivated in particular tracts, as annu, carraway, coriander, mustard, rape, poppy, and some others. Saffron, camomile, madderwood, and liquorice are also among the products of Britain. Various kinds of fruit are diffused over the whole of the island; and horticulture is made a particular study, especially in Scotland. The adaptation of the soil and climate is strongly evinced by the state of the woods and plantations. The principal timber trees in this country are the oak, ash, elm, lime, beech, chestnut, sycamore, maple, birch, elder, hornbeam, aspen, and poplar. The oak of Britain surpasses that of most other countries in strength and durability; qualities that have contributed greatly to the superiority of her navy. The principal woodland counties, are Kent, Surrey, Sussex, Hampshire, Worcestershire, and Cheshire, with parts of Oxfordshire, Berkshire, Leicestershire, and Northamptonshire, to which a portion of Yorkshire and some other counties may be added. The western side of the island is in general better wooded than the eastern.

Animals.

The domestic animals of Britain are too well known to require an enumeration; and a specification of their several properties and peculiarities would be inconsistent with the scope of this article. The horses of Britain are now superior to those of most other countries, for all the purposes to which that noble animal is applied. The whole number kept in Great Britain has been stated at about a million and a half. A similar remark is also applicable to the domestic cattle, the number of which maintained in the island is nearly five millions and a half. Not only the general improvement of agriculture, but the almost unexampled progress of British manufactures, have rendered the various breeds of sheep of great importance in the rural economy of Britain; and the most meritorious exertions have been made for their amelioration. The whole number kept in England and Wales, including the lambs of the year, has been stated by the ablest judges at twenty-six millions, and the annual produce of their wool, at 400 packs of 340 pounds each. If the number in Scotland be added, the total in Great Britain cannot be estimated at less than thirty-five millions; but the wool will not be increased in the same proportion. The love of rural sports, which has always been a characteristic of the British nation, has given rise to several breeds of dogs. The English mastiff and bull-dog are distinguished for their superior courage and strength, but degenerate in foreign climates. The wolf and wild boar, however, have long been extinct; and the only quadrupeds that now present themselves to the chase are the fox, the stag, and the hare. Several of the less common species of wild animals are also found in the most woody, mountainous, or retired parts of the country; but even these the progress of population and culture seems to have greatly thinned in comparison with

former times. The badger, otter, martin, hedgehog, squirrel, and several species of the weasel tribe are still met with. The colley, or true shepherd's dog, is said to be peculiar to Scotland; and the wild roe is also still found in the mountainous parts of that country. The chief birds of prey are of the eagle and hawk kinds; but the former have now become scarce. The bustard is sometimes seen of a large size, though it is by no means common. This may perhaps be considered as the largest of the British birds, and the golden-crested wren the least. The nightingale is the most admired of the musical tribes, as the wheatear is for the delicacy of its flavour; but both are restricted to some parts of South Britain. Game is plentiful in most counties; but in addition to those which are common to England, Scotland presents the capercaillie, and the ptarmigan. Domestic fowls require no enumeration. Various birds of passage annually visit both North and South Britain; among which those best known are the woodcock, snipe, and several species of plover. The most useful of our wild fowls are the goose, duck, teal, and widgeon, vast numbers of which are annually caught, and supply an extensive article of food during several of the winter months. The shores are surrounded with multitudes of sea-fowl, which flock in immense numbers to particular parts, especially the rocky promontories of the coast. Most of the rivers and lakes, as well as the surrounding Fales, abound with various kinds of excellent fish. In the inland parts the most common are the salmon, trout, pike, eel, perch, carp, sturgeon, charr, and several other kinds. On the coast some of those most frequently taken are migratory, and are only to be met with at certain seasons, but others are found at all times. In the former class we may enumerate pilchards and mackerel, which are only caught near the southern part of the island, while berrings are common to all parts. Some of the most esteemed of the other class are the turbot, cod, sole, ling, halibut, plaice, haddock, whiting, smelt, mullet, dorce, and brent. The latter seems to be the most plentiful off the coast of Wales. The shark is sometimes seen, and the whale occasionally visits the northern coasts of the island, where the seal and the smn-fish are caught. Many parts of the shores are well stocked with shell fish, as lobsters, crabs, and oysters. Several species of reptiles and numerous insects, are likewise met with in most parts of the country. The precious metals are not met with in Miasra, sufficient quantities to make them an object of search; silver is extracted from lead and copper ore. The metallic products of Britain, as well as all her most valuable mineral substances, are contained in the western and northern parts of the island, while the southern and eastern districts, which are composed of secondary formations and alluvial soil, do not present any valuable substance. Iron is extensively diffused over many of the central, western, and northern parts. Lead is also obtained in a great variety of places in the same regions. Britain has always been considered as the peculiar depository of tin. This is exclusively confined to the south-west promontory of the island, which yields about 300 tons annually. The number of people employed in the various processes by which this metal is obtained, is stated at nearly 10,000; and the yearly value of the produce at half a million. Copper is found in the great chain of mountains which

BRITAIN.

Birds.

BRITAIN. stretches from Cumberland to Cornwall, as well as in some districts further north. Coal, however, is one of the most abundant and valuable of the British minerals; and is of the utmost importance in working the others. This is very generally diffused over the island, with the exception of the large southern and eastern district already mentioned; and so abundant is the quantity, that notwithstanding the immense consumption, Dr. Thomson calculates that the Newcastle coal formations alone would supply the whole kingdom for at least 1000 years to come. Salt is another of these valuable minerals, and is found in vast masses of rocks as well as in copious springs, chiefly in Cheshire. Blacklead is almost peculiar to Great Britain. Zinc, bismuth, cobalt, magnesia, alum, gypsum, fullers'-earth, potters'-clay, marble, spar, and various kinds of stone and slate abound in many parts. Besides these, several of the more valuable stones are found among the mountains of Scotland. These include agates, rock-crystals, topazes, and others; with the variegated stones usually denominated Scotch pebbles. The whole of the property annually created in Great Britain and Ireland from mines and minerals, was estimated, a few years ago, by Dr. Colquhoun, including the labour of extracting and preparing the various substances, at nine millions. Few countries of Europe can boast of mineral waters either more abundant in quantity, or more efficacious in quality than Britain. It will be sufficient here to enumerate those of Bath, Bristol, Cheltenham, Harrogate, Scarborough, Buxton, Matlock, Loughborough, Tunbridge Wells, in South Britain; with those of Moffat, Peterhead, Dunne, and Pitkeathly, on the north side of the Tweed.

Mineral
waters.

Manufac-
tures.

The chief manufactures of Great Britain are of wool, cotton, linen, silk, leather, glass, pottery, and metallic wares. The fabric of woollens of different kinds is the most ancient, and may be considered as the staple manufacture of the country. It was introduced as early as the time of the Romans, but it is only from the reign of Edward III. that its prosperity can be dated. It is chiefly confined to the southern division of the island, and including the various articles made of wool, is stated to employ half a million of people, while the value of the articles annually produced is about £18,000,000. The cotton manufacture affords an example of unparalleled rapidity of success. Unknown till the middle of the seventeenth century, and not one hundredth part of its present extent at the commencement of the eighteenth, it is now unrivalled in any other nation. Manchester, Glasgow, and Paisley may be considered as the principal centres of this trade. The ingenious application of machinery has carried it to such an extent, that notwithstanding the consequent cheapness of the multifarious articles which are thus produced, the total value of the whole cannot be estimated at less than £20,000,000., nor the number of individuals employed at less than 500,000 or 600,000. Linen was early established as one of the staple manufactures of Britain, but has now been partly superseded by that of cotton, and perhaps the annual value of the whole does not exceed £2,000,000. or £2,500,000. Britain, however, is more extensively celebrated for the production of hardware and other metallic articles than for any branch of her industry. These, as well as the woollen manufactures, employ vast quantities of native materials; while others, as cotton and silk, depend wholly upon those of foreign

growth, and of distant climes. The things included under this head are so numerous as altogether to preclude specification. As an approximation to the total value of the annual produce of all the textile manufactures of this island, we may state £18,000,000.; and the number of people employed at 400,000. Large quantities of silk goods are made in the metropolis, and several other places toward the centre of England; the whole annual value of which has been estimated at £4,800,000., and the number of people employed at 70,000. Leather is also another very important branch, and including all the articles into which it is wrought, has been stated to amount to the value of £10,000,000., a year, and employs nearly 300,000 individuals. Glass, earthenware, porcelain, and paper, are likewise carried to great perfection; besides various other manufactures which are more local, or more limited. Carriages, hats, sugar-refineries, breweries, soaperies, vitriol, copperas, white lead, salt-works, and roperies are spread over most parts of the island. Including those already enumerated, with gunpowder-manufactories, distilleries, tin-works, &c. the whole annual amount cannot be estimated at less than 100 millions; about fifteen millions of which may be assigned to Scotland, and the remainder to England. Dr. Colquhoun has, indeed, raised the total much higher, for he states the new property annually created in Great Britain and Ireland, independently of the value of the raw materials, at £114,230,000. The whole number of people thus employed is about two millions and a half.

In addition to all these sources of industry, the Fisheries.

British fisheries give employment to a great number of her inhabitants, and add considerable sums to her annual capital, as well as supply several valuable articles of food for home consumption and exportation. The whole value, exclusive of the colonial fisheries of Newfoundland, is supposed to exceed two millions annually.

British commerce began to rise into importance during the reign of Elizabeth, and now surpasses all that has been recorded of any nation in the annals of mankind. The number of vessels employed in the coasting trade is very great, and lately exceeded 10,000, carrying a burthen of more than 1,250,000 tons. No very correct estimate can be formed of the annual value of the internal commerce of Britain; but if the moderate sum of fifteen pounds be adopted as the annual consumption of each of its inhabitants, which according to the last census were 14,397,577, it will give the astonishing amount £215,965,155. The extent of the foreign commerce will be best shown by the following official statements. From the Report ordered by the House of Commons to be printed on the second of April, 1819, it appears that the amount of the imports and exports of Great Britain, for each of the three preceding years, ending with the fifth of January, and taken at the official value, was the following, viz.

	IMPORTS.			EXPORTS.			
	£.	s.	d.	£.	s.	d.	
1817.	30,105,566	1	9	51,243,574	7	11	Exports and im- ports.
1818.	33,965,239	6	0	53,123,902	4	10	
1819.	40,175,634	9	6	56,851,319	9	10	

A large portion of this consisted either of the productions or manufactures of the United Kingdom.

BRITAIN.

BRITAIN. The official value is also considerably below the real worth; and the following statement, extracted from the same source, not only shows the amount of British articles as compared with the total, but gives the real as well as official value.

EXPORTS.

British Produce and Manufactures.

	Official value.			Real value.		
	£.	s.	d.	£.	s.	d.
1817.....	36,697,610	5	8	42,955,256	3	8
1818.....	41,888,585	11	11	43,626,253	14	2
1819.....	44,564,044	14	10	48,903,760	16	1

Vessels employed. In carrying on this commerce the same official document states the following numbers of vessels as employed, including their repeated voyages from all parts of the world, with the amount of their tonnage, and the number of men and boys engaged in navigating them. The day on which each year terminates, is the same as that for the commercial amounts.

ENTERED INWARDS.

British and Irish Vessels.

	Vessels.	Tons.	Men.
1817.....	16,754	1,966,890	119,779
1818.....	18,707	2,240,675	131,901
1819.....	20,401	2,470,779	143,800

Foreign Vessels.

	Vessels.	Tons.	Men.
1817.....	3,825	317,577	22,253
1818.....	3,163	401,792	21,745
1819.....	5,898	705,511	40,690

Total Number of Vessels.

	Vessels.	Tons.	Men.
1817.....	19,579	2,284,466	142,032
1818.....	21,870	2,642,467	156,646
1819.....	26,299	3,166,290	184,490

CLEARED OUTWARDS.

British and Irish Vessels.

	Vessels.	Tons.	Men.
1817.....	17,383	1,987,794	123,733
1818.....	19,754	2,249,206	136,947
1819.....	19,791	2,401,067	142,476

Foreign Vessels.

	Vessels.	Tons.	Men.
1817.....	3,260	329,943	20,156
1818.....	2,647	396,164	32,981
1819.....	5,063	671,342	36,764

Total Number of Vessels.

	Vessels.	Tons.	Men.
1817.....	19,643	2,317,736	143,889
1818.....	22,401	2,645,370	169,928
1819.....	24,854	3,072,409	179,240

Amount of British shipping. Nearly two-thirds of this immense traffic is carried on in the port of London, and about one-sixth of the whole shipping of the Empire belongs to that port. The following statement, extracted from official documents, ordered by the House of Commons to be printed at the same time, shows the amount of shipping belonging to the British Empire, on an average of the three years 1816, 1817, and 1818, with the amount of their tonnage, and the number of individuals employed to navigate them.

	Vessels.	Tons.	Men.
England.....	17,320	2,103,254	130,399
Scotland.....	3,008	265,677	19,000
Ireland.....	1,106	65,519	5,855
Isle of Guernsey ..	64	7,254	483
—Jersey.....	80	4,375	690
—Man.....	353	8,998	2,316
British Plantations..	3,610	248,712	15,817
Total	23,450	2,707,769	174,490

To illustrate the extent of British shipbuilding, which not only constitutes an important branch of her industry, but forms an integral item in her commerce, we shall give an average of the official statement for the years 1817, 1818, 1819, of such as were built and registered during that period, viz.

	Vessels.	Tonnage.
England	564	66,962
Scotland	160	14,785
Ireland	64	2,482
Isle of Guernsey ..	3	280
—Jersey	1	101
—Man	7	187
British Plantations ..	264	21,691
Total	1063	106,478

As a conclusion to this brief summary of the manufactures and commerce of Britain, we shall subjoin Dr. Colquhoun's recapitulation of the new property annually created in Great Britain and Ireland. This he states to be from

	£	New property annually produced.
Agriculture	216,817,624	
Mines and minerals	9,000,000	
Manufactures	114,230,000	
Inland trade	31,500,000	
Foreign commerce and shipping	46,373,748	
Coasting trade	2,000,000	
Fisheries (inclusive of the colonial fisheries of Newfoundland)	2,100,000	
Banks, viz. chartered banks and private banking establishments	5,500,000	
Foreign income	5,000,000	
Total	£430,521,372	

At the close of the late war, the army immediately belonging to the empire, or exclusive of foreign troops in British pay, amounted to 640,000 men; while the total number bearing arms in the cause and pay of Britain exceeded a million. Since the peace, the foreign troops have been discharged, and both the number and extent of the native regiments has been so much reduced, that the whole number of effective men is now less than 100,000. The navy, too, at the same period, included more than 1000 vessels of all sizes, manned by 184,000 seamen; but these are now reduced to a number proportionate to the wants of the nation, and the present state of Europe.

The following abstract of the net produce of the revenue of Great Britain and Ireland, for the year ending 5th January 1817, not only exhibits the total amount for that year, but the principal sources from which it was derived, with the actual produce of each.

BRITAIN.

Consolidated Duties	£.
Annual Duties	6,306,448
War Taxes	2,393,294
War Taxes	1,008,366
Total produce of the Customs ..	9,708,015

Consolidated (including Assessed Taxes in Ireland)	20,161,318
Annual Duties	534,121
War Taxes	4,462,074

Total produce of the Excise 25,157,516

Stamps	6,472,106
Post Office	1,498,001
Assessed Taxes	5,783,322
Property Tax	11,165,584
Land Tax	1,127,929
Miscellaneous	444,688
Unappropriated Duties	374,006
Pensions and Annual Duties	4,016

26,889,632

Total Net Revenue for 1817 .. £61,755,183

1818	51,660,448
1819	68,348,715
1820	48,162,232

As the war taxes have ceased, and other reductions have been made to accord with peace, and meet the circumstances of the times, the annual income is now still further reduced. To exhibit the *gross* amount of its maximum during several years, the following totals are inserted; viz. for the years ending with the 5th of January, from 1810 to 1819 inclusive.

1810	70,240,227	1815	41,324,292
1811	74,040,544	1816	85,311,707
1812	71,113,588	1817	73,023,676
1813	70,455,680	1818	47,247,631
1814	79,448,111	1819	71,074,746

Public debt.

Vast as this income is, the national expenditure was still greater, and the Public Debt increased in a rapid and alarming ratio, mitigated only by one circumstance, namely, that owing to the prosperity of the country British subjects had become the principal fund holders. In 1814, nearly seventy millions were added to the former amount; and in 1816, the sum was increased by more than fifty millions. The following statement shows the amount of the National Debt, distinguishing the redeemed and unredeemed, with the annual charge thereon, and the Sinking Fund applicable to its discharge, from the official document, up to the 5th of January 1818, as consolidated by 56 George III. c. 98.

Public Funded Debt	£.
Debt redeemed	1,109,123,092
Debt unredeemed	358,587,624
Debt unredeemed	748,201,991

Charges, exclusive of the Sinking Fund, estimated at	27,866,439
Sinking Fund estimated at	13,947,137

Total Annual Charge, estimated at 41,713,576

VAL. XII.

A slight and gradual reduction of this amount, however, has taken place since the period above stated.

In South Britain the Church is Episcopal, but in the northern part of the island the foundation is Presbyterianism. The fullest toleration exists in each. The Ecclesiastical establishment in North Britain is founded upon an equality of rank among all the presbyters or pastors. Scotland, like England, is divided into parishes, and a number of these contiguous divisions, when united together under the superintendence of the ministers, and a chosen number of the ruling elders, form a Presbytery, and a union of Presbyteries constitutes a Synod. These manage the Ecclesiastical affairs of their respective districts with a regular appeal from the lower bodies to the higher, and from these last to the General Assembly, which consists of 361 members, chosen by the Universities, Presbyteries, and Royal Burghs, and is the highest Ecclesiastical authority in Scotland. All the transactions of the inferior courts are subject to the revision of this Assembly, which has also the power of making laws for the government and discipline of the Church.

Besides the island of Great Britain, the European Extent of dominions of the Empire include Ireland, the Isle of Man, and the other smaller islands contiguous to the coasts of these, with the islands of Jersey and Guernsey, and the adjacent isles, in the British sea, nearer the coast of France. The fortress of Gibraltar and the isle of Malta, with the small dependent island of Gozo in the Mediterranean. In Asia, Britain possesses Hindostan; Ceylon, and various other islands in the Indian Ocean, and the Oriental Archipelago; comprising a vast extent of territory, and a population several times greater than that of her native dominions.—In Africa, she holds the Cape of Good Hope, Sierra Leone, and several other settlements on the western coast, with St. Helena and other islands in the Atlantic Ocean.—In the New World, she rules over Canada, and the regions round Hudson's Bay, with Nova Scotia, New Brunswick, the islands of Newfoundland, St. John, and Cape Breton. To these must be added the numerous colonies in the West Indies, and on the coast of South America; which though now diminished by the restoration of many of the late conquests, are still extensive and important to her commerce.

The possession of New Holland and the adjacent islands, gives her immense tracts in Australia; while many of the Polynesian Isles, spread over the vast Pacific Ocean, consider themselves under the protection of Great Britain. Thus her authority extends over two-thirds of the globe in reference to longitude; and it may therefore without hyperbole be said, that the sun never sets upon her possessions; for, within this vast range, various places have noon and midnight at the same moment. Stretching also, with the exception of a few intermediate spaces, from the arctic circle to the 33d degree of south latitude, the four seasons are experienced within her dominions at the same time. The colonies of Britain, therefore, spread themselves through every climate, and yield every variety of natural product.

To give our readers as clear an idea as possible of the vast multitudes of mankind embraced by the wide population, ramifications of the British possessions and colonies, we shall endeavour to collect them into one summary view; adopting the nearest round numbers of the most correct estimates, as best adapted for the purpose.

BRITAIN.
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BRITAIN,
NEW.

	Inhabitants.
Great Britain and Ireland, according to the last census, about	31,380,000
Islands in the British sea	90,000
The other European dependencies ..	140,000
British India, since the late acquisitions, according to Mr. Hamilton's statement	83,000,000
Ceylon and the other settlements in the Indian Ocean, and the Oriental Archipelago	1,070,000
Carried forward ..	105,680,000

	Inhabitants.
Brought forward ..	105,680,000
Colonies and settlements in Africa ..	130,000
British possessions, north of the United States, in America	1,000,000
West Indies and South America, the greatest part of whom are Negroes ..	810,000
Australia, &c.	50,000
Total Population within the territorial dominions of Great Britain ..	107,670,000

BRITAIN.
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BRITAIN,
NEW.

BRITAIN, NEW, a vast country of North America, lying round Hudson's Bay, north and west of Upper and Lower Canada, and comprising Labrador, New North and South Wales. This region is attached to the government of Lower Canada, and belongs to Great Britain. The face of the country is various, but where it is not covered with forests, its general aspect is that of sterility. South-west of Hudson's Bay, from Moose river to Churchill's river, the country is for the most part flat, and the plains extend in some places for a distance of 600 miles, partly covered with marshes, and partly wooded with pines, birch, larch, and willows. North of Churchill's river, and towards the east coast, the country is high, rocky, and barren, every where defying the utmost art of cultivation. It is covered with vast masses of rock, intermixed with frightful mountains and fruitless vallies. Some of the hills are of considerable elevation and extremely rugged, and the vallies are either filled with lakes and morasses, or covered with stunted pines, firs, birch, and juniper. The climate is extremely severe, and vegetation entirely ceases on the coast about the 60th degree of latitude. The principal rivers of these northern regions are Mackenzie's river, Copper Mine river, Nelson's, Churchill's, Albany, Moose, Seal, Severn, Rupert, and Pokerekesko. The chief lakes, at least as far as yet known, (for our knowledge of this part of the globe is still very imperfect,) are Winnipeg, Slave lake, the Lake of the Hills, and Athapescow. As the population is very scanty, the wild animals are proportionally numerous, such as bears, beavers, several species of deer, musquashes and others, which nature has adapted to support the cold of these dreary regions. The chief trade is in furs, and is carried on by the Hudson's Bay Company, and the North West Company, who employ a few ships, and have forts established in various parts of the country for the collection of furs from the native hunters, with whom they generally barter such articles as are adapted to their wants, or rather to their desires. It was in traversing these dreary and inhospitable regions, that Captain Franklin and his party suffered so much in their late expedition to the shores of the Arctic Ocean; and to their account we must refer for an interesting narrative of their hardships and adventures, as well as for several views of the country, its inhabitants, productions, and such other objects as came within their observation.

BRITAIN, NEW, a group of Islands belonging to

Australia, and separated by a strait from the north-east of New Guinea. Including New Ireland, this group consists of two large islands, surrounded by several smaller ones. The situation of these islands, however, has not yet been determined with sufficient accuracy to enable geographers to lay them down with much precision. They appear to stretch from about 2° 30' to 6° of south latitude, and from 149° to 153° of east longitude. Nor has the number of islands which the group includes been correctly ascertained. New Britain is a long narrow island, stretching nearly from east to west, and separated from New Ireland by a strait which washes its northern shores. The latter has also been sometimes called New Hanover. The whole extent of the group is supposed to include about 10,000 square miles; but no estimate appears to have been formed as to their total population, though some of them are known to be comparatively well peopled.

There appears to be little doubt that these islands were partially seen by Schouten as early as 1616, who sailed along the northern shores of New Ireland, which also lay nearly in the track of Tasman, in 1642. It was Dampier, however, who first ascertained that New Britain was an island, by sailing through the strait which bears his name, and separates it from New Guinea. He anchored at Port Montagu in the former island, and speaks of its diversified surface, its woody hills, fertile vallies, and pleasant streams. The people he saw resembled the Papuas, and showed great dexterity in managing their canoes. The same navigator also anchored in a bay of the neighbouring island of New Ireland, which he supposed to be a part of New Britain; but Captain Carteret passed through the strait which divides them, in 1767, and gave it the name of St. George's Channel. New Britain likewise lay in the track of Roggeveen in 1772, and of Bougainville in 1768.

Some of this group appear to be volcanic, for when General they were seen by the French in 1793, one of the appearance islands discharged volumes of smoke, and torrents of lava ran from the mountains into the sea. Many parts of the coast were diversified and pleasant; but others were mountainous and chiefly crowned with forests, filled with flocks of pigeons and several other kinds of birds. Groves of cocoa-nut trees skirted all the lower parts of the coast, and M. Lahillardiere says that New Ireland produces nutmegs. He also mentions a new species of palm of great height with a stem of solid timber. Many habitations were seen dispersed among

Situation
and extent.

Discovery.

General
appearance
and inhabitants

BRITAIN,
NEW.
—
BRIT-
TANY.

the groves; and the inhabitants, who were armed with spears headed with flint, manifested a decided hostility to the navigators when they approached the shore. Those seen by Carteret had their faces marked with white stripes, and their hair and beards covered with white powder. Their canoes were made by hollowing the trunks of large trees; and one of them seen by their European visitors was ninety feet long. Coral reefs abound in this part of the ocean, and render many of the narrow passages among the islands very dangerous to large vessels.

BRITTANY, or **BRITTANIE**, one of the largest Provinces of France, which occupies the western promontory of that Kingdom, forming a peninsula washed on all sides except its eastern borders by the Atlantic Ocean. On the land side, it joins Poitou, Anjou, Maine, and Normandy; and is estimated at 1775 square miles, and at a late enumeration, contained about 2,293,100 inhabitants. Brittany is supposed to have derived its name from the Bretons or Brets, who were expelled from England, and took refuge in this part of the continent in the fifth century; and it was for some time called *Little Britain* to distinguish it from Great Britain. It appears to have been anciently governed by sovereigns who bore the title of Kings, but was afterwards constituted into one of the ancient Dukedoms of France, till it was joined to the crown by Francis I. in 1538. The Province was divided into two great divisions, the Upper and Lower; the former occupying the eastern, and the latter the western part. The coast contains several good harbours and anchoring places, but there are few navigable rivers of importance. The principal stream is the Vilaine, which rises in the department of the Ille et Vilaine, flows through Rennes to Redon, and falls into the sea near Roche-Bernard. Brittany is also washed by the lower part of the Loire, after it is joined by the Indre. The climate is cold and humid along the coast, but more temperate in the interior, where there are several large forests, but more extensive heaths. Agriculture has made but little progress in this peninsula, and it is estimated that nearly one half of its surface still lies waste. Corn and wine, however, are produced in some particular places, but the quantity is comparatively small in proportion to the surface of the country. The latter is almost exclusively confined to the vicinity of Nantes, and even there it is of an inferior quality to that yielded by many other districts. Flax and hemp are more generally diffused over the Province, and are grown in much greater abundance, and of a good quality. The pasturage in several parts is good, and many horses are bred, with which some of the adjacent provinces are partially supplied. Some of the more common kinds of fruit, particularly apples and pears, are abundant and good, and large quantities of eyder and perry are annually made, which in addition to water constitute the chief beverage of the people. Salt is made in several of the bays on the sea coast. Coals, lead and iron are also found in various parts; mineral waters are also met with. In consequence of the low state of agriculture, many of the inhabitants are very poor, and appear wretched, when compared to the same class in most parts of England. The principal manufactures which are carried on arise chiefly from the flax, hemp, and iron produced in the country, with the addition of a few sugar refineries. The fisheries along the coast likewise employ a con-

siderable number of the inhabitants; and large quantities of sardels, mackarel, mullet, and oysters are sent to other parts of the kingdom.

The inhabitants of this Province differ from those in the other districts of France. Being the descendants of the ancient Britons who took refuge there when expelled from their native country by the Saxons; their language, which is called *Bra-Breton*, and sometimes *Armenian*, is a dialect of the Celtic, and is more nearly allied to the Gaelic and Irish than to the French. The manners and usages of the people also participate more or less of the same kindred qualities. When the territory of France, at the revolution, was subdivided into departments, Brittany formed five of these divisions. The first and second were created out of the upper Province, the third and fourth out of the lower, and the fifth out of both. The following is a recent statement of the population of the departments, and each of their chief towns.

Departments.	Population.	Chief Towns.	Inhabitants.
1. Ille et Vilaine . . .	508,314 . .	Rennes . .	28,600
2. Loire Inferieure . .	407,827 . .	Nantes . .	75,128
3. Finisterre	458,895 . .	Quimper . .	6,639
4. Morbihan	403,423 . .	Vannes . .	10,605
5. Côtes du Nord . . .	519,620 . .	St. Brieux . .	8,750

While the ecclesiastical establishments of France maintained their full extent, Brittany was divided into nine Bishoprics; but at the revolution these were reduced to five, one for each department; the whole being under the superintendence of the Archbishop of Tours.

BRITTLE. See **BRICKLE**. A. S. *bryten*, *fran*. *Br'itlenes*. *ger*, *commune*; that may be broken, fragile, frail.

The bot ys lykenede to our body pat breid ys of kynde.
Piers Plouman, fol. 168.

And we han this tresour in breid flesche, that the worthyress be of Goddis vertu and not of us. *Wyclif*. 2 Corin. ch. ix.

I rede the to break their bondes, and to follow right by the playnes and open way, and to be content, and not too ambitious. for it is now calli climbing, the loughes be brittle.

Tyndale. *Worke*, fol. 376.

Blessed I know the great vntableness

Brittle as glasse, vnto mycelle I saie

Trusting in other as great *brittleness*

As inconstant, and as false of saie

The same be true, I wot right few are they.

Chaucer. *The Complaint of Criseide*, fol. 197.

Nevertheless, we remember age the *lightness* of your promysse and suspectynge though not wholly bekyng to much vntedificatyn thought it right expedient and necessarie to put our *solide* redyme in a redynes for resistyn of your sayde enturbies.

Hall. *The fifth yere of King Henry VIII.*

Farewell, thou pretty *brittle* piece

Of fine cut crystal, which once was,

Of all my fortune and my blis,

The only glasse.

Cotton. *A Vindication*.

Fearing much by the fresh example they had of late, the frailtie and brittleness of high fortunes.

Holland. *Amianus*, fol. 286.

For no man takes or keeps a row

But just as he sees others do;

Nor see they shalld to be as brittle,

As not to yield and bow a little.

Bosler. *Hudibras*, part iii. can. 3.

So that unlooky striking his basket of brittle ware, which was the foundation of all his grandeur, he kicked his glasse to a great distance from him into the street, and broke them into ten thousand pieces.

Spectator, No. 535.

BRIT-
TAN: V.
BRITTLE.

BRITTLE.
—
BROACH.

And now the host of brittle ware
His cunningous table grace'd;
The gentle emblem of the fair,
In beauteous order plac'd.
Cunningham. *The broken China.*

A man who believes himself made of glass, shall yet reason
very justly concerning the means of preserving the *brittleness* from
fears and fractures. *Heslin. On Truth, part I. ch. I.*

BRIXEN, a Principality and town of the Austrian
Empire. This district, which was formerly a Bishop-
ric, but secularized among the late changes, contains
an area of about 375 square miles, with a population
of 57,000 individuals, and is encompassed by Tyrol
Proper, the Principality of Trent, and the Lombardo-
Venetian Kingdom. Its general aspect is mountainous,
but some of the valleys and lower slopes of the hills of
favourable aspect, particularly along the banks of the
Isach, produce grapes that yield good wine. Brixen
was ceded to Bavaria in 1806, but restored to Austria
with the rest of the Tyrol, in 1815. It contains three
towns and a great number of villages, most of them
small. The chief town is Brixen, which was formerly the
residence of the Bishop, and is situated near
Mount Brenner, one of the highest summits of the
Tridentine Alps. It is built principally in the Italian
style, at the junction of the Isach and Eisack, is nearly
encompassed by mountains, and contains about 4000
inhabitants. It is surrounded with a wall, and has
five gates. The principal buildings are a magnificent
cathedral, an Episcopal palace, and a church. Brixen
is nearly forty miles south of Innsbruck, to lat. 46° 40'
N. and long. 11° 37' E.

BRIZA, in Botany, a genus of plants, class *Triandria*,
order *Digynia*, Natural order *Gramineæ*, or Grasses.
Generic character: corolla two-valved, ventricose,
the valves cordate, obtuse, ovate; seed adnate, with
the corolla. English name, Quaking grass.

This genus contains seven species, two of which,
the *B. minor*, and *B. media*, are natives of Britain.

BROACH, *v.* } A. S. *brecan*; Dutch, *breken*; It.
} *brociare*. See Jaoius and Tooke. See
} also **BRACHIA**.

Brocher, the *n.* is used in Piers Plouhman, as we
now use *matches*, a bit of wood broken or split off. As
a consequent application,

A broach is any thing which (being so broken or split
off) will pierce through, stick through, penetrate.
Thus a broach of eels, is a stick of eels; so many eels
broached, spitted or stuck through. A spit, a pin, are
also so called:—that part of certain ornaments, by
which it is stuck on; and subsequently the whole
ornament.

“Fr. *brocher*, to spit; to broche a horse is to spur
him, to strike him with spurs, almost to stick him
with spurring.” Cotgrave.

To broach a vessel, is (*perforare*) to bore through,
to break into, to pierce through.

To broach a doctrine is to break it, to break it open,
to disclose, to publish it.

A broach of beeyning fore was yette forche an horse, that was
pott in his fundament, into K. Edward Secound's body.

R. Glouceter, v. Glossary, p. 628.

Vor brocher, & ringen, & rinnen al so,
& the calis of the wound [alar] me molde ther to.

Id. p. 469.

þe Ingels armed stout forward þe Scottis droob,
þer scoles broched þei fast.

R. Brown, p. 277.

þer lances all forth led, & ilk man broched his stede.

R. Hynde, p. 365.

BROACH

For he that rapses a roayll on his cappe,
Before he put on prayn in his purpse,
Had neede turne quicke and breck a better tappe,
Or els his drinke may chance to grow the wurme.

Geoscience. Memories.

[He] assembled together all his lordes and other of hys prynte
counsaill, by whose myndes it was counselled and determined,
that he should manfully and couragiously persecute and procees
in thys broched and begonne enterprise.

Hall. The seventh yere of Kyng Henry VII.

I then well precluded shalldemure of the Franche kyng,
hy garnet was a chemise, of clothe of siluer, ralsped with clothe
of gold, of damaske casati wise, and garned on the borders with
the burgon bendes, and surer that a cloke of breched saten.

Id. The twelfth yere of Kyng Henry VIII.

O Diomedes thou hast both brecke and belte
Which Troilus gave me in tokening
Of his true love.

Chaucer. The Complaint of Creseide, fol. 157.

I found that about Troylus was forgot,
When Dymede had yet both breck and belt,
Both gloue and hand, yea harte and all God wot,
Where about Troylus did in sorrowes weyt.

Garciago. Don Bertolomeus of Natche.

And some failed not to take the childer and bynde it to a breck,
and lay it to the fyre to roste, the father & soother looking on.
Sir Thomas More. Works, fol. 259.

Here fire at the first four hundred wyter,
But thou have toun to take it, with breched sockets
All thy labour is loste.

Piers Plouhman.

Hezekiah surely had more corrupcion twenty yeres before his
recovery out of his sickness, then at that time, and yet it wrought
not so, that we reade of, as it did then; not that the barrell was
then fuller, but that now it was broached lower, and a greater vent
given, and so it came more gushing out, dregs and all.

Goodwin. The Tryall of a Christian's growth.

But by reason of his nonconformity, and the many errors he
had broached, his calling was question'd, and the orders being well
scand, were found spurious and counterfeit.

Wood. Athenæ Oxon. ii. 473.

But he will say, that all this old wine scours of the cask;
therefore we will spend no more time in broaching of it. Taste of
the new.

Apuleius. The Apology.

And who so the brooch beareth on his breast,
It is shew of such virtue and such kind,
That thicke upon what thing him liketh best,
And he as blivie shall it have and finde.

Drwone. The Shepherds Pipe, Eclogue I.

Neither was Aristotle the first broker or inventor of this
doctrine; Plato before him having plainly asserted the same.

Cudworth. Intellectual System, 151.

There was never any heresy so damnable, nor schism so dan-
gerous, ever bred in hell, or broached on earth, but it hath
been swallowed down by some or other only upon this account,
because it hath been commended and presented to the world
under the colour of piety and religion, whereas the brokers of it
have been strict and zealous professors.

Bishop Beveridge. Sermon, 136.

Let no man therefore say, that the scripture is not plain in
those things in which we pretend it is, because in those very
things the church of God hath understood it one way, and Arius,
Socinus, or some such broker of heresy another.

Atterbury. Sermon a. vol. iii. fol. 251.

Yet when pale seasons rise, or winter rolls
His horrors o'er the world, those may'st behold
In founts more genial, and impatient broach
The mellow caulk.

Armstrong. The art of preserving Health.

My father was hugely pleased with this theory of John de la
Cense, Archbishop of Bourdeaux; and (had it not cramped him
a little in his creed) I believe would have given ten of the best
acres of the Shandy estate to have been the broker of it.

Sterne. Tristram Shandy.

BROAD.

BROAD, } Goth. *bræida*; A. S. *brædan*, to broaden,
 Bro'ADEN, } to expand, to dilate. See BARADEN.
 Bro'ADEN, } Expanded, large, unlimited, unre-
 Bro'ADLY, } stricted, unreserved, unconcealed;
 Bro'ADNESS, } and hence, (extending the met.)
 Bro'ADNESS, } clear, and open;—gross and rude.
 Bro'ADAXE. }

From soup to soup he ys long elght hundred myle
 And four hundred myle broad from east to west to weede.
R. Gloucester, p. 1.

Je brigg was broad & long, boi of tre & stones.
R. Brunne, p. 294.

Thanne was þer a whight, with two broad eyes.
First Fleete, p. 352.

Entre ye by the streit gate, for the gate that ledith to perdition
 is large, and the way is broad, and ther ben many that entre
 by it.
Wiclif. Matthew, ch. vii. fol. 7.

Entre in at the strait gate: for wide is the gate, and broad
 is the way that leadeth to destruction, and many there be which
 go in thereto.
Bible, 1551.

Hire mouth ful smole, and thereto soft red;
 But sikerly she hadde a fayre forebraid,
 It was almost a spaine broad & trewe.
Chaucer. Prologue, p. 155.

And thus tymelicly as I saie
 Full ofte, when it is broad daie,
 I take of all these other leue,
 And go my way.
Gower. Conf. Am. book iv.

It was no dream: for I lay broad awaking.
Wyat. The Lamer she with her, &c.

And thei striden upon the broadness of erthe, and enaynrownde
 the castels of seyntia.
Wiclif. Apocalypse, ch. xi.

With. Content am I, for I am not malicious; but of this con-
 dition,
 That you talk no more so broad of my master as here you
 have done.
Edwards. Dances and Pithies.

He was descended lineally, from great Alphonsus foud,
 That broadly flows through Pyles fields.
Chapman. Homer's Iliad, book v. fol. 74.

He took my father grossely, full of bread,
 With all his crimes broad shewen, as fresh as May,
 And how his audit stands, who knows, save heaven.
Shakespeare. Hamlet, fol. 270.

If we that are the aids of Greece, would best home those of Troy,
 And hinder broad-eyed Jove's proud will, it would abate his joy.
Chapman. Homer's Iliad, book viii. fol. 109.

To thy oame, an heifer, most select,
 That never yet was tam'd with yoke, broad franted one year old.
J. B. book x. fol. 134.

He that hath suffer'd this disorder'd spring,
 Hath now himself met with the fall of leaf.
 The weeds that his broad-spreading leaves did shelter,
 That seem'd in, in caring him, to hold him up,
 Are pull'd up, root and all, by Billingsbrooke.
Shakespeare. Richard II. act iii. sc. 4.

But Phoebe lives from all, not only faint,
 But as from thought, so from suspicion free.
 Thy presence broad-veils our delights for pure,
 'What's done in Cynthia's sight is done secure.'
Ben Jonson. Cynthia's Revels, act v. sc. 3.

Whosoever she (the mole) comes up into broad day she might
 be in danger of being taken, unless she were thus affected by a
 light striking upon her eye and immediately warning her to bury
 herself in her proper element.
Spectator, No. 191.

With broader'd nostrils to the sky upturn'd,
 The conscious keifer snuffs the stormy gale.
Thomson. Winter.

BROAD

BRUCK

Whereas Bridget How'dell, late servant to the Lady Fardingle,
 withdrew herself on Wednesday last from her ladyship's dwelling-
 house, and with the help of her consort, carried off a broad
 bowl'd flat silver plate for sugar and Rhemish wine, &c.
Tatler, No. 245.

If the land is good upon which it was sown, the third sort [of
 Spinach] with this management, will many times produce leaves
 as large as the broad-leaf'd Dock, and be extremely fine.
Müller. Gardener's Dictionary.

Sweet sleepy doctor! I see pacific soul!
 Lay at the best and suck the vital bowl!
 Bull let th' involving smoke around thee fly
 And broad-loaf'd dulness settle in thine eye.
Thomson. Sleepy Doctor.

From vaster hopes than his he seem'd to fall,
 That durst attempt the British admiral
 From her broadside a cruel flame to throw
 Thro' the from the fiery chariot of the sun.
Waller. Instructions to a Painter.

He look'd a lion with a gloomy stare,
 And o'er his eyebrows hung his matted hair:
 Big-bon'd, and large of limb, with sinews strong,
 Broad shoulder'd, and his arms were round and long.
Dryden. The Knight's Tale, book iii.

To explore a road which is entirely unknown to us, by a fresh
 and dubious light is a totally different thing from endeavouring
 to trace it out again by the same light, after it has been once
 shown to us in broad and open day.
Porteus. Sermons, vol. I. serm. vii.

Dumortier has dropped singular hints. Canning has spoken out
 more broadly.
Banks. On the present state of Affairs.

Yet half our churches, such the mode that reigns
 Are Roman theatres, or Grecian lanes;
 Where broad-arch'd windows to the eye convey
 The keen diffusion of too strong a day.
Cuthbert. Of Taste.

Embroid'd fine,
 As from November's ferns, I saw
 Mount high through variant trunks of headless oaks
 Broad-leaf'd and dry with age.
Glenn. Lonsdale, book x.

BROCADE, Sp. brocado; Fr. brocat. Cotgrave calls
 it—antin striped or purpled with gold.

This day, such queens threat the brightest fair
 That e'er deserv'd a wretched spirit's care:
 Some dire disaster, or by force, or slight;
 But what, or where, the fates have wrapp'd in night,
 Whether the nymph shall break Diana's law,
 Or some frail Chimaera receive a flaw
 Or stain her honour, or her new brocade;
 Forget her prayers, or miss a masquerade.
Pope. The Rape of the Lock, can. 2.

A furberow of precious stones, and hat buttoned with a diamond,
 a brocade waistcoat or petticoat, are standing topicks.
Spectator, No. 15.

The silver knot o'erlooks the Mechlin lace,
 And adds becoming beauties to her face;
 Brocade flowers o'er the gay mantua shine,
 And the rich stays her taper shape confine.
Gay. Beggar's Poet.

Such seem to have been the ancient manufactures of silks,
 velvets, and brocades, which flourished in Lyons during the thir-
 teenth century.
Smith. Wealth of Nations, book iii. ch. iii.

BROCK, } A. S. *broc*, a badger. Skinner sug-
 Bro'ck, } gests, from *broc*, because this
 animal breaks and bruises with most severe biting;
 whence we say, to bite like a badger.

Brockish, as used by Hale, seems formed from it to
 denote;—beastly, brutal.

BROCK.
—
BROID.

But whether of Paule nor yet of Peter have the fore warnings
ascribed, but those *brockish* hours have gone freely forward
without cheque till now of late days.

Bale. English Pottery, part i. p. 9.

O *brockish* Cotmorre, how darest thou presume to father
thy filthiness upon the author of all purity, and upon his
chosen vessel of electyon. *Id. Apology, p. 65.*

Or with pretence of chasing thence the *brock*,
Send in a curse to worrie the whole flock.

Ben Jonson. The Sad Shepherd, act i. sc. 4.

BROGUE, Dr. Jamieson says, a coarse and slight
kind of shoe made of horse leather, much used by the
Highlanders, and by those who go to shoot upon the
hills; and he derives it from the Ir. Gael. *bróg*, a
shoe. But whence *bróg*?

His arms thus leagu'd I thought he slept, and put
My clouted *bragues* from off my feet, whose rudeness
Answer'd my steps too loud.

Shakespeare. Cymbeline, act iv. sc. 2.

Sometimes it is given out, that we must either take these half-
pence as out our *bragues*. *Swift. Drapier's Letters, lett. iv.*

BRAGUE, a word in vulgar use, but of unknown
origin.

Whether the mone—the style of Cambria's zone,

Or the rude gabble of the Huns,

Or the *braguer* dialect

Of Calabroia she affect,

Or take, Hibernia, thy still ranker *brague*!

Lloyd. Two Odes.

There is an old provincial cant in most counties in England,
sometimes not very pleasing to the ear: and the Scotch cadence,
as well as expression, are offensive enough. But none of these
defects detract from the speaker's, whereas, what we call
the Irish *brague* is on money discovered, that it makes the
delirer, in the last degree ridiculous and despised.

Swift. On Barberous Denominations in Ireland, xvii. 48.

BROID, } Broid or braid is in A. S. *brædan*;
BRO'IDER, } Dutch, *brayden*.
BRO'IDERT, } To knit, to plight, to wreath, to
BRO'IDERS, } interweave.

Hire yew here was *brayed* in a treuse,
Behind hire back, a yerde long I gowse.

Chaucer. The Knights Tale, v. 1052.

Of rubies, sapphires, and of perles white
Were all his clothes *brayed* up and down
For he in gemmes grifty gan delise.

Id. The Monkes Tale, v. 14366.

She rose up from the place, where she had lien flat before the
Lord; and called her mayde, &c. *brayded* and platted her haire.

Baile, 1521. Judith, ch. 8.

A spoyle of diuers coloures for Sissars, a spoyle of dyuerse
colours wth *braydered* workers, dyuerse coloured *braydered* work
for the necke for a praye. *Id. Judges.*

Then came in an other boode of henns men, freshly and well
appareled in cloth of golde, in siluer, in goldsmiths worke, and
brayderis, to the number of thre score, with trappers accordingly
to their garments. *Hall. The first yere of King Henry VIII.*

Some palsters merly and in sport, but oot weenly and with
reverence, depaist how he was in the royal palace and court of
the Lydian Queen Omphale, in a yellow coat like a wench making
wind with a fanne, and setting his mind with other Lydian
dameles and waiting maids, to *brayd* his haire and trick up himselfe.

Holland. Plutarch, fol. 318.

The citizens to the number of 600 rode in one liary of redde
and white, with the cognizance of their mysteries *braydered* vpon
their shewes. *Stow. Anno, 1360. Edward I.*

The golden *brayderis*, tender Milikah wore,
The breast, to Kinna scarred and to Love,
Lie roat and insatiate: and the gaping wound
Pours out a flood of purple on the ground.

Tuckell. Kensington Gardens.

Let others doat on meane things,
On *brayder's* store and ware strings;
To claim thy soveraign's love, be thou thy country's friend.
Moon. Ode ix. To the Honourable William Pitt.

And many a hand, guided by love,
O'er the stretch'd sampler's canvas plain,
In *brayder's* various colours strow
To raise his form to life again.
Copper. Per Vert. can. 4.

There mote he likewise see a ribald train
Of dancers, *brayderis*, slaves of luxury,
Who eat n^{er} all those lords and ladies vail,
A veil of semblance fair, and richest dye,
That none their inward baseness mote decry.

West. On the abuse of Travelling.

BROIL, v. } Broil or brawl. See BRAWL or
BROIL, n. } BRABBLE. Fr. *brouiller, embrouiller*;
BRO'ILER, } It. *imbrogliare*.
BRO'ILING, } To confound, to mingle, to dis-
BRO'IL-MAKER. } turb, to trouble, to disorder, to
squabble, to quarrel, to wrangle, to rail.

To *broil*, sc. on a griliron, Fr. *bruler*; which
Menage thinks is from the Gr. *βροίω*, *apsumam ejicere*,
(formed apparently for the purpose of the etymology
from *βροίω*, — *βρω*, to shoot or spring forth,) through
a supposed Latin word also, *bruar*, *brus-
lare, bruler*. Le Duchat writes *peraro, perari, peratum*,
perature, perature, bruler.

Skinner thinks that *brouiller* is from *brucil*; but
there appears not any reason to consider them as two
words.

Noise, agitation, and confusion are included in all
the applications of the word; however written.

He coode *roûte*, and seibe, and *broile*, and *fric*.

Chaucer. The Franchise, v. 386.

For God is iust vnto hym as vnto vs, and therefore would he
purge hym as well as vs, & agayne he is as mercifull vnto vs
as vnto him, as wel forgives vs as hym, without *broiling* on the
coales in purgatory. *Prich. Works, fol. 55.*

If thy meat offering be a thing *brayded* vpon the *groytyre*, of
floure mysgled with oyle it shal be.

Bible, 1521, Leviticus, ch. ii.

The *barck* that *brayde* in rough and churlish seas

At length doth reach a port and place of ease.

Tuckervile. After Murtherers come Good Hope.

But that thou wilt in winter shippes prepare,

And trin the man in *broide* of whirling winds.

Surry. Encom, book iv.

The Britisher affairs in the meane season, because that all dis-
cords was not pacified and appeased, beganne agayne some to
stowe out and to trouble, and set all thynges in a newe *broyle* and
bunyes. *Hall. The sixth yere of Henry VIII.*

They eate all their meat *brayded* on the coales and dressed
in the smoke.

Heslyst. Voyage, &c. The Description of Florida, v. lii. fol. 307.

So were the burghesses of Galt, such as were there, who were
righte glidde to move forth the matter, so that there might be a
newe *braytyng* in Flanders. *Prussart. Craynye, l. C. 331.*

Thus I thought good, according to my humble bonides dute,
and for the service of your majestic and quietesse of this realm,
to certifie your majestic the truth of the whole matter; hoping
in a short time that your majestic will send some good order to
qualifie these *brayderis*; for their is great hatred and malice among
vs. *Heslyst. Voyage, &c. Falcione Cocco, v. lii. fol. 718.*

Lette the other company draw towards Newcastle vpon Tyne,
and passe the ryver; and entre into the Byshopprie of Durham,
and burne and exyle the country: we shall make a great *broail*
in Englands or our enemies be prouided.

Prussart. Craynye, vii. C. 140.

BROID.
BRILL.

BROIL. Normandy is a patient sufferer of mischiefs, though it be no large region, it doth tolerate sedition very long, and by restoring of peace wineth into a fertile state of substance, letting out the *braggle-macker* into France with a free passage.

Stow. Anna, 1184. Henry I.

The elegyman that in such a time as this, when the mouth of hell is open against us, shall conspire this ragged humor, and give it true nourishment to feed on; what doth he but turn *broiler* and *boileuse*, make new libels against the church, and by that means persuade credulous, seducible spectators, that all are true that have been made already.

Hammond. Works, Sermon xl. vol. iv. The Pastor's Motto.

Homer illustrates one of his heroes, tooting to and fro in his bed, and bawling with resentment to (by) a piece of flesh boiling on the roasts.

Spectator, No. 161.

There is an preserving peace, nor preventing *broils* and stir, but by punctually observing that ordinary rule of equity, that in cases of doubtful debate and points of controverted practice, the fewest should yield to the most, the weakest yield to the strongest, and that to the greatest appearance of reason.

Burrow. Sermon xlii. v. i.

He [Belimbingroke] therefore at Pope's suggestion retired merely to be at leisure from the *broils* of opposition, for the calmer pleasures of philosophy. *Goldsmith. The Life of Belimbingroke.*

I will own that there is a haughtiness, and fierceness in human nature which will cause innumerable *broils*, place men in what situation you please.

Burke. A Vindication of Natural Society.

BROKE, v. Spelman seems to guide us to the *BRO'KER*, etymology of this word. He calls *circumlocution* (which may be rendered *brokerage*) *roz forensis*, i. e. of *BRO'KERLY*, the market, a mercantile word. He *BRO'KERLY* explains it to signify, "The buying of goods by wholesale, in whole bags or packages, before they are delivered or conveyed to the mart or market; and afterwards the separating (*distractio*) of the same into portions or allotments." If he had said *distractio* instead of *distractio*, he would have led us immediately to the English word, to *break*, as the true etymology. Junius also thinks it worthy of consideration whether *broker* may not be so denominated from *break*, as from A. S. *bryttan*, in exigent *partes dissecare*, *bryttan* was the name given to the person who distributed or divided into small parts, *exculecta et pocolenta ex majore aceruo desumpta*.

To *break*, and a *broker* were used in contempt, as to *trade*, and a *trader* are now. He is a mere *trader*, i. e. he regards merely his own interest.

Muche is such a mayde to love, here moder for sake)
More jao jay maye is, jst is jmaried by brouge
As by sweet of mayde lordes, and silver to love
More for covetice of catch, jao kynde love of jr marriage.

Piers Plowman, p. 268.

Brokers of love, that devileth,
No wonder is though they revelen
After the wrongs that they disceuen.

Gower. Conf. Am. book v. fol. 109.

For as the soothe mote he knowe,
To Juno it was done underhande,
In what manere hir husbande
With fals brouge has taken weye
Of love.

Id. R. fol. 109.

And yet some there are who haue not spared to report that I reviewed great summes of monie for the first printing of these poeies, whereby (if it were true) I might seeme not onely a crafty *broker* for the utterance of garish toyes, but a corrupt marchant for the sale of deceitfull wares.

Gossage. To the Reverend Deanes.

Wan. He does indeede,
And *brokes* for all that ran in such a suite
Corrupt the tender honour of a maide.
Shakespeare. All's Well, fol. 243.

Some of the late doctors of his said church have taught vs, that a man maie make his confession by a bill of his hande: and receive absolution by a transhame, or by a *broker*.

Jewel. A Defence of the Apolog.

Then after that was I an unweare,
And with extorting, coining, forfeiting,
And trick's belonging unto *brokery*,
I filled the Julia with bankrupts in a year.

Morison. The Jew of Malta.

And should he know, (I shame he should)
Of this your *brokery* base,
He would acquaint you what it wase
Your scornage to disgrace.

Warner. Allib's England, book liii. can. 41.

We had detern'd, that thou shouldst ha' come,
In a Spanish sute, and ha' carried her so; and be
A *brokery* slave, goes, puts it on him self.

Ben Jonson. The Alchemist, act iv. sc. 7.

My employment which is that of a *broker*, leading me often into taverns about the Exchange has given me occasion to observe a certain enormity, which I shall here submit to your animadversion.

Spectator, No. 372.

One year the fraud succeeded; wealth immense
Flow'd in upon him, and he blest his wiles!
The next, the *brokers* spurs'd th' adulterate moos,
Both on the Ares and the banks of Thames.

Granger. The Sugar Cane, book liii.

The compensation which they allow in this plan to their masters for their *brokerage* is, that if (after deducting all the charges, which they impose) the amount of the sales should be found to exceed two shillings and twopence for the current rupee of the invoice received, it shall be taken by the Company.

Burke. Report of a Committee on the Affairs of India.

BROKEN, The past tense and past participle of the verb, to break.
BRO'KENLY, Tindall uses *broke* as a noun, where the modern version uses *broach*.

And thier taken the relics of *broken* metls twelve coffins ful and of the fuchle.

Wiel. Mark, ch. vi.

These shoulders they sustaine the yoke of heavy cura
And on my braised *broken* backe, the burden must I beare.

Gossage. The Antiquary of a Loane.

He singeth *broking* as a nightingale.
Chaucer. The Miller's Tale, v. 3377.

If a man mayme his neighbour, as he hath done, so shal it be done to hi agayne: *broke*, for *break*, eye for eye, and tooth for tooth.

Bible. 1551. Leviticus, ch. xxiv.

And if a man come a blemish in his neighbour; as he hath done, so shall it be done to him, *broke* for *break*, eye for eye, tooth for tooth.

Bible. Modern Version.

The spirit of the Lord God (sa) upon me, therefore haue the Lord anointed me: he hath sent me to preach good tidings unto the poore, to bind up the *broken hearted*, to preach libertie to the captives, and to them that are bounde, the opening of the prison.

Genesis. Bible, 1561. Lucii, ch. lvi. v. 1.

The Pagans worship God not entirely altogether at once, as he is one most simple being unmixt with any thing, but as it were *breakly*, and by piece-meals, as he is severally manifested in all the things of nature, and the parts of the world.

Cadworth. Intellectual System, fol. 523.

Then first from her mad mouth the foaming runes,
And in the horrid case were heard at once
Broke-winded manures, howlings, and scald groans.

Magg. Lucan, book v.

Here, in particular, is the *brokenness*, the ungrammatical position, the total subversion of the period that charms me.

Guy. To Mann, lett. 27.

BROMBERG, a government and town of the Prussian States, in the Grand Duchy of Posen. The government contains about 4450 square miles, and 222,000 inhabitants, consisting chiefly of Poles and Germans of different Christian persuasions, with a few

BROKE.
—
BROMBERG.

BEOM-
BERG.
—
BRONTE.

Jews. The soil is either sandy or marshy, and by no means fruitful. The town stands on the navigable river Brabe, and contains between four and five thousand inhabitants, the greatest part of whom are Protestants. It does not present anything remarkable, either in itself, its manufactures, or commerce; the last of which, however, is increased by means of the canal which joins the Brabe near this place, with the Netze at Nachel. The length of this canal is about twenty-eight miles. It was completed at a considerable expense, and is a work of great importance to this part of the country, by forming the communication between the Vistula, the Oder, and the Elbe. Bromberg is about thirty miles north-west of Thorn, and is noted for a treaty of peace concluded there in 1657, between the King of Poland and the Elector of Brandenburg. Lat. 53° 17' N. long. 12° 58' E.

BROMELIA, in *Botany*, a genus of plants, class *Hexandria*, order *Monogynia*. Generic character: calyx trifid; superior petals three; a nectariferous scale at the base of the petal; berry trilocular.

This genus contains several species, the best known of which is the *B. daiana*, or Pine apple. Leaves, elliptic-spinose, mucronate; spike comose. This delicious fruit is a native of South America.

BROMLEY, a market town in the County of Kent, the Saxon *Bromlecg*, the field of Broom. The manor of Bromley was granted in the eighth century to the Bishops of Rochester, who at an early period had their palace here. The old structure was pulled down, and the present fabric built by Bishop Thomas in 1777. It is a plain brick building on the brow of a hill, about a quarter of a mile from the town. Here is a College founded by Bishop Warner in 1666, for the residence and maintenance of twenty widows of clergymen. The original endowment has since been largely increased, and the number of widows supported is now doubled. The church is a curacy in the gift of the Bishops of Rochester. Bromley stands ten miles south-east of London. Population, in 1821, 3147.

BROMUS, in *Botany*, a genus of plants, class *Triandria*, order *Monogynia*. Generic character: corolla hivalved, valves lanceolate; exterior one-awned below the extremity; seed adnate with the corolla; inner valve fringed. English name, Brome Grass.

This genus contains thirty-three species, seventeen of which are natives of Britain. See *English Botany*; Curtis, on *Grasses*; Graves's *British Grasses*.

BRONCHOCELE, from *βρόγχος*, the windpipe, and *κύημα*, a tumour, in *Surgery*, a tumour on the fore part of the neck, between the skin and the windpipe. It bears various other names, as *Tracheophyma*, *Tracheocela*, *Bocium*, *Botium*, *Gaitre*, *Hernia guttaralis*, or *Bronchialis*, *Gutta tumida*, *Gosium*, *Gongyona*, *Ereche-bronchor*, &c.

BRONCHOTOMY, in *Surgery*, from *βρόγχος*, the windpipe, and *τομή*, I cut, an operation in which the trachea is divided by incision below the larynx, or by puncture between the third and fourth ring. Tumours morbidly formed, or extraneous bodies accidentally introduced, and causing obstruction, are the causes which require this operation, which is safe and simple.

BRONGNIARTIN, a name given to a mineral more generally known as *Glauberite*.

BRONTE, or *BAORRY*, a town of Sicily, in the Val

di Demone, not far from Mount Etna. The inhabitants, who are about 6000, are principally engaged in the cultivation of pistachio nuts and almonds, for which the adjacent district is favourable. What, however, renders this place most noted is that it was presented to Lord Nelson, in 1798, with the title of Duke of Bronte, by the King of the two Sicilies, for his naval services to that crown.

BRONZE, *v.* } Hiekes, and after him Tooke, }
BRONZE, *n.* } I think that the Italians have their }
bronze, and the French and English their bronze, from }
the verb, to *bren* or *brin*; A. S. *brennan*, to burn, }
(*q. d.*) metal of a bared, brown, or bronze colour. }
Hiekes, *Gram. Franco-Theotico*, p. 93.

Bronze is now usually composed of two-thirds copper and one-third brass.

His perr shine round him with reflected grace,
Now edge their dulness, and now bronze their face.
Pope. Dunciad, book ii.

Imbrown'd with native bronze, he fleely stands,
Tuning his voice, and balancing his hands.
Id. Book liii. l. 199.

The creaker'd coils with verdigris incrust,
Or grace the polish'd bronze with reverend dust.
Cambridge. The Scribner.

BROOD, *v.* } A. S. *brædan*, *fecere*. See **BAED**. }
BAODN, *n.* } A brood—that which, the number }
BAODNY, } which is bred, which is nourished, }
cherished, fostered.

To brood—to nourish, to cherish, to foster; to watch over, to protect, to continue in a state of care and watchfulness: as a mother over her young.

My some this I fide writte,
There is yet one of thilke brood,
Whiche only for the worldes good,
To make a treasure of money,
Put all conscience awaye.
Greene, Consp. Am. book v. fol. 107.

Thon stielte foule what means this foolish paine,
To flie to Colche, to hatch thy chickens there?
A mother thou mayst lap remorse againe,
Molina will destroy thy brood I feare,
For she that spared not to spile his ewes,
Will she stand friend to fowls that are unknowne.
Turkellie. Of a Nightingale, &c.

Come now, all ye terroris, rally,
Master forth into the valley,
Where triumphant darkness hovers
With a sable wing, that covers
Brooding horror.
Crahan. Steps to the Temple, Psalm 23.

The thrifter earth that bringeth out
And broadeth up her breed,
The shifling sea whose swelling waves
On shrieking shores do feede,
Shall fall, and lide, ere I be lide.
Warner. Albion's England, book ii. can. 11.

— An about the food
Calster, in an Asian moude, fockes of the sirlie brood
(*Craze, greiv, or long-neckt swans*) here, there, proud of their
placeto, &c. *Chapman. Homer's Iliad*, book ii. fol. 25.

The peacocks will break them [the eggs] if they can meet
with them, because they cannot miss and spare the peacocks
company whilst they are brooding and sitting.
Holland. Flute, v. l. fol. 301.

When we landed, we perceived the island to be strangely
overcast with fogs, which no brightness could pierce, so that a
kind of gloomy horror sat always brooding over it.
Spectator, No. 501.

BROOD. As I was walking this morning in the great yard that belongs to my friend's country house, I was wonderfully pleased to see the different flocks of instinct in a hen followed by a brood of ducks.

BROOK.

Spectator, No. 121.
Fairer flower of Roderic's stem,
Gwyneth's shield, and Britain's gem,
His arm hangs his brooded stores,
Nor all profusely pours.

Gray. A Fragment.

When Time was drown'd in sacred sleep,
And raven Darkness brooded o'er the deep,
Reposing on primeval pillows
Of lulling hills and of the deep,
The forms of animated nature lay.

Jane. The Hymn to Bheod.

But as human society is a perpetual flux, one man every hour going out of the world, another coming into it, it is necessary, in order to preserve stability in government, that the new blood should conform themselves to the established constitution, and nearly follow the path which their fathers, treading in the footsteps of theirs, had marked out to them.

Hume. Ess. Of the Original Contract.

BROOK. v. Dutch, *bruycken*; A.S. "*brucan*, to enjoy, to use, to occupy; also, to brook, to digest." Sommer. Mr. Tyrrwhit says, to enjoy, to use.

For sin he said that we ben jangleresses,
As ever mote I *brocken* hole my treason,
I shal not spare for no curteisie
To speke him harm, that sayth us villaine.

Chaucer. The Merchant's Tale, v. 10182.

But for men speke of singing, I wol say,
So mote I *brocken* wel min nyet tway,
Have you, ne herd I never man so sing,
As did your father in the mornynge.

Id. The Nunnes Prestes Tale, v. 15306.

With fowles of heven sort
how can you *brocke* to fle,
That earnest your nature did to hawkre
of stately kinde apple?
Turberville. To his Friend that Refused, &c.

Surely there can be nothing so bitter, but wysedome would brooke it for so gret a profit.

Sir Thomas More. Works, p. 72.

And that the nymph Calypso (over-ronne
With his affection) kept him in her caue,
Where men, nor ship, of pow'r to brook the waues,
Were nere his connoy to his countries shore.
Chapman. Homer's Odyssey, book xvii. fol. 261.

For such a tempest of wind arose as if in many yeeres had not bene scene, whereby on shippe could brooke the sea.
Stev. Anna, 1558. *Queen Mary*.

Sweet Nell, Ill can thy noble minde abrooke
The shiert people, gazing on thy face,
With envious lookes laughing at thy shame,
That erst did follow thy proud chariot-wheeles,
When thou didst ride in triumph through the streets.
Shakespeare. Henry VI. Second Part, fol. 129.

His opening and closing the debate, his taking on himself that great enterprise at the thought of which the whole infernal assembly trembled, his reconitering the hideous phanton, who guarded the gates of hell, and appeared to him in all his terrors, are instances of that power and daring mind which could not brook submission even to Omnipotence. *Spectator*, No. 309.

For to restrain, unspeak'd in deceit,
Too resolute, from nature's active heat,
To brook affronts, and tamely pass them by.

Chorhill. Night.

BROOK. n. } Dr. Thomas Hickey, (in Skinner, v. Bro'ok.) } *Brooke* derives the A. S. *braca*, from the verb, *bracan*, *frangere*, to break; because the bubbling water breaks through the earth. See Tooke, ii. 248

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Of ye shulle ete harliche brede. and of the brok drynde.
Piers Planchman, p. 135.

At Trompington, not far fro Casterbrige,
Ther goth a *broed* and over that a brige,
Upon the whiche *broed* ther stoot a melle.
And this is verrey sothe, that I you telle.
Chaucer. The Reeve's Tale, v. 3920.

With knightly force and violence he entered the sad cyle,
And slowe the fore named Lincolne Gallen newe unto a *brode* there
at that day rynnynge, and hym throwe into the sayde *brode*; by
reason whereof, longe after it was called Gallus or Wallus *brode*,
and this daye the strete where sometime ranne the sayde *brode*, is
now called Walkwode. *Falgon*, ch. 65.

Whilste from the most temperous nooks,
The chilliest blasts our peace invade,
And by great rains our roughest brooks
Are almost navigable made. *Cotton. Eclogus.*

She cannot scape, for underneath the ground,
In a lone hollow the clear spring is bound,
Till on you side where the morn's sue doth look,
The struggling water breaks out in a brood.
Beaumont and Fletcher. The Faithful Shepherdess, act iii. sc. 1.

But see, the shepherds shew the noon day heat,
The lowing herds to morn'ring brooks retreat,
To choose shades the pasting flocks remove;
Ye gods! and is there no relief for love.
Pope. Pastoral, Summer.

For purest wool
Phœnicia's hilly tracts were most renown'd,
And fertile Syria's and Judæa's land,
Hermus, and Scis, and Hebron's brooky sides.
Dyer. The Fleece, book ii.

BROOK-LIME, the English name of the *Feronia* *Beechunga*.

BROOK-WEED, the English name of the *Samolus* *Falerand*.

BROOM, n. } A. S. *bróm*; Dutch, *bróm*. Perhaps
Bro'OM, } from the Dutch, *brömen*, *sonitum*
Bro'OMSTAFF, } *edere*: because the seeds of this
Bro'OMSTICK, } plant when ripe, burst from the
pods with a considerable noise.

There lacked no flower to my dome
Ne not so much as flour of *bróm*.
Chaucer. The Remount of the Rose, fol. 120.

And returning unto the same, he founde it in dede swept
cleane with *bróm*, but altogether unripe.
Uell. Lake, ch. xi.

He made carpenters to make houses and lodgings, of great
timber, and set the houses lyte stoves, and covered them with
red and *bróm* so that it was lyke a lyclit towne.
Froissart. Cronycle, v. l. fol. 160.

Straight a *bróm-staff* was prepared,
Which Don Hill no little fear'd;
But he resolv'd, if thick did haue him,
That his patience should out-last him.
Cotton. Legend of the Gutter-master.

I found the husband changed colour at the question, and
before I could answer, asked me whether we did not call *bróm*
brown in our country. *Trotter*, No. 150.

The youth with *bróm* stamps begin to trace
The kennels edge where wheels had worn the place.
Swift. The Morning.

Do not strange meadows mount so high,
And switch their *bróm-sticks* through the sky;
Ride post o'er hills, and wood and seas,
From Thale to th' *Hesperides*!

Somerville. An Epistle to Allan Ramsay.
Now mark, dear Richard, from the age
That children breed this worldly stage,
Bróm-stick or poker they bestir,
And round the periculous love to ride.

Prior. Anna, ch. 1.

BROOK.
BROOM

BROOM.
—
BROTHER

In yonder green wood blows the broom;
Shepherds, we'll trust our flocks to stray,
Court Nature in her sweetest bloom,
And steal from care one summer-day.
Longfellow. *The Widdow and the Broom.*

The dark sublime of extra-natural scenes
The vulgar magic's purple rite demands;
Where hags their cauldrons fraught with magic prepare,
Or glide on bewitchments through the midnight air.
Scott. *The Fairies.*

BROSELEY, a town and parish in the County of Salop, situated on the river Severn. Here are extensive iron-works, which employ many inhabitants, and also a manufactory of tobacco pipes. Coal and iron are abundant in the neighbourhood. A spring was discovered in 1711, the surface of which was inflammable, as was supposed from petroleum floating on it. On sinking a coal pit in its vicinity in 1755, the flame disappeared. An account of this singular phenomenon is to be found in the *Philosophical Transactions*, xxv. 303. Population, 1821, 4814. Distant five miles from Bridgworth north-west, and 146 north-west of London.

BROSIMUM, in *Botany*, a genus of plants, class *Polygonia*, order *Monoecia*. Generic character: *hermaphrodite flower*, catkin globose, furnished at the top with a solitary pistil; calyx a scale; corolla none; anthers peltate, solitary; style bifid: *male flower*, calyx none; corolla none; germen imbricate-squamose; style bifid; berry cartilagineo-nuc-seeded. *Hortus Kewensis*.

This genus contains two species, viz. the *B. Alcantara*, or Jamaica Bread-nut Tree; and the *B. Spurius*, or Jamaica Milk-wood. Swartz. *Flora Indica Occidentalis*.

BROTHERA, in *Botany*, a genus of plants, class *Synsperma*, order *Polygamia Stereogata*. Generic character: calyx one-flowered, of many leaves; common calyx six or eight flowered, imbricate, of many leaves; corolla tubulose uniform; receptacle naked; seeds covered with the adnate calyx.

The only species of this genus is the *B. Corymbosa*, a native of the south of Europe. Parkinson's *Theatrum*, 970. f. 7.

BROTHER, "the third person singular of the indicative of *brisco*, *coquere*. That which one *brisseth*. Hence the old English saying of a man who has killed himself with drinking, he has fairly drunk up his *broth*. The Italian *brodo*, is the past participle of the same verb. That which is brewed, brod." Tonke, li. 490. See *Bazw*.

And thil have not, in many places, nouthere pears ne beens, ne none other potages, but the *brothe* of the fleuche.

Morley. *Voyages and Travels*, ch. xxiii.

And the angel of God said unto him: take the fleche & the sweete cakes, and put them vpo this rocke, & poure oute the broch.

Bible, 1551. Judges, ch. vi.

When they exceeds, and have varietie of dishes, the first are their baked meates (for roste meates they use little) and then their *brothes* or potage.

Holbrig. *Voyages*, &c. *Manners of the Danes*, v. i. fol. 496.

I am sure by your unprepared discourses that you love *broth* better than soup.

Spectator, No. 308.

BROTHERL

BROTHERLY

BROTHERING

BROTHERHOUSES

From *brodell*, by transposition of the letter r. See *Boadell*.

Both Simon Magnus and his whole belones, which at Cyrus a *BROTHERL* cyle of Flaminio had misinterpreted the *brothell* house or stens, were admittid of the *brothering* for their exorable sorceries, to be worshippid for Goddis with yearly sacrefices.

Bale. *Petrus*, part li. p. 6.

And the places dedicate to cleanness & chastitie, lefte only to these apostates & *brothell* to live there in lecherie.

Sir Thomas More. *Works*, fol. 28.

He fell to the talles of as fyne *brothell*, as any craftsman in that art myght vicer.

Bale. *Petrus*, part li. p. 29.

His owne souldier if he had any courage or edge,—it is shuld and worne away in tippling and *brothelling* houses and following the princes example.

Sarile. *Petrus*, fol. 86.

An ancient fabrick rain'd t' inform the sleight,
There stood of yore, and Barbican it light:
A watch-tower once; but now, so fate ordains,
Of all the pile an empty name remains:
From its old ruins *brothell*-houses rise,
Scenes of lewd loves, and of polluted joys.

Dryden. *Mac Fleckene*.

Ah! let not those the fatal sentence give,
Whom *brothell* black to awn, yet contrivance receive.

Whitehead. *Ann Bolyen* to Henry VIII.

BROTHER,

BROTHERN

BROTHERHOOD

BROTHERLESS

BROTHERLIKE

BROTHERLY

BROTHERLY, adj.

BROTHERLY, adv.

BROTHERN-DEAR

BROTHER-FOR

BROTHER-WRITER

Goth. brother; A. S. brother; Dutch, *broeder*; Ger. *bruder*; Sw. *broder*. "I believe," says Skinner, "that all are derived from the verb to *broed*, *animatus*, of the same root." *Brothers* or *brotherhood* are children bred from the same parents; more laxly, from the same stock or parentage originally. Also applied to

Those who are united or conjoined as closely as *brothers*; who are distinguished by the same characteristic qualities.

Edred was þo kyng anon after Edmond þis brøþer,
Vor þo turye soncesas younge were, þat me æt mynne æbbe son cjer.

R. Glouceter, p. 278.

þis acord was vaste fmade þorn stronge treweþe þrou
Vaste þyþy æt cyþer syde, þat son ne wryð drou.
So þat þis turye brøþeren Gode frend were.

Id. p. 388.

þu kyng & his brøþer, þu blyht Alfrede,
Gaderid folk togider, als men þat had wite,
& com to þe batelle with full cge berre.

H. Brunne, p. 21.

This is affection of brotherhood,
And main is love, as to a creature.
For which I tolde thee mio a vantage
As to my conia, and my brother sorow.

Chaucer. *The Knight's Tale*, 1160.

But of the charite of *brotherhood* we ladden no rede to write to þou, þerof han bened of God that þe lone togider, for þe doon that unto alle *brotheren* is alle Mucedon.

Wiclif. *Trithemium*, ch. iv.

But as touching *brotherly* love ye vede not that I write unto you, for ye are taught of God to love one another. Yes, & that thing verely ye do unto alle the *brotheren* whyche are thowore out at Macedonia.

Bale, 1551.

I assure thee, (and almost with tears I speak it) there is not one so young, and as virtuous this day living. I speak but brotherly of him.

Shakespeare. *As You Like It*, fol. 186.

Rach. Welcome good Clarence, this is *brotherlike*.

Id. *Henry VI. Third Part*, fol. 109.

BROU-
SONNETIA.

Once more my Lord of Winchester I charge you
Embrace, and love this man.
GARD. With a true heart,
And brother; thus I do it, i. e. brotherly.
Shakespeare. Henry VIII. fol. 230.

So weeps the wounded balsam; so
The holy frankincense doth flow.
The brotherless Heilands
Melt in such amber tears as these.
Marcell. The Nymph complaining for the death of her Fawn.

His younger son on the polluted ground
First fruit of death, lies plaintive of a wound
Given by a brother's hand.
Prætor. Solomon, Power, book iii.

With what he begs'd, his brethren he reliev'd;
And gave the charities himself receiv'd.
Dryden. The Character of a Good Farmer.

Your letter to us we have receiv'd as a signal mark of your
favour and brotherly affection.
Spectator, No. 52.

What, is the race of human kind your care
Beyond what all his fellow-creatures are?
He, with the rest, is liable to pain,
And like the sheep, his brother-beast, is slain.
Dryden. Palamon and Arcite.

Neither who'er fraternal friendship knows,
If yet we may restrain these brother-foes.
Lewis. The Maid of Statius, book xii.

Content to do the best he could,
And as became his brother-beast,
Gave him what money he could spare,
And kindly paid his old arrears.
Somerville. The Fortunate-Anders.

Has the same day, and the same impious light
Consign'd with thee to shades of endless night
The brother-kings.
Lewis. The Maid of Statius, book xii.

The poets are a nest of hornets, and I'll drive these thoughts so
farther, but must mention some hard treatment I am like
to meet with from my brother-writers.
Tatler, No. 21.

All are not such. I had a brother once—
Fame to the memory of a man of worth,
A man of letters, and of manners too!
Of manners sweet as virtue always wears,
When gay good-nature dresses her in smiles.
Cooper. The Task, book ii.

He is to be commended as having fewer artifices of disgust than
most of his brethren of the black robe.
Johnson. Life of Abenside.

(His letters represent in a very pleasing light) his zeal to pro-
mote the interests of religion in general, and the Church of
England in particular; not by warm and violent connels, but by
methods of tenderness and brotherly kindness towards those who
embraced a different interest.
Perrine. Tracts, Life of Archbishop Secker.

When such a questionable shape is to be admitted for the first
time into the brotherhood of Christendom, it is not a mere matter
of idle curiosity to consider how far it is in its nature allyable
with the rest.
Berke. Letter on Regicide Peace.

BROUSSONETIA, in Botany, a genus of plants,
class Dicotyledon, order Tetrandria. Generic character:
male flower, catkin cylindrical; calyx four-partite;
corolla none; female flower, catkin globose, com-
posed of cylindraceo-club-shaped receptacles; calyx
three or four dentate, on the top of the receptacle;
style lateral, subulate; seed one, covered with the
calyx.

The only species of this genus is the *P. Papyrifera*,
or Paper Mulberry Tree, a native of the South Sea
Islands and of Japan.

BROW, s. } A. S. *bræwe*, *bræwa*; Dutch, *brance* } BROW.
BROW, n. } or *bræwe*, the edge. It is applied to
BROWLESS, } any thing which overhangs or over-
BROW'N'KAT, } looks: as the brow of a hill; the
BROW'N'OURD, } eye brow;—in Ger. *aug-brance*.
BROW'N'ICK. } To brow-beat, is to brow down
or overawe with frowning, threatening, overhanging
brows.

And like a griffin looked he about,
With humped brows on his *Arcturæ* stout.
Chaucer. The Knights Tale, v. 2136.

Furrow his wofull heede with frowns
And save this necke, where that she sit,
Which was the lotheli wight,
That auct man coud on his ake .
His nose ban, his browe hic.
Greene. Conf. Am. book I. fol. 57.

Alas! what stable frute may Adam's children fynde
In that they seek by sweate of browes, and travell of their mynde.
Surrey. Ecclesiastes.

And, hark! the high brow'd hills aloud begin to ring
With sound of things that forth prepared is to sing.
Drayton. Polyglott, Song xxix.

Cleave up thy browes, and raise thy frowning eyes,
See how my glittering police open lies
For weary passengers, whose devious fate
I pitie and provide a resting place.
Beaumont. The World, &c. A Dialogue.

And in very truth we must entertain our friends and guests
with courteous, mirth, a smiling countenance, and affectionate
love: and not to brow-beat them, nor yet put the servants in a
fright, and make them quake and tremble with our frowning
looks.
Holland. Pieterus, fol. 107.

These will appear in a different light from others, who with
red and boisterous language abuse and revile the unfortunate
prisoner; who brow-beat his witnesses as soon as they appear,
though ever so willing to declare the whole truth.
Evelyn. Preface to State Trials.

— In that dayes fester,
When he might set the woman in the secure,
He prou'd best man I th' field, and for his meed
Was brow-beaten with the rake.
Shakespeare. Coriolanus, fol. 11.

Our wits were at an ebb, or very low,
And to say truth, I think they cannot flow,
But yet a gracious influence from you
May alter nature in our brow-ach crew.
Suckling. Prologue of the Authors.

At morn the nymph vouchsaf'd to place
Upon her brow the various wreath;
The flowers less blooming than her face,
The scent less fragrant than her breath.
Prior. The Garland.

— The swain
Disaster'd stand; sees other hills ascend,
Of unknown joyous down; and other scene,
Of horrid prospect, shag the trackless plain.
Thomson. Winter.

For one may see with half an eye,
That gravity can never lie;
And his arch'd brow, pull'd o'er his eyes,
With solemn proof problems him wies.
Churchill. The Ghost, book ii.

You then, who are initiated into the mysteries of the blindfold
poddm, inform me, whether I have a right to eat the bread I
have earned by the hazard of my life, or the sweat of my brow.
Burke. A Vindication of Natural Society.

From Non bene, whose proud survey
Brow-beats your food, look cross the way,
And view, from highest swell of date,
The milder scenes of Surrey side.
Green. The Gratto.

BROW.
ALLIA.
—
BROWSE.

BROWALLIA, in *Botany*, a genus of plants, class *Didymnium*, order *Asclepiadaceae*. Generic character: calyx five-dentate; corolla limbous, five-lobed, equal, spreading; two anthers larger; capsule unilocular. This genus contains two species, natives of South America.

BROWN, } A. S. *brun*; Dutch, *bruyen*; Ger. *Bräunlin*, } *brun* (from *brunnen*, to burn). Wach-
BRO'WN, } (ter.) *See brun* (from *brunnen*, to burn).
BRO'WNES. } burn. Swedes and Irish. Fr. *brun*;
It. *bruno*; all from the A. S. *brunnan*, to burn.
Broun means *burned* (substantive colour.) It is that colour which things have that have been burned. See *Tooke*, ii. 166.

Langore man he was sonndel, jance hya hejeren were,
Vajr man & jytke ynow, & brouse bere.

R. Gloucester, p. 429.

Normandie alle down, mykelle þer of it hent
& staja black & browe of alle þat he not hent.
R. Brunne, p. 197.

And next him dancod dame Franchise

Arayed in full noble gown,

She was not browne as dame of hewe

But white as snowe fallen newe.

Chaucer. *The Renoun of the Rose*, fol. 122.

To taste (sometimes) a haile of bitter gall,

To drinke a draught of sower ale (some season)

To eate *broun* herbed with honeye handes in hails,

Doth much encrease men's appetites by reason.

Geacque, *Don Bartholomew*.

Now like I brown (O lovely brown thy hair)

Only in *brounness* beauty dwelleth there.

Dryden. *Eng. Heroical Epistles*, King John to Matilda.

His *brouny* locks did hang in crooked curls;

And every light occasion of the wind

Upon his lips their silken parcels hoist.

Shakespeare. *A Lover's Complaint*.

The gipsy, turning to her glass,

Too plainly show'd she knew the face;

"And which am I most like," she said,

"Your Cuck, or your Nut-brown Maid."

Prior. *Her Right Name*.

I expect to see my lucubrations printed on *brouner* paper than they are at present; and if the humour continues, must be forced to retrench my expensive way of living, and not smoke above two pipes a day.
Tatler, No. 101.

A solemn darkness spreads the tomb,

But servours haunt the midnight gloom;

Mr thinks a *brouner* horror dwelleth there,

And silent spectres sweep the walls.

Cotton. *The Night Piece*.

BROWNEA, in *Botany*, a genus of plants, class *Monodelphin*, order *Endecandrum*. Generic character: calyx tubular, bilobed; corolla double; the exterior five-lobed, the interior of five petals; legume unilocular.

A South American genus, containing four species.

BROWSE, v. } Minshew and others say from the

BROUZE, n. } Greek *βρῦζον*, to feed. Skinner

BRO'WING. } seems to consider the Fr. *brouser*,

and It. *brouere*, to be immediately from the French

brouze, a hush; q. d. to nibble the bushes. It is prob-

ably no more than, to *bruis*, Fr. *brier*, from the A. S.

brisan, to confer, to brise, browse, or bruisse, sc. with

the teeth.

As in a forest well compassed with dence,

We see the bullocks, when, every where,

Rob'd of their clothing by the browsing game.

Brown. *Britannia's Pastoral*, book ii. Song 1.

Greene must this *brouer* be in any wise when it is gathered, and not scarce or withered.
Holland. *Pliny*, v. l. fol. 605.

BROWSE.

The park for a cheerful rising ground, for groves and *brouings* for the deer, for circlets of water, may compare with any for its highness in the whole land.
Howell. *Letters*, book i. sec. ii. lett. 8.

When they came to the north part of the island, where Governor Lums had built his fort, they found it razed, and the ground-rooms of the dwelling-houses, which had been also erected about it, inhabited by deer, and overgrown with melons, or such like sort of fruit, which those animals brows'd upon.
Ogilby. *Life of Raleigh*, fol. 36.

Ye hungry herds, and bleating flocks, attend!

Plains be your beds, and *broue* the bitter yew.

Two lambs alone shall be my charge to feed;

For greatly on his grave two lambs shall breed.

Fenton. *On the Death of Margus of Blandford*.

Sheep, goats and oxen, and the ocher steed,

On *broue*, and corn, and flax 'ry meadows feed.

Dryden. *Ornd's Metamorphosis*, book xv.

Meanwhile across the mead

The wand'ring flocks that *broue* between the shades,

Seem oft to pass their homin; the dubious eye

Decides not if they crop the mead or lawn.

Mason. *The English Garden*.

At proper distance drive stiff oaken stakes;

Which interweave with boughs and flexible twigs,

Frustrate the nibbling flock or browsing herd.

Dodgson. *Agriculture*, can. 2.

The full lips, the rough tongue, the corrugated extirpation palae, the broad cutting teeth, of the ox, the deer, the horse and the sheep, qualify this tribe for *brouing* upon their pasture;

either gathering large mouthfuls at once, where the grass is long, which in the case with the ox is particular; or orbiting close, where it is short, which the horse and the sheep are able to do, in a degree that one could hardly expect.

Fahy. *Natural Theology*, ch. ii.

BRUCEA, in *Botany*, a genus of plants, class *Dioecia*, order *Tetrandria*. Generic character: male flower, calyx four-partite; corolla of four petals; nectary four-lobed: female flower, calyx, corolla, and nectary of the male; pericarp four, one-seeded.

The only species of this genus, is the *B. Ferruginea*, a native of Africa, called by Bruce *Winginoos*, but now named in honour of that celebrated traveller Bruce's *Travel*, v. p. 69, with a plate.

BRUCHUS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Bruchidae*, Latr. Generic character: antennae filiform, often serrated or pectinated towards the apex, inserted in the sinuses of the eyes; palpi unequal; mandibulae simple, acute; eyes emarginate; head distinct from the thorax; body obtuse behind; elytra often a little shorter than the abdomen.

The larvae of the Bruchi live on various kinds of grain, especially on the seeds of leguminous plants, as peas, vetches, lentils, &c. on which they often commit great ravages. They feed on the seed during the winter, lying concealed within it, and in that situation undergo the metamorphosis.

BRUCITE, a name given in America to a granular yellow mineral, which has also been termed *Condrodite*.

BRUGES, a city of the Netherlands, and the Capital of West Flanders, standing on a spacious plain, about six miles from the sea, and at the centre of an extensive canal navigation. The principal of these canals lead to Sluys and Ostend; the latter of which brings

BRUGES up tide-vessels of 200 or 300 tons burthen. Bruges is an old town, containing a great number of wide streets, and spacious old houses, with a population of about 45,000 individuals. It was formerly more flourishing than at present; and in the fourteenth century it was one of the most commercial places in Europe, and an important member of the Hanseatic league. About the close of the fifteenth century, Bruges began to decline; and Antwerp, more favourably situated, first became its rival, and then its superior. The principal public buildings are the town-house, the exchange, the lycée, which was formerly a celebrated convent, and the church of Notre Dame, the elevated spire of which is a landmark to sailors approaching Ostend. Bruges has long been the noted residence of a convent of English nuns, who fled to their native country during the revolution, but subsequently returned to their former establishment, and employ themselves in the business of instruction. When taken by the French army in 1794, it contained numerous religious houses for both sexes, all of which were abolished, the cathedral was destroyed, and Bruges annexed to the Bishopric of Ghent. The city was then joined to the French Empire, of which it continued to form a part till the fall of Buonaparte. This city gave birth to the celebrated John of Bruges, the supposed inventor of painting in oil. Philip of Burgundy founded the order of the Golden Fleece there in 1430; and the church of Notre Dame contains the tombs of several noted persons, among which are those of Charles the Brave and his daughter Mary of Burgundy, which were constructed in 1550, and have been preserved with great care. The chief articles manufactured at Bruges are lace and linen, and it has a good trade in the export of grain. Lat. 51° 13' N. long. 3° 14' E.

BRUISE, v. Fr. *bruier* i Dutch, *brusen*; A. S. *brisa*, n. } *brisan*, *conterere*, to *bruic*—as it was *bruised*. } anciently written.

To beat or press together, so as to destroy the continuity of the parts.

And he that schal falle on this stone schal be broken, but as whom it schal falle it schal also breuen him.

Wiclif. *Matthew*, ch. xxi.

A *bruised* reed he schal not breke, and he schal not quench smokyng flax till he cast out doom to victorie.

Id. *Jb.* ch. xl.

After the which he agreede andyrd and perryghed with a shorte term, y' sayd Abatpous beyng in his dyspote of hunting, fell from his horse or with his horse, by vyolence whereof he was so bryged that he dyed shortly after, when he had rulyd the Longobards, Lombards, or Italians, viii. yeres.

Folger, ch. 153.

The number of which aduentics and troubles entring, and deeplye staking into the kinges mynde with his sore leane and hurt annoyng of the wound taken at the bataille beyng Merton, shortened his dayes, so that he dyed when he had reigned in great reuacion and trouble of the Danes, viii. yeres.

Grafton. *Anna*, 873.

And after that they had bestowed there they *bruised* shyppes and they hurte people, they sayed awayne with the other shyppes, that they hadde boole, fur to go agaynst Corcyre.

Nicols. *Theoricen*, fol. 25.

I can march all day in rusty steel,
Nor yet my arms unwieldy weight do feel;
Nor wak'd by night with *bruise* or bloody wound,
The test my bed, no pillow but the ground.

Dreyton. *Hereward Epitaph*, Henry to Rossmund.

The night fell out as very dark and tempestuous, and the ways were so full of hills and dales, rocks and precipices, that many of the soldiers were much *bruised* by falls, none of them so mortally, that he lost his life in the march.

Olidge. *Life of Raleigh*, fol. 18.

This place was therefore called the *Lovers Leap*, and whether or no the fright they had been in, or the resolution that could push them to so dreadful a remedy, or the *bruises* which they often received in their fall, banished all the tender sentiments of love, and gave their spirits another turn; those who had taken this leap were observed never to relapse into that passion.

Spectator, No. 223.

The means, that simple nature has supplied them with, are by no means adequate to such an end, many scorchings, many bruises undoubtedly would be received upon all hands; but only a few, a very few deaths.

Burke. *Vindication of Natural Society*.

Like a new *bruise* on Broughton's sand,
Amid the lists our hero takes his stand.

Warton. *Newmarket*, A Satire.

BRUIT, v. } A. S. *bruttian*, *bruttian*, *distribuer*, *dis-*
BRUIT, n. } *peruare* i to *bruit*, to spread abroad,
BRUITER. } divulge, disperse. See Tnoke, ii. 293.

By this means the same was shortly *bruited* throughout all Ireland, and every man was willing to take his part and subvert themselves to him, calling him all hands hyug.

Hall. *The first yere of King Henry VII.*

Beholder, the noise of the *bruit* is come, and a grante commotion out of the north country to make the cities of Judah desolate (and) a denne of dragons.

Genes. Bible, 1561. *Jeremiah*, s. 22.

When every man was great and ready to geue the assaite, a *bruite* rumour rose in the army that a prince was by the commissioners taken and concluded, which *bruit* as it was plausible and mellifluous to the Frickians, so it was pleasurable and dolorous.

Hall. *The sixth yere of King Henry VII.*

While that by fate his state in stay did stand,
And when his realm did flourish by aduice,
Of glorie then we have soon fane and brate.

Surry. *Ætæa*, book ii.

Brutiers,—prophesiers or soothsayers.

Yndall. *An Exposition of courtlye words*, 4th book *Moss*, fol. 15.

Hee [Edgar] commanded Ethelwold, an earle, and also his secretary, to go looke upon her, and so to promise, that if she were according to the common *bruit* fame, she might be his wife.

Stow. *Anna*, 959. *The West Saxons*.

For so much as the people that heere speakyng of thynges passed (though that it be of their countreys and of their owne secretes) they suffre the *bruit* to spreade abroad & rouse as one reporteth it vnto the, wythoute requyryng any further of the trooth.

Nicols. *Theoricen*, fol. 18.

Now, Sir, what thinke you of Mr. St. Johns trial in the Star chamber? I know that the *bruit* ran, that he was hardly dealt withall, because he was imprison'd in the Tower; seeing his discussion from granting a beneuolence to the king was warrant by law.

Olidge. *Life of Raleigh*, fol. 160.

Let it be *bruited* all about the town,

That he is coarse, indecent, and brown.

Churchill. *The Times*.

BRUMAL, Lat. *bruma*; so called, *quod breuissimus tunc dies*; and thus formed, *breuissimus*, *breuissimus*, *breuissimus*, *bruma*, *bruma*, See Vossius and Varro, b. 5.

See **BRUM** for an example from G. Douglas.

For at that time, which happeneth about the *brumal* solstice, it hath been observed even unto a proverb, that the sea is calm, and the winds do cease, till the young ones are excluded, and forsake their nest, which flourish upon the sea and by the roughness of winds might otherwise be overwhelmed.

Sir Thomas Browne, book iii. ch. 2.

BRUNFELSIA, in Botany, a genus of plants, class *Didymia*, order *Angiosperma*. Generic character:

BRUISE.
—**BRUN-**
FELSIA.

BRUN-
FELSIA.
—
BRUN-
WICK.

calyx five-dentate, narrow; corolla, tube very long; capsule baccate, unilocular, many-seeded, with a very large concave.

This genus contains two species, natives of the West Indies. Curtis's *Magazine*, 293; Andrews's *Repository*, 167.

BRUNIA, in *Botany*, a genus of plants, class *Pentandria*, order *Monogynia*. Generic character: flowers aggregate; filaments inserted into the claws of the petals; stigma bifid; seeds solitary, bilocular.

An African genus, containing eight species.

BRUNN, a Circle and town of Moravia. The Circle is bounded by Bohemia on the north, and Austria on the south, and contains about 1860 square miles, and a population of 299,560 individuals. It is productive of corn and flax, and large herds of cattle, besides containing mines, medicinal springs, quarries of marble, forges, glass-houses, alum-works, and several manufactures. Brunn is the most important town in the Kingdom, of which it is now considered as the Capital, and contains the government offices, and several flourishing manufactures of fine woollen clothes and kerseymers. One of the largest of these establishments employs about 5000 individuals. It is well supplied with water, coals, and other requisites for these works, and is besides the centre of Moravia commerce, a great part of which is transacted by large fairs held at Brunn every three months. The fortifications which were once important, have been suffered to decay, and the ditches have been converted into dye-houses and tanneries. The principal buildings of Brunn are the church, with its elegant spire covered with copper, the house for the meeting of the States, the town-house, and the palace of Prince Liechtenstein. Near it, on the top of a hill, stands the fortress of Spielberg, which is now used as a State prison. The town and suburbs contain about 24,000 inhabitants. Brunn is 100 miles south-east of Prague, in lat. 49° 11' N. and long. 16° 35' E.

BRUNNICHIA, in *Botany*, a genus of plants, class *Decadria*, order *Trigynia*. Generic character: calyx ventricose, five-fid; corolla none; capsule three-sided, unilocular, one-seeded.

The only species of this genus, is the *B. Cirrhosa*, or *Carolina Brunnichia*.

BRUNON, an ore of *Titanium*.

BRUNSWICK, a Duchy of Germany, situated in the former circle of Lower Saxony, and bordering upon Luneburg on the north, and Westphalia on the west. The house of Brunswick is one of the most ancient and illustrious in Europe, and traces its descent from the Marquis d'Esté, who died in 964. It consists of two distinct branches, Brunswick Luneburg, and Brunswick Wolfenbüttele; the head of the former is the King of Great Britain, and of the latter, the ruling Prince of this Dukedom, who holds the twelfth place among the Princes of Germany. These dominions comprise an extent of about 1452 square miles, with a population of more than 208,000 individuals. The northern part is a flat country, or but very slightly diversified with hills, while the southern division is a complete region of mountains, comprising the thickest part of the Harz, and is generally covered with forests, and abounds in minerals. The most valuable of these is iron, which, with marble and timber, supplies a large part of the Ducal revenues. The lower tracts are fertile, and produce various kinds of grain.

This Duchy is divided into the following six districts; viz.

BRUN-
WICK.

District.	Eng. sq. m.	Population.
Wolfenbüttele	456	56,593
Schöningen	226	32,880
Hartz	209	19,841
Leine	95	15,748
Weeser	253	31,468
Blankenburg	144	16,317
	1452	208,697

Besides these, the two cities of Brunswick and Wolfenbüttele are considered as separate districts; the former containing a population of about 32,000, and the latter of 6000 individuals. A late survey gives the following distribution of this Duchy.

	Eng. acres.
Under the plough	291,575
Under garden culture	16,732
In meadows	40,049
Pasture land	207,751
Wood and plantations	284,123
Fishponds and lakes	2,217

The total of these numbers is, 814,767 English acres, which leaves about 84,900 acres to be occupied by rivers, roads, cities, towns, villages, and wastes. The principal objects of culture are wheat, rye, flax, hops, rape, and madder. Among its mineral products are zinc, cobalt, sulphur, and vitriol. Some linen and woollen articles are also manufactured. These products and manufactures are the chief articles of its imports, the amount of which are estimated at two millions and a half of six dollars annually. The principal exports are wine, sugar, tea, and coffee. The circumstances and manners of the inhabitants differ little from those of the adjacent countries. Most of the people are Lutherans, as the whole of both Catholics and Calvinists are supposed not to exceed four thousand. Brunswick has two votes in the General Assembly of the German States, and its contingent to the confederate army is 2096 men; about 3000, therefore, compose the whole military force of the Duchy. The annual revenue of the crown, arising from taxation, is stated at £170,000; but the patrimonial domains of the Duke are said to produce a yearly income of £210,000.

The Capital of this Duchy is Brunswick, situated upon the banks of the Ocker. It was once numbered among the free towns of Germany, but is now subject to the Duke, though still retaining some vestiges of its ancient privileges. It has been the Ducal residence for nearly seventy years. The principal buildings in Brunswick are the Ducal palace, which was originally a manse, the mint, the house in which the Diet meets, the town-house, the arsenal, and the cathedral. Brunswick has several institutions for the promotion of education; the chief of which was the *Collegium Carolinum*, originally designed as a medium between the common schools and the universities, but now only distinguished as a military establishment. Brunswick is also noted for its great annual fairs, which rank after those of Leipzig and Frankfurt.

The next city in these dominions is that of Wolfenbüttele, which is also situated on the Ocker. It stands

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on a marshy plain, and is a fortified town, with a strong tower which was formerly the residence of the Dukes. It still contains an extensive and valuable library, consisting of nearly 130,000 volumes. The present population does not exceed 7000. Like most of the other German towns, it has often experienced the calamities of war. The town is well built, part of the environs are pleasant; and it possesses a court of justice, a consistory, and several public edifices. The distance from Brunswick is about seven miles, and the lat. 52° 9' N. long. 10° 32' E.

The chief towns of each of the other districts, with their population, are the following; viz.

Towns.	Population.
Helmstadt	5260
Langelshausen	1300
Gandersheim	2000
Stadtholendorf	1600
Blankenburg	3000

BRUNSWICK New, one of the Provinces of the British North American possessions, bounded on the north by Lower Canada, east by the gulf of Saint Lawrence, south-east by Nova Scotia and the bay of Fundy, and west by Maine and Canada. It is about 200 miles long, and 160 broad, stretching from latitude 45° to 48° north, and from 64° 30' to 67° 45' west. The population of this Province is between 60,000 and 70,000. The chief bays are those of Passamaquoddy and Fundy, the former flowing between it and Maine, and the latter separating it from Nova Scotia, two others of less extent communicate with the gulf of St. Lawrence. The principal river is St. John's, which rises in Maine, pursues a circuitous course, passes through New Brunswick, and falls into the bay of Fundy. It is navigable for sloops for eighty miles, and for boats, 200. St. Croix and Merrimack are also rivers of New Brunswick; the latter, which enters the bay of that name, is noted for its abundance of salmon. The lands near the rivers, especially St. John's and its tributary streams, are fertile, and abound with fine timber. This river, indeed, opens a passage into a great extent of fine country, consisting chiefly of rich meadow lands, most of them settled. The upland part of the country is generally well timbered, and near the borders of the rivers and creeks, there are inexhaustible forests of pine, spruce, birch, maple, elm, fir, and other trees, fit for masts of any size, as well as for ship-building in general. The coasts abound with cod and scale fish, and immense shoals of herrings, shad, and salmon annually enter its rivers. Timber, fish, horses, salted provision, and butter, are the principal exports. Fredricktown, formerly called St. Anne, is the Capital of the Province. It is situated on the river St. John, at the head of the sloop navigation, and about eighty miles from the sea. The number of inhabitants is only about 500. The town of St. John's, at the mouth of the same river, is the largest in the Province, its population being estimated at 2000 individuals. It is consequently the chief place of trade.

BRUNSWICK New, a city of New Jersey, in the United States of North America, partly in Middlesex and partly in Somerset county, on the west side of Raritan river, about seventeen miles, by the course of the stream, from the bay of that name. A part of that town stands rather in a low situation, but it is con-

sidered healthy, and contained a population of 6764 individuals in 1830. It has a jail, a court house, a market-house, two banks, a college, a theological seminary, and several places of religious worship. Queen's college was founded here in 1770, by the ministers of the Dutch Reformed Church; and the building is a handsome, spacious stone edifice, three stories high, but was never finished according to the original plan. Brunswick is thirty-three miles south-west of New York, in latitude 40° 30' N., and longitude 74° 23' W.

BRUNT. *Brux-ed, brux'd, brunt; l. e. brunt; to bear the first brunt of the fœdile; is to bear the heat of the fœdile, the hot or burnt part of it.* See Skinner and Tookes.

The lord admiral perceyvaunt that, sent to his father the erle of Surrey his *Agnes de* that house at his best, that in all haste he would ioyan battayle, euen with the heat or brent of the vast garde. *Itall. The fifth yere of King Henry VIII.*

The shot of arbutans begit on both rydes, which ouer threwe many an horse and man, and specially y^e fore rydars y^e put themselves in press with their luge and shaye launce, to wyne the first brunt of the fœdile. *Fabyan, v. l. ch. 163.*

He strength also against me, that I say M. More is sore de-creased, and set on the sand run at the first brunt, and in the beginning of his voyage, and that I would wish M. More a little more witte. *Frith. Works, fol. 67.*

Is danger of distress
This knight was euer woont
To reche himselfe to perils prynces,
and hide the greatest brunt.

Turberville. An Epitaph and epyll verse.

He shewd vnto Melchior that the first brunt of the barbarians was ferre and hote; but by dely and llynging became colde, or turned into treason. *Greynoure. Tactica, fol. 148.*

His popillage
Man-entred like a sea,
And in the brunt of sequestrate battailes since,
He lurcht all swordes of the garison.

Shakespeare. Cæsar, fol. 11.

So wing'd, in war, or darkness, on the deep,
Two ships aduers the mediate ocean sweep;
With horrid brunt joine each encountering prow;
Loud roars the rifled surge, and foam below.

Brooke. Constantia.

BRUNETT. *Fr. brunet, brownish—somewhat brown; a nut-brown girl. Cotgrave.*

As you are by character a protest well-wisher to speculation, you will excuse a remark which this gentleman's passion for that brunette has suggested to a brother theorist.

Spectator, No. 396.

BRUSH, v. *Fr. brosse, brosse, a bush, and also a brush; Ger. bürste, verriculum setaceum; from bürst, acta, a bristle; Dutch, borstel, a bristle, and also a brush. See BAUSTLE.*
BRUSH-UPON. *A brush is perhaps so called, because made of bristles or bristles.*
To brush is to rub with a brush, to sweep with one; to rub or sweep.

And for so much as they have shaken so lowly burses of beggerie with so earnest a stomack, let them not doubt of it, but the stinking dust thereof shall be turned to them agayne, bruste it that they syde growes if they can.

Rele. Apology, p. 16.

And that shall thou doe, in case thou bruste awaye the bristles of doubtfull questions, and decide and distribute the words of God with yprigiate indgements, propoundinge onlye those thynges, that properlye belonge to the matter of saluation and of goodlines.

Uda. Second Epistle Tawdry, ch. 11.

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Some spread their sails, some with strong oars sweep
The waters smooth, and bend the baton wave,
Their boats in slender cleave the glistening drape,
The broken seas for anger foam and rear.
Palisade. Geoffrey of Beaulieu, book xv. st. 12.

They heard and yielded willingly; / brought off the dunt and on
Put other rest.
Chapman. Homer's Iliad, book xxi. fol. 322.

CAL. As wicked dewe, as ere my mother bruis'd.
With rancie tearful from raw holmesome fen
Drop on yon both. *Shakespeare. Tempest, fol. 4.*

— In heav'n the trees
Of life abundant fruteful bear, and vines
Yield nectar, though from off the branches earl's mora
We brack with blossoms dewes, and find the ground
Cover'd with purly grins.
Milton. Paradise Lost, book v. l. 429.

100. brasher fire garments, (none made of swine hair,) for gifts,
and otherwise to be sold.
Halliday. Fugate, pt. v. l. fol. 363. Arthur Edwards.

YOSSE. Of Salisbury, who can report of him,
That winter lyon, who in rage forgets
Aged customs, and all brash of time;
And like a gallant, in the brow of youth
Repairs him with occasion.
Shakespeare. Henry VI. Second Part, fol. 146.

Sir Henry Wotton used to say, "That critics were like brashers
of sublimity clothes."

Bacon's Works. Aphorisms, 288.

I concluding it to be blood, presently suspected, that it might
have proceeded from some small abscessed drop of blood, wiped
off by the brashy substance of the nerve, from the knife wherewith
it was cut.
Boyle. Of unsuccessing Experiments.

As for the gentle whippers and touches of divine grace,
the monitory disquisitions of Providence, the good advices and
wholesome reproaches of friends, with the like means of reclaiming
sinners; these to persons settled on their lives, or fast in bad
customs, are but as gusts of wind brash on old oak, or as
waves dashing on a rock, without at all shaking or stirring it.
Burton. Sermon xvi. v. iii. fol. 182.

Honeycomb seized all her gally-pots and washes, and carried
off his handkerchief full of brasher, scraps of Spanish wool, and
phials of unguents.
Spectator, No. 41.

I hate the brash-tail foxes, that by night
Steal Myro's grapes and then escape by flight.
Faulken. 5 fyllions of Theorins.

With vain traditions stop the gaping fence,
With every common hand pull'd up with ease;
What safety from such brashwood helps us these?
If written words from limas are not secur'd,
How can we think have oral sounds endur'd.
Dryden. Religio Laici.

Bound for holy Palestine,
Nimbly we brash'd the level brine
All in secure step army'd,
Warton. The Crusade,

So I with brash in hand and palles spread,
With colours mis'd for a far different use,
Paint cards and dolls, and ev'ry little thing
That fancy finds in her excessive flights.
Cowper. The Task, book iv.

The frugal housewife trembles, when she lights
Her scanty stock of brash-wood blazing clear,
But dying soon, like all terrestrial joys.
Id. The book iv.

BRUSH, is perhaps, brisk, lively, sharp, rough.

We are sorry to hear that the Spanish gentlemen, who have
been lately sent to that king, found (as they say) but a brash wel-
come; which makes all fear, that there may be a rebellion in
that business.
Reliquia Wottoniana, p. 582.

BRUSSELS, the Capital of the southern Provinces of
the Kingdom of the Netherlands, is a handsome city,
situated in South Brabant, partly on a gentle eminence,
and partly on a plain watered by the river Senne. It

is the second city in size and population in the King-
dom, and its circumference is stated at seven English
miles. It was formerly surrounded by a wall and ditch,
but these have long been demolished, and the ram-
parts laid out in public walks, and planted with trees.
The environs are beautiful and well cultivated, and
the large forest of Soignies, so memorable since the
battle of Waterloo, stretches its dark skirting along
the whole southern horizon. The upper part of this
city is very magnificent. The noble park is a square
of great size, laid out in large regular walks, finely
shaded with trees, and surrounded by the façades of
the palaces, public offices, and houses of the great.
This combination of gardening, planting, and archi-
tecture, is very striking. In the lower part of the
town many of the streets are narrow, and filled with
the bustle of commerce, which is carried on in that
quarter; but the great market-place is superbly beau-
tiful; and many of the public buildings are excellent
specimens of the florid Gothic. Many of the plants or
squares are large and handsome, and several of the
churches are magnificent; amongst which the church
of the Capuchins was one of the finest they possessed
in Europe. Brussels is adorned with several hospitals
and other institutions, and a public Library, containing
100,000 volumes. An Academy of Sciences was in-
stituted in 1779, and holds its meetings in the Library;
there is also a Botanic garden, with more than 4000
exotics; a collection of paintings; and a Cabinet of
natural curiosities. The town is besides ornamented
with twenty public fountains, all embellished with
sculpture. Brussels has long been celebrated for its
elegant manufactures, particularly those of lace and
carpets. The former alone employs about 10,000
people, and the latter are carried to great perfection.
Elegant silks and earthenware are also among the
branches of its industry. While in the possession of
the French, its population in 1802, was reduced to
about 66,000, but since the peace of 1814, it has in-
creased to 80,000, which includes a great number of
English, who have taken up their residence there.
Brussels also carries on a considerable trade with
foreign countries, by means of the canal which con-
nects it with the Scheld.

Brussels owes its origin to Saint Gery, Bishop of
Cambrai, who about the beginning of the seventh
century, built a small chapel on an island formed by
the Senne, where he preached to the peasants of the
surrounding districts. The preaching of the Bishop,
and the pleasantness of the situation, soon caused a
considerable village to rise near the spot; and in the
year 900, it had both a market and a castle. About
the middle of the eleventh century, it was encompassed
with a wall, and defended by towers; and it after-
wards became the residence of the Dukes of Brabant,
and subsequently of the Austrian governors of the
Netherlands. It was at this place that Charles V. re-
signed his dominions to his son Philip, in 1555, and
the choir is still preserved in which he sat. Lestley,
the faithful adherent of Mary Queen of Scots, died
here in 1596. The French marshal Villeroi, in 1695,
bombarded it for sixteen hours, when fourteen churches
and 4000 houses became a prey to the flames. After
the battle of Ramillies, it was abandoned by the ad-
herents of Philip V. and the keys were resigned to the
Duke of Marlborough. The Elector of Bavaria made an
unsuccessful attack upon Brussels in 1708; but it was

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BRUTE.

taken by the French under Marshal Sene in 1746, and restored at the peace of Aix la Chapelle. This city also took the lead in the troubles occasioned in the Netherlands, by the innovations of Joseph II. in 1789 and 1790, and was first entered by the French revolutionary troops in 1792, about ten days after the battle of Jemappes. It was, however, evacuated, but again taken on the 10th of July 1794, and kept till the general peace of 1814. Latitude 50° 51' N. longitude 4° 22' east.

BRUSTLE, Skinner says, from the A. S. *brustlan*, *crepitare*, from *brustan*, to bust, *quia disrupta crepit*; or as Dr. Thomas Henshaw ingeniously conjectures, q. d. to *brustle*, to erect the *bristles*. *Brustlan*, *crepitare*, is probably *be-rustlan*; to rustle, to make a rustling noise. Hakluyt uses "the *brustling* and the *brustling* of a tyde," as equivalent expressions. See **BRUSTLE**.

When he is falls in such a dreame,
Right as a ship against the stream
He routeth with a sleepie noyse,
And *brustleth* as a monkei throue,
When it is throwe into the pannes.

Cover. Conf. etc. book iv. fol. 78.

On the 19th of July we fell into a great whirling and *brustling* of a tyde, setting to the northwards: and saying about half a league we came into a very calm sea which beat to the southwest.

Hakluyt. Voyages, etc. John Davis, v. iii. fol. 99.

BRUTE, *v.* } Lat. *brutus*, of unsettled etymology. Vossius says it may be contracted from *επιβριστης*, *επι*, or *επι* *επιβριστης*, i. e. a *gravitate*. It is applied (met.) to that which has the distinguishing, characteristic, qualities of a *brute*.
BRUTE, *n.* } To that which is stupid, irrational, ignorant, grossly sensual; to that which is inhuman, savage, cruel, ferocious.

Neutertheless man abydeth not in such honoure, but is compared into the *brute* beastes, and becometh lyke unto them.
Bible, 1551, Psal. 49.

And therefore he had yet another ferefull vision, which he here rehersed of himself, and he was punished, put out of his kingdom, lost his mynde, made lyke a *brute* beste.

Jag. Exposition of Daniel, ch. iv.

Are *brute* things, transferred so to men?

(Or men become more savage than the beast?)

We see the danger, that brutelle in his den,

(For unely foodes) obeys his lordes behest.

Guccoigne. Commendatory Verses.

O Rome, what dost thou? why regardst thou not these lawes of y^e Lacedemonians, which with their friendly customes doth make the *brute* vices.
Golden Book, ch. xxiii. K. 3.

Judge, good Chrysostom reader, whether it be possible that a beate better than a beate, out of whose *brutish* beastly mouth, cometh such a filthy forme of blasphemys against Christes holy ceremonies and blessed sacraments, sent into his church out of hye owne blessed bloody syde.

Sir Thomas More. Works, fol. 402.

They have few bookes and lesse learning, and are for the most part very *brutish* in all kind of good sciences, raising in some kind of stike works, and in such things as pertain to the furniture of houses, in the which they are passing good.

Hakluyt. Voyages, etc. Geoffrey Ducket, v. i. fol. 359.

These Epicureans are not any way worthy the name of Philosophers, who contrariwise tread and trample under foot all the parts of true philosophy, discovering in their writings, as well as throughout all their lives, more beastly *bruteries*.

Holland. Philarch, fol. 907.

But thus much I say unto your magistrats: If you will not maintain schooles and universities, you shall have a *brutish*. Therefore now a note against to your highness. So order the matter that preaching may not decay. For surely if preaching decay, ignorance and *brutishness* will enter againe.

Luttrell. Sermons, p. 115. col. 1.

As the Syrians, were first blinded and then led into the midst of Samaria: so are the idolaters first bewitched of their wits and common sense, and afterwards are carried *brutishly* into all possible impiety.

Hall. Contemp. The Golden Calf.

A *brute* arrives at a point of perfection that he can never pass. In a few years he has all the endowments he is capable of, and were he to live ten thousand more, would be the same thing he is at present.

Spectator, No. 111.

Now who can this surprising fact conceive,

Who this event fortuitous beieve,

That the *brute* earth, unguided, should embrace

The only useful, only proper place,

Of all the millions in the empty space?

Blackmore. Creation, book 1.

And he, from whom the nations should receive

Justice and freedom, lies himself a slave,

Tortur'd by cruel change of wild devices,

Loath'd by mad rage, and scorc'd by *brutal* fires.

Prior. Solomon, book 11. Pisanore.

A rich man hath nothing to please him, but a new toy, a puff of applause, success at a horse-race, at bowls, at hunting; in some petty sport and pastime, which can yield but a very thin and transitory satisfaction to any man not quite bewitched and void of sense.

Barrow. Sermons, v. vol. 11.

Deaf to her fondest call, billed to her greatest charms,

And, sunk in pleasure, and in *brutish* ease,

They in their shipwreck'd state themselves obdurate please.

Rowe. Ode upon Solitude.

If one be under a disease that wine inflames and increases, and the physician forbids it as deadly, yet the patient will judge only by his palate, whether wine be good for him; were it not a kind of *brutishness* worthy of the swine that attends it.

Bates. The Danger of Prosperity.

He turns his eyes upon his carnal frame,

And sees it, all, a seat of filth and shame;

Fellow'd with *brutes*, with *brutes* to take his bed,

Like *brutes* to propagate, be born, and fed.

Brooks. Retraction.

We cannot teach *brute* animals to use their eyes in any other way than in that which nature hath taught them; nor can we teach them to communicate to us the appearances, which visible objects make to them, either in ordinary or in extraordinary cases.

Reid's Inquiry, ch. vi. sec. 14.

The play was acted at the other theatre; and the *brutal* penance of Gibber was confuted, though perhaps not advanced, by general applause.

Johnson. Life of Fenton.

In this kind of government human nature is not only abused, and insulted, but it is actually degraded, and sunk into a species of *brutality*.

Burke. A Vindication of Natural Society.

Strange! that a creature rational, and cast

In human mould, should *brutalize* by choice

His nature.

Coeper. Task, book 1.

So much was he altered by a long accession of barbarity, that he passed entirely without notice; and in the evening, when he was going up to the pulpit's chair, he was *brutally* repulsed by the attending factors.

Goldsmit. The Story of Alexander and Septimus.

A plain historical account of some of our most fashionable duellists, gamblers, and adulterers (to name no more), would exhibit specimens of *brutal* barbarity and sordid infatuation, such as might vie with any that ever appeared in Kamachatsu, California, or the land of Hotenots.

Bratton. On Truth, part 111. ch. 11.

BRUTE-WEIGHT, a commercial expression in contradistinction to *net-weight*. In the former merchandizes are weighed together with the cases in which they are packed, in the latter allowance is made for the packings.

BRUTE.
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BRUTE-
WEIGHT.

BRYONIA

—
BU-
BASTIS

BRYONIA, in *Botany*, a genus of plants, class *Monocotyledon*, order *Pentandria*. Generic character: *male flower*, calyx five-dentate; corolla five-fid; filaments three; anther five; *female flower*, calyx five-dentate; corolla five-fid; style trifid; berry inferior, globose, many-seeded.

This genus contains several species, natives of various parts of the world.

The *B. dioica* is a native of England, and was formerly employed in medicine: the root is either diuretic or purgative, according to the dose. It is frequently called *White Bryony*, to distinguish it from the *Tamus communis*, or *Black Bryony*.

BRZESC, or **BRZESKA**, a town of European Russia, the chief place of a Circle in the Province of Grodno, and formerly the Capital of a Palatinate in Lithuania. It stands on the Bug, about 100 miles east of Warsaw, and is noted for containing the largest Jewish synagogue in Europe, and a noted seminary, at which the young Rabbies from all parts pursue their studies. Near this town an engagement took place between the Russians and Poles, in October 1794, which lasted eight hours, when the latter were totally defeated. Population about 4000. Latitude 52° 5' N. longitude 23° 30' E.

BUB, *v.* } Dutch, *bobbelen*; *bullire*, *ebullire*. Dr. Bux, *n.* } Jamieson would rather derive it from the Swed. *by*, a gust, a squall. See **BRUIN**.
Double bub; strong, foaming, bubbling liquor.

We passed on so far forth till we saw
Rude Achéron, a loathsome lake to tell,
That boyles and kels up swith as blackness hell
Where grimie Charon at their head tide
Still ferries phanto rots for theer side.

Marrow for Magistrates, p. 268.

In the worse quibll, the beeryngs all about
With fillom noys can to runnyll and rout,
Are tub of welder followit in the tall,
Thik schour of rane mydill fall of hail.

G. Douglas, Eclogues, book iv. fol. 168.

Lik as sum tyme the feirs wyndes se as
Zephirus, Notus, and Eurus all the
Contrarius blow, the boustous bubble.

Id. ib. book ii. fol. 52.

Or if it be his fate to meet
With folks who have more wealth than wit;
He loves cheap port, and double tub:
And settles in the hum-drum-cub.

Frier, The Camelion.

Then soon he needs his own apparel,
Eats boill'd and roast, and taps his barrel;
Drinks double tub, with all his might.

Sonerville, Fables, li. c. 3.

BUBASTIS, an Egyptian Goddess represented by Herodotus, (ii. 137,) as corresponding with the Greek Diana. In the Egyptian mythology, she is said to have been the daughter of Osiris and Isis, and to have been preserved by Latona from the search of Typhon. In a floating island called Chemmis, (id. 156,) circumstances which closely tally with the Greek history of the birth of Diana. The temple of Bubastis was of distinguished beauty, and built in a city of the same name, on the canal of Necos, derived from the Pelusian, or most eastern branch of the Nile. This city was situated on the loftiest of those mounts which Senosiris and Sabaco raised against Ioudanion. Cats, to which animals the Egyptians were strongly attached, after being embalmed received honourable burial at Bubastis, (id. 67.) It was in this city that more than 700,000

individuals annually assembled to celebrate a festival, which if we may believe the historian (id. 60,) had at least the merit of offering good cheer to its votaries, for more wine, he says, was consumed in it than during all the rest of the year.

Ezekiel, (xxx. 17,) has denounced the vengeance of heaven upon this city, under the name of Phi-beseth.

BU'BBLE, *v.* Dutch, *bobbelen*; *bullire*, *ebullire*; to rise in boils, blebs or blubs. "The Baine has a bubbley nose." Grosse.
A bubble is applied (met.) to that which will burst as easily as a bubble, — to a puff (met.) and thus to a cheat, a delusion, a fraud. And hence consequently

To bubble is to cheat, to delude, to defraud.

Like boyling liquor in a seething pot.

That fumeth, sweleth high, and bubbleth fast,

Till out the brimmes among the embers hot,

Part of the bruth and of the scum it cast.

Fairfax, Godfrey of Boulogne, book viii. st. 74.

Which scriptures of God, who as without blustering of worldly eloquence they issue forth calmly and smoothly, yet because they bubbled out of the pride hid cause of guilty wickedness, they have brazenly violence to remove the byrdenesse of mannes mynde, howe long soever it hath continued, and to open those eyes wherewith God is seen, whom to have seen is felicitie.

Udall, John, ch. ix.

Why then doth flesh, a bubble-glass of breath,
Hunt after honour and adorning valise,
And reave a trophies for adorning dust,
With so great labour and long lasting paine,
As if his dayes for ever should remaine?

Spenser, The Ruins of Time.

How can your prayre decay, whose acts & monuments are consecrated to immortality, as things not builded vpon the sand of ambitious akyng nor (like bubble in the myre water) pulled vp with an vnertain blast of worldly vanitie

Udall, Luke, Pref. fol. 2.

Branching with bloody point his breast before;
Down from the wound trickled the bubbling gore,
And bid pale death come in that red gaping door.

P. Fletcher, The Purple Island, can. 11.

O worldly pompe, how contemptible thou thou, because thou art euer vaine and slippery? Rightly thou mayest be compared to a bubble in the water, that in a moment so premedie returne vp thyselfe, and sodainly thou shalt be brought into nothing.

Stevens, Anna, 1687, *William Casperius*.

Like boiling water
That fumes and hisses o'er the crackling wood,
And bubbles to the brim; or's then most wasting
When the most it swells.

South, Phœdra and Hippolitus, act i. sc. 1.

Haste to thy Twickenham's safe retreat,
And mingle with the grumbling green
There, half devout'd by spleens, you'll find
The rhyming bubble of mankind.

Pope, Horace, Epistle iv. book i.

For what are men who grasp at graine sublime,
But bubbles on the rapid stream of time,
That rise, and fall, that swell and are no more,
Born, and forgot, ten thousand in an hour.

Young, Love of Fame, Satire 2.

Thus sportive boys, around some bacons brim,
Behold the pipe-drawn bladders chiding swim;
But if from lungs more potent there arise
Two bubbles of a more than common size,
Eager for honour they for fight prepare,
Bubble meets bubble, and both sink to air.

Charlton, The Rival.

BU-
BASTIS—
BUBBLE

BUBBLE.
—
BUCCA-
NEER.

Far from the bubble-blowing race,
The school-men subtle and refin'd,
Who fill the thick skull's brainless space,
With puffs of theologic wind.

Comper. *The Atopsy of Aristippus*, epis. 3.

BUBO, in *Surgery*, from *βουβών*, the groin, a tumour in the lymphatic glands, particularly in the groin or the axilla.

BUBON, in *Botany*, a genus of plants, class *Pentandria*, order *Digynia*. Generic character: fruit ovate, striated, villous.

This genus belongs to the natural tribe *Umbelliferae*. The most important species is the *B. Galbanum*. Leaflets ovato-cuneiform, acute, sharply serrated, umbels few, seeds smooth, stem frutescent, glaucous.

This plant is perennial and grows in Africa. It abounds with a milky juice, which sometimes exudes from the joints of the old plants, but is more frequently obtained by cutting them across some inches above the root. The juice which flows from the wound soon hardens, and is the *Galbanum* which is brought to us from Syria and the Levant.

The best sort of *Galbanum* consists of pale coloured pieces about the size of a hazel nut, which on being broken, appear to be composed of clear white tears, of a hitter acid taste, and a strong peculiar smell. But it most commonly occurs in agglutinated masses, composed of yellowish or reddish and clear white tears, which may be easily torn asunder, of the consistence of firm wax, softening by heat, and becoming brittle by cold, and mixed with seeds and leaves. That which is mixed with sand, earth, and other impurities, and is of a brown or blackish colour, interspersed with white grains, of a weak smell, and of a consistence always soft, is bad.

Galbanum agrees in virtue with *Gum ammoniacum*, but is generally accounted less proper in asthma, and more so in hysterical complaints. It is exhibited in the form of pills or emulsion, to the extent of about a drachm. Applied externally, it is supposed to resolve and discuss tumours, and to promote suppuration.

Besides the *B. Galbanum*, there are four other species natives of the Cape of Good Hope and Sicily.

BUBONOCELE, in *Surgery*, from *βουβών*, the groin, and *κύστις*, a tumour, a rupture of the groin, or inguinal hernia, in which the bowels protrude at the abdominal ring. It is distinguished from the *enterocoele*, in which disease they descend into the scrotum.

BUBROMA, in *Botany*, a genus of plants, class *Polyadelphus*, order *Dodecandria*. The only species is the *B. Guazuma*, or Bastard Cedar, a native of Jamaica.

BUBUKLES, this word is Shakspeare's, or rather Flinellyn's; used in describing Barbolph's nose.

One Barbolph, if your modesty know the man: his face is all bubbles and welkes and knobs.

Shakspeare. *Henry F.* fol. 81.

BUCCANEER, Fr. "boucan," a wooden gridiron, whereon Cannibals broyle pieces of men and other flesh." Contrivance. Menage considers the words *boucan*, *boucanier*, to be Caribbee Indian; and that hence *boucanier* or *buccanier*, applied to pirates or freebooters, living like wild Indian Cannibals, is derived.

Then many a painful step he takes
O'er hills and vales, through woods and brakes
No sturdy desperate buccaneer
E'er suffer'd hardships more severe.

Scottish. *Fables*, can. v.

BUCCA-
NEER.
—
BUCCO.

The name **BUCCANARA**, was afterwards applied to the French and Spanish settlers in the islands of St. Domingo and Tortuga, who employed their whole time in hunting, and who depended for subsistence on the boucan or dried and smoked flesh of the beasts which they killed. Hence it passed as a distinctive appellation to their descendants, those extraordinary adventurers who infested the coasts of the West Indies and of America at the close of the sixteenth century, a brief abstract of whose exploits will be found in our *HISTORICAL DICTIONARY*.

BUCCINUM, in *Zoology*, a genus of the class *Mollusca*, order *Trachelipoda*, family *Perpurifera* of Lamarck. Generic character: shell ovate or ovato-conical; aperture longitudinal, emarginate at the base; no canal; columella not depressed, turgid at the upper part.

The genus *Buccinum*, as it comes out of the hands of Lamarck, is wonderfully reduced from its former unreasonable extent. Although the genera *Harpa*, *Dolium*, *Monoceras*, *Concholepta*, &c. have been separated from it, there is still considerable variety in the species of which it is composed, and of which no less than fifty-eight are enumerated by Lamarck. The Common Whelk (*B. Undatum*) is the type of the genus. It is very common on all our shores, and the animal is eaten by the poor on many parts of the coast. It has two conical tentacula bearing the eyes at the external part of the base; the foot is somewhat shorter than the shell: there is a long trunk issuing by the notch at the base; and the shell is closed by a horny operculum, attached to the foot.

BUCCO, from the Latin *bucca*, the cheek, *Briss*, Cuv.; *barbet*, Lath.; in *Zoology*, a genus of animals belonging to the order *Scansores*, class *Aves*. Generic character: beak large and conical, prominent at the sides of the base; furnished with five bundles of stiff bristles; wings short; general figure heavy.

These birds have derived their generic name from the prominence of their bills at the base, which Brisson thought had some resemblance to the cheek. The head is ornamented with five bundles of stiff hairs or bristles facing forwards; one on each side of the nostrils and the base of the lower jaw, and the fifth under the elia. They are found in Africa and the warmer parts of Asia and America, and are very dull heavy birds. Cuvier has thought proper to subdivide them into three, a the Barbicans, which seem to connect the Toucans with the Barbets, and the Tumatins.

• The Barbicans.

Two deep notches in each side of the upper mandible, of which the culminating edge is blunt and arched; lower mandible furrowed transversely below.

B. Dubius, Lath.; *Pogonius Salicatus*, Leach; *le Barbican*, Buff. *Groove-beaked Barbet*, is about nine inches long; upper part of the body, wings, and tail black, with white spots on the back; the whole of the under part red; legs brownish. This forms, with another species, the *P. Leucostrius*, Dr. Leach's genus *Pogonius*. It is a native of Barbary.

β The Barbets Proper.

Beak simply conical, slightly compressed; its culminating edge slightly raised in the middle.

BUCCO:

B. Grandis, Gmel.; *le Grand Barbu de la Chine*, Buff.; *Great Barbet*, Lath. Length eleven inches; beak nearly two inches long, whitish, tip black, its base covered with strong black bristles; general colour green; head and fore part of the neck bluish, back part of a chestnut brown; legs dusky red. Native of China and India, in the latter country it is called *Houet-face*.

B. Viridis, Gmel.; *le Barbu de Mahé*, Buff.; *Green Barbet*, Lath. Rather more than half the size of the preceding; beak similar to it; head and neck greyish brown, with a white spot above and below the eyes; the rest of the body green. Native of India.

B. Lathami, Gmel.; *Buff-faced Barbet*, Lath. Size of the last; the bristles round the root of the beak longer than the beak itself; head of a buff colour; rest of the body of an olive green; legs and claws yellow. Its habitation unknown.

B. Philippensis, Beiss.; *le Barbu à gorge jaune*, Buff.; *Yellow-throated Barbet*, Lath. Five inches long; beak brown and thick; head as far as the crown red, the remainder of it and the upper parts of the body of a dusky green; the eyes surrounded with a yellow circle; throat and neck yellow; broad transverse red bar on the breast; all the other under parts of a dingy yellow. Native of the Philippines.

B. Rubricapillus, Gmel.; *Red-crowned Barbet*, Brown. Size of the last; head and throat scarlet; a black band above either eye, and a white one on each shoulder; back and wings green; belly white; legs red. Inhabits Ceylon. Cuvier seems inclined to think this is a variety of the preceding.

B. Niger, Gmel.; *le Barbu à gorge noire*, Buff.; *Black-throated Barbet*, Lath. Seven inches long; the head, neck, and throat black, except the forehead, which is red; a yellow are surmounts each eye, which passes down on the neck and becomes white, blending with the breast, which, as well as all the under parts, is white; the back is black, with a yellow spot on each side of its upper part; legs black. Native of the Philippines.

B. Magnanensis, Bris.; *le beau Tanatia*, Buff.; *Beautiful Barbet*, Lath. Size of a Sparrow; the top of the head, sides, and throat red, edged with light blue; upper part of the body and tail green, lower parts white spotted with green; neck and breast of a deep yellow, with a large red band on the lower part of the breast; legs cinereous, as is also the beak, which is edged and tipped with white. Native of South America, on the banks of the Amazon river.

B. Peruv., Gmel.; *le Barbu du Senegal*, Buff.; *Little Barbet*, Lath. Size of a Titbird; general colour above brownish, below white, with brown stripes; throat yellow; legs flesh-coloured. Native of Senegal.

B. Zeylanicus, Gmel.; *Yellow-checked Barbet*, Brown. Rather larger than a Sparrow; general colour green; beak red; head and neck brownish; feathers of wing coverts spotted white; legs pale yellow; eyes surrounded with a yellow zone. Native of Ceylon, where it is called *Kottora*, from its cooing like a Turtle.

B. Cayennensis, Beiss.; *le Barbu du Cayenne*, Buff.; *Cayenne Barbet*, Lath. Length seven inches; forehead and throat red, with a white line extending across the head from eye to eye, behind which the head is black and grey, with a golden gloss; the upper part of the body black, the feathers edged with gold; the under parts yellowish white; wing coverts black; tail cuneiform, olive brown above, cinereous below;

thighs olive green, legs and claws ash-coloured. Native of Cayenne and St. Domingo.

The B. Peruvianus and B. Nigrothorax of Le Vailant, are considered by Cuvier as varieties of the last species.

B. Fuscus, Gmel.; *White-breasted Barbet*, Lath. Size of a Lark; beak black, but yellow at its base; tail cuneiform. Native of Cayenne.

7 The Tanatia.

Beak longer and more compressed, with the extremity of the upper mandible bent downwards.

B. Macrorhynchus, Gmel.; *le plus grand Barbu à gros bec*, Buff.; *Great Pied Barbet*, Lath. This species is remarkable for the size of its bill, which is black and hooked; forehead, throat, fore part of the neck, circle round the eyes, which extends round the nape of the neck and the belly, white; the crown and nape of the neck, with all the other parts black, except the vent, which is white, and the sides and thighs which are black and white mixed. Native of Cayenne.

B. Melanoleuca, Gmel.; *Lesser Pied Barbet*, Lath. Very similar to the preceding, only smaller. It is considered by some persons as the young of that species.

B. Tanatia, Gmel.; *le Barbu à ventre tacheté de Cayenne*, Buff.; *Spotted-bellied Barbet*, Lath. Rather larger than a Sparrow; beak black, half covered with bristles; head very large and reddish; n collar of black and red surrounds the neck; a black spot behind the eyes; throat orange; general colour reddish white spotted with black; legs black. Native of the Brazils.

See Linnæi, *Systema Nature* & Gmelin; Buffon, *Histoire Naturelle*; Brisson, *Ornithologie*; Cuvier, *Règne Animal*; Latham, *General Synopsis of Birds*.

BUCENTAUR, a State galley which belonged to the Doges of Venice, so called, according to Sansovino, *quod fabricatur naviolum (naviculum) duorum hominum* (*Venicia Descripta*, 1581, fol. 160). He states also that this magnificent vessel was built in 1311; that it is divided from stern to stern by a long corridor separating the seats, which are arranged on either side; that it huzes with gold externally, and is surmounted by a crimson awning; and that underneath the standard which waves at its prow, reclines a large image of Justice.

It was in this vessel that the Doges were used to receive foreign Princes and Ambassadors, and from it the annual solemnity of espousing the sea was performed on the feast of the Ascension. When the Doge Sebastian Ziani had refused to deliver up to the Emperor Frederic Barbarossa, Pope Alexander III. who had taken refuge in Venice after the capture of Rome and the Pontificate, the Emperor despatched a naval armament of seventy-five ships, under his son Otto, against the Venetians in the year 1176. Ziani fearlessly encountered the hostile fleet with not more than thirty ships, and having obtained a complete victory off S. Silbudia in Istria, brought Otto prisoner to his Capital. The Pope sent him a valuable ring as an acknowledgment, with the following message. *Ricevi questo a Ziani, col quale tu et tui soccessori usserete ogni anno di sposare il mare. Accoché i posteri intendano, che la Signoria d'esso mare, acquistata da voi per antico possesso et per ragioni di guerra, è vostra. Et che il mare è sottoposto al tutto dominio come LA MOGLIE AL MARITO.* Accordingly on the feast of the Ascension,

BUCCO.

BUCENT-AUR.

BUCEN- TAUR. after the Adriatic had been propitiated by a libation of holy water, the Doge, attended with a numerous cortege of the Senate and Clergy, was used to embark from the church of S. Nicolò, where mass was performed; the procession then moved slowly to the mouth of the harbour, when after offering up prayers, the Doge dropped a ring into the sea with the following words, *Deposamus te, mare, in signum veri perpetue dominii.* Bernardo Georgio, a Venetian Senator, who amused himself by writing doggerel Latin verse on all the festivals of his nation, has immortalized this solemnity, which is termed the *Andata alle due Castelli*, in the following strains.

*Mille collecto multique tricenis murtis,
Inhanti in Venetis lora Otia bella Patres,
Quod Deus Pacificum Hæpitis æreant in urbe hic,
Appressum saluti quæque dolosse ubi,
Centra quæm videtis Veneti educere tricornes,
Hæpites drectis mox reducere domum;
Capitei Reges æcum contigisse tralantes,
Nemine, nequius, legimus, nigra, iuba,
Uade Duci excolis Papa cit largitus honores,
Cui Meritis et clem condidit imperium.
Hinc Buccinum urbis Dux quælibet ævis,
Hinc cylio natus prænuptique Patres.*

BUCEROS, from *βους*, an Ox, and *κέρως*, a horn, Lin., Cuv.; *Hornbill*, Lath., in *Zoology*, a genus of animals belonging to the family *Synalictidae*, order *Passerini*, class *Aves*. Generic character: beak very large, hooked downwards, notched, and surmounted at its base by a large horny appendage nearly as big as the beak itself, but varying in form, and of a cellular structure within; nostrils, close to base of beak, oval and patulous; feet short, and toes distinct.

The birds which form this genus are remarkable for being allied with the *Trogonæ* by the size of their beak; with the *Kingfishers* and *Bee-eaters* in the form of their feet; and with the *Raven* genus in their general habits. They live indiscriminately both on vegetables and the smaller kinds of animals, and do not even despise carrion. Some of them have the horny crest, whilst others either do not have it at all or only very small, which has induced Cuvier to make two divisions, those with and those without crests.

u With Crests.

B. Rhinoceros, Lin., Cuv.; *Calao Rhinoceros*, Le Vaillant; *Corvus Indicus Cornutus*, Will.; *Rhinoceros Hornbill*, Lath. This bird is about the size of a Turkey, and of a blue black colour; the tail tipped with white; eyes black, lashes long and black; the beak about ten inches long, and having at its root a large crest, which extends some distance along the beak and then turns back in a contrary direction; a black line divides the crest in two parts, the upper of which is a bright red, the lower yellow, the bases of the crest and beak are black, and the beak itself yellow. The bird is a native of Java, and in progression hops along on both legs like the *Raven*; they are said to hunt *Rats* and *Mice*, and having destroyed them by squeezing them flat with their bill, toss them up in the air and catch them as they descend.

The *B. Africanus* is considered by Cuvier as a young bird of the above species. It is considered sacred by the Negroes, who never destroy it, having a superstition that the death of one of them produces cold to the whole district. M. Geoffroy, having shot one, was severely reproached by the Negroes, who put their

noses to the crest to prevent the injury which they expected would arise from the animal's destruction.

B. Niger, le *Calao à casque en croissant*, Le Vaill.; *Crescent Hornbill*, Shaw. General characters similar to the *B. Rhinoceros*; the tail crossed with a very broad black bar; the crest similar in shape to a boat fixed longitudinally by its keel to the upper mandible, its top flat, and the two ends rising up before and behind the root of the mandible, the anterior rather the longest. Native of Java.

B. Africanus, Lath.; *Brac ou Calao d'Afrique*, Buff.; *African Hornbill*, Shaw; similar to the *B. Rhinoceros*, except that the tip of the casque runs straight forward and does not curve back.

B. Monoceros, Shaw; *Calao de Malabar*, Buff.; *Pind Hornbill*, Lath.; is described by Buffon as being about the size of a common *Raven*; the head and neck black, and the feathers of those parts capable of being bristled up as in the *Jay*; back and wings also black, with a greenish tinge; breast and belly of a dingy white; the three outer feathers of the wings and tail white, those of the tail being shorter than the others give it a rounded form; legs black, thick, strong, scaly; eyes reddish brownish, lids furnished with long arched lashes; the crest of this bird follows the curvature of its bill, but is about two inches shorter, the bill being four inches long; a distinct furrow separates the bill from the crest, and the latter extending on the head is there covered with living skin; the bill is of a very tough horny structure almost as strong as bone, whilst the crest is so thin that it can easily be pressed; the root of the bill is surrounded with a fold of white skin, and is of a yellowish white colour with black edges, the crest is black. The crest is frequently much injured by striking against the branches of trees, the bark of which the Hornbill tries to detach for the purpose of getting at the insects which lurk beneath it. In consequence of their fondness for insects, they are carefully reared in Ceylon for the purpose of keeping the houses clear of vermin. Their cry is very similar to that of a Turkey. They are natives of the East Indies, living among withered trees. In the holes of which they deposit their eggs. The female is not so large as the male, and has the crest smaller.

B. Ginglymus, Lath.; le *Calao de Gingi*, Sonnerat; *Gingi Hornbill*, Shaw; length two feet from tip of beak to that of tail; the upper part of the bird ash coloured, breast and lower parts white; legs dusky; the smaller quill feathers tipped white, and the tail marked with a black bar tipped with white; the crest extends along half of the upper mandible and terminates in a projecting horn; upper ridge of upper mandible, and lower of lower mandible white, the rest black. It is a native of *Gingi* in India.

B. Albirostris, Shaw; le *Calao à bec blanc*, Le Vaill.; *White-beaked Hornbill*, Shaw. This bird, Dr. Shaw is inclined to believe, is a variety of the *B. Monoceros*; Cuvier, however, considers it a distinct species. It is twenty inches long, of which the tail occupies ten, and the bill four inches; the crest differs from the *B. Monoceros* in being gibbous and smooth on the sides, whilst that of the other is flat and furrowed; it also terminates at its base in a harder horny root than the crest itself, whilst that of the *Monoceros* terminates in skin. The mandibles and mouth are perfectly black within, but externally both the mandibles and crest are white like ivory; the feathers at the back of the

BUCEROS head are long and slender, forming a pendant black crest; the upper parts of the body are black; the wings, side feathers of the tail, and under parts of the body white; legs black; orbits surrounded with bare skin, as is also the root of the lower mandible. This bird was sent to Le Vaillant from Chandernagor.

B. Bicornis, Lin.; *le Calao bicorne*, Le Vaill.; *Bijé Casqué Hornbill*, Shaw; *Philippine Hornbill*, Lath.; about the size of a female Turkey; black above, white beneath; tail, except the two middle feathers, marked with a white bar; the bill yellowish, having a crest which terminates in two hornlike processes; the roots of the mandibles and crest edged with black. Native of India.

There is a variety of this species not larger than a common Hen, with the back reddish, and the belly black; great quill feathers fulvous; tail white; the crest is nearly three inches broad and flat at top. It is a native of the Philippines, and considered sacred by the Gentios. See *Philosophical Transactions*, vol. xxi. in which there is an account of it by Camelli.

B. Casatus, *le Calao à casque concave*, Le Vaill.; *Concave-Casqué Hornbill*, Shaw; very similar to the last species, except that the fore part of the crest is truncated and white; the shape of both being longitudinally concave; the whole of the body is black, saving the neck, which is of a pale ochre colour. It is a native of the Philippine islands.

In consequence of the colour of the bird being ash grey when young, Buffon has been led into error, and described a young bird of this species under the name of *Calao des Moloues*, or *B. Hydrocorax*.

B. Fusciceps, *le Calao Violet*, Le Vaill.; *Violetaceous Hornbill*, Shaw; is rather smaller than the *B. Monaceros*, but similar to it in having the crest flat on the sides; the bill is whitish or yellowish white, and has the same shape as the *B. Albigastris*; the roots of the crest and mandibles are marked with a crimson band, which extends beneath the eyes, and is there crossed by two black bars; eyes of a bright red brown; the general colour of the bird, when seen in a strong light, is violet. Native of Ceylon. M. Le Vaillant saw it in a menagerie at the Cape of Good Hope, where it settled all the disputes of its fellows, by running in amongst them and dispersing them with its bill; and he had seen it put to flight even the Ostrich.

B. Abyssinicus, Lath.; *Calao d'Abyssinie*, Le Vaill.; *Abba Gamba*, Bruce; *Abyssinian Hornbill*, Shaw. This bird has been described by Mr. Bruce in his *Travels in Abyssinia*, he says, it is of a black mixed with sooty black colour; its neck wattled like the Turkey of a light blue, but which turns red when the bird is irritated; the bill is nine inches long, slightly bent the whole length and compressed laterally; the mandibles channelled. The young birds are of a brownish black, with the larger wing feathers reddish white. It is a native of Abyssinia, and builds, if it can, near to the churches, but not high from the ground; it has a very rank smell, and is hence supposed to live on carrion; but Bruce doubts the fact.

B. Undulatus, *le Calao à casque festonné*, Le Vaill.; *Undulated Hornbill*, Shaw. This is the most beautiful of the Hornbill genus, from the variety of its colours and the more equal proportion of its bill; its general colour bluish black, tail white, and at the root of the neck, between the shoulders a badge of a reddish brown colour; the roots of the mandibles, the orbits,

and the space between them and the mandibles covered with bare blue skin; bill whitish, and brown at its base, not very large, but curved and pointed; crest narrow and marked by five or six deep perpendicular furrows on each side. From Batavia; habits unknown.

B. Panayensis, Lin.; *le Calao à bec ciselé*, Le Vaill.; *Furrowed Hornbill*, Shaw; about the size of a Raven; colour blue black, the upper half of the tail dirty white; feathers on the back of the head long and pendant; bill and casque of a black horn colour; mandibles furrowed transversely and obliquely by several deep furrows of a reddish brown colour; the crest simple and terminating obtusely in front. Native of India.

B. Fuscatus, *le Calao longibandes*, Le Vaill.; *Stripe-tailed Hornbill*, Shaw; size of a Magpie; bill yellowish brown, its tip of a dirty red colour; crest small and streaked transversely; upper parts of the bird generally black, the under white. Native of Africa.

B. Gallatus, Lath.; *le Calao à casque rond*, Buff.; *Helmet Hornbill*, Lath. M. Le Vaillant disputes the propriety of placing this bird amongst the Hornbills, in consequence of the plumes having smooth and close-set barbs like the *Asiatica*. He possessed, however, only the bill of the bird, and ought not to have given an opinion so hastily. Since his time a specimen of the bird itself has been placed in the British Museum, and has proved the propriety of assigning it to this genus. The total length of the bird is four feet, two of which belong to the tail; like most of the others of this genus it is black above and white beneath; the bill is about eight inches long, straight and conical; from the upper part of the upper mandible rises the crest of a squarish form, rounded behind, and nearly flat in front; the crest and bill are red, except the tip of the beak which is white. It is believed to be a native of the same countries in which the other species are found.

B. Plicatus, *Wreathed Hornbill*, Lath. The bill of this bird is yellowish, and its crest is formed into several transverse plaits. Native of Ceylon.

B. Coronatus, *le Calao couronné*, Le Vaill.; *Crowned Hornbill*, Shaw. This bird, about the size of the Magpie, has an oblique narrow white stripe passing from behind each eye round the nape of the neck; it has a sharp-edged, smooth, slightly rising crest on the upper mandible; the female has not the white stripe on the head. Native of Africa.

β Without crests.

B. Javanicus, *le Calao Javan*, Le Vaill.; *Javan Hornbill*, Shaw. About the size of a Raven; general colour black, with a greenish gloss, head pale reddish and inclining to yellow on the sides; neck and tail of a dusky white; bill large, brownish, and without crest. Native of Japan.

B. Nannus, Lin.; *le Toch*, Buff.; *Senegal Hornbill*, Shaw. This species is about as large as a Magpie, the bill very long, measuring three inches, and slightly curved; it has no crest; when the bird is full grown it is black above and white beneath; but whilst young it is of an ash colour; bill black. By some the bill is said to be red in the adult, which has led to the idea of there being two distinct species, which are described by Le Vaillant and Latham, under the names

BUCHARIA. *BUCHARIA.* **BUCHEROS** of the *Black-billed* and the *Red-billed Hornbills*. Very common in Senegal.

B. Alba, Lath.; *White Hornbill*, Shaw. Size of a goose, entirely white except the bill and legs, which are black; the bill is much curved and enormously large. It is given on the authority of Hawkesworth, who calls it the *White Toucan*. It was taken between the isles of Timian and Palo Timooan.

B. Orientalis, *New Holland Hornbill*, Lath. Not larger than a Jay; colour on the upper part dusky, beneath pale; bill convex keel-shaped, very gibbous at the base, and covered with a naked skin; nrbits naked, wrinkled, and ash coloured. Native of New Holland.

B. Griseus, or *Grey Hornbill*, Lath.

B. Fidis, or *Green Winged Hornbill*, Lath.

B. Ruber, or *Crimson Hornbill*, Lath.

B. Gingga, or *Violaceous Grey Hornbill*, Shaw.

The four preceding species seem to differ but little, except in their colour, which is expressed by their specific name.

See Linnæi, *Systema Nature*; Le Vaillant, *Histoire Naturelle des Oiseaux d'Afrique*; Latham, *General Synopsis of Birds*; Shaw's *General Zoology*.

BUCENTES, in Zoology, a genus of insects of the order *Diptera*, family *Conopseidæ*, Latr. Generic character: antennæ stretched out, having three articulations, and furnished with a lateral seta; the third articulation somewhat spatulate; proboscis bent in two places, and inflexed beneath; body short.

The larva lives in the interior of some chrysalids.

BUCHEROS

BUCHARIA.

BUCHARIA.

BUCHARIA, the name of two large divisions of Central Asia, was introduced into our maps in the beginning of the last century, by the French and Germans employed in the Russian service. It does not appear that the countries to which this name was applied, ever formed two distinct States, though they were at different periods possessed by the same power; nor did any part of them ever bear the name from which this appellation is a derivative, except the small state of Bukhârâ, which forms one of the three portions into which Great Bucharîa is divided. This is easily explained, when we take into the account the mercantile habits and the numbers of the Bukhârîs or Bucharîan traders, dispersed through the towns of Turkistân and Siberia. Many of these Bukhârîs were natives of Samarkand, Cásghar, and other cities in that part of Asia which has been called Great and Little Bucharîa by most of our modern geographers.

A race of Persian colonists has in fact been established for many ages in Bukhârâ and the neighbouring States, they are called Tájiks by their Tátár conquerors, and being more peaceful and civilized, form the principal part of the commercial classes established in their territories.

The various political revolutions, also, which have desolated the valley of the Soghd, dispersed its merchants and artisans over the neighbouring countries; and most of the traders in Affghánistan as well as Badakhshân, Turkistân, and Khoben, are Tájiks; many of them Bukhârîs by descent, if not by birth. But in the east a merchant is almost always a traveller; the Tájiks, therefore, soon found their way into Siberia and the south-eastern provinces of the Russian Empire; and when questioned as to their name and country, called themselves Bogars, (i. e. Bukhârîs) and said they came from Balkh, Yárkend, Cásghar, &c. The Europeans to whom these reports were made, naturally inferred that all the countries inhabited by Bucharîans, ought to be called Bucharîa; and as that territory was large enough to require some subdivision, the western portion being superior in population and resources was called Great, while the more extensive, but less important part, received the name of Little Bucharîa. These names and divisions being still found in our maps, it will be proper to point out the

boundaries of the States to which they are applied; but a detailed account of such as now form independent Principalities, will be found under their respective heads.

Great Bucharîa lies between the parallels of 35 and 44 north lat. and extends from 60 to 73 east long. It comprehends the three States of Bukhârâ Proper, Samarkand, and Balkh; the nomade Scythians, Sogdiana, and Bactriana of ancient geography. Its northern and southern boundaries for a considerable distance, are the great rivers called Jákhdn and Sakhdn by the Arabs, but better known to us by the names of Oxus and Jaxartes. Balkh, indeed, lies to the south of the Oxus; but the remainder of Great Bucharîa is to the north, or beyond it, whence the Arabians called this country Má-werá'nn-nahr, (the country beyond the river), and modern geographers on ancient geography, have named it Transoxiana.

Little Bucharîa, which in extent greatly exceeds the former, comprehends the States of Cásghar, Akh-sú, Turfán, and Khámil, stretching from long. 73 to 100 east, and being placed between the parallels of 36 and 44 north lat. The whole of this country formed a part of Scythia beyond Imaus of ancient, and Moghólistán or Mongolia of modern geography. It is extremely elevated, and intersected with extensive deserts, as will appear in the accounts of those territories into which it has been divided under its Mongol and Chinese possessors.

Bucharîa Proper, or the State of Bukhârâ, is the most westerly of the three States which form the Province of Great Bucharîa. It is bounded on the north by a chain of low barren hills, called Sá-sez-kará, on the east by Samarkand, on the south by the Amú or Oxus, and on the west by Khwárizm. It was in the fourteenth and fifteenth centuries in a very flourishing state, and might be called the Athens of the East; celebrated for the mildness of its climate and excellence of its productions, by the philosophers, poets, and historians who enjoyed the patronage of the noble and enlightened descendants of Timúr. Its present condition is, however, entirely the reverse; and it is probable that a physical change in the face of the country has materially contributed to accelerate its decline. It was never, we believe, visited by any European, since the

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Bucharîa Proper or Bukhârâ.

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time of our countryman, Anthony Jenkinson, who lived in the sixteenth century, till the winter of 1920, when a mission was sent by the Court of Russia to Enfir Häider Khán, the present Sovereign of Bukhárá. An enterprising German physician and naturalist accompanied that embassy; and to his narration, very lately published, we are indebted for most of our knowledge of this country, so celebrated on account of the excellence of its climate, and the many great men to whom it gave birth.

The following extracts from the *Jehán-námá* will shew what this country was in its most flourishing state. "Bukhárá," says Hájí Khalifá, (p. 351), "is a renowned city, and a place of much trade, situated in a level country, on the western side of the Soghd, which comes from Samarkand. It has many gardens and vineyards, populous districts, and villages, and is in long. 37° 30' E. (of Ferro; 79° 30' E. of Greenwich,) and lat. 39° 30' N. (long. 62° 45' E. and lat. 39° 27' N. according to Mr. Elphinstone's calculations.) The *Habibús-seir* says, that its name signifies a seat of learning, and is derived from the Moghul word *Bukhár*, (i.e. a learned man. See *Histoire Générale des Turcs*, p. 258.) Its ancient name was Mahliuh. If any one casts his eyes over the surrounding country from its citadel, he beholds a green expanse wherever he looks. It is most a delightful country; the whole plain is spread out like one verdant carpet, in the centre of which there are castles and buildings of great height and incomparable architecture, proving the skill of the people of Bukhárá. A large fort, an incomparable market-place, mosques, and seven gates in the city walls were the work of the Sámánian Sultáns. Most of the districts belonging to Bukhárá, are surrounded by a wall which encloses an area of twelve farsangs (=thirty miles) in length and breadth, entirely occupied by villages, cultivated fields, vineyards, and gardens, without any mountains or desert lands. There are also other districts outside the enclosure, each of which is watered by canals cut from the rivers. The main stream in the vale (Soghd) of Samarkand, after having reached Bukhárá, passes through the city, turns several mills, and waters the cultivated lands; each vineyard and garden has its own water-course derived from the main stream, which passes on from thence to Bükend, and there falls into the *Jéihún* (or Oxus). The canals drawn from it are innumerable, such as the *Rúdi-luzurk*, *Rúdi-nookend*, &c. The wood used in Bukhárá, is not brought from the mountains, it is all cut in the neighbouring vineyards. There is no fruit produced in the whole of *Má-verá'n-nahr* (Transoxania) superior to that of Bukhárá; and the soil is so productive, that one or two *dónams* (acres) of land, will produce enough for the support of one individual with all his family and household; but as the population is great, the supply is not sufficient, and it is necessary to import grain from other countries. The people of Bukhárá speak the language of Soghd, have generally good and pleasing dispositions, wear caps (*kúshá*) and Persian tunics, and have other market-places besides the public *bázárs*, where they meet at stated times to transact business. The citadel is called *Yemen*, and is said to be guarded by the spells of a magician. Bukhárá, Samarkand, and Balkh are said to form the three angles of a triangle, the interval between them amounting to twenty-five farsangs (=62½ geographical

miles,) i.e. the space between Bukhárá and Samarkand; for they are nearly equidistant from Balkh, which is more than four times as far off. "This city," says the author of the *Keft Ikán*, (i.e. *The Seven Climates*, a celebrated geographical work,) "is called *Fúkhírah*, or splendid, on account of the host of martyrs by which it will be rendered magnificent on the day of judgment. So many holy and learned men have come from this city that their numbers cannot be counted. In one century alone, four thousand doctors flourished there, each of whom was master of the law, root and branch, and fit to pronounce a judicial sentence, (*fatvá*), on any question." The Imam, Mohammed, ibn Ismá'il, commonly called Ah Bukhárí, is the first distinguished person named by Hájí Khalifá, and is of all others probably the most highly esteemed among the Mahometans, on account of his great work *The Sahih*; a collection of the traditions respecting the words and deeds of Mahomet, which are to them what the *Mishna* and *Gemara* are to the Jews; but Amir Khwáf and his son Khwáf Amír, well-known under the names of Mirkhond and Khondemír, as copious and faithful historians, and especially Abd. Ali Ibn Siráf or Avicenna, whose almost universal genius has contributed so much to the extension of useful knowledge in the west as well as in the east; rare names which rank much higher in our estimation than those of the deepest theologians or the most mystical ascetics which the study of the Korán and Hadith ever produced.

One of the towns of Bukhárá particularly celebrated by eastern writers, is Nakhshab, placed in long. 85° E. (70° east of London,) and lat. 39° 32' N. by the Asiatic geographers, (*Jehán-námá*, p. 352,) about 53° 45' E. of Greenwich, and 39° 25' N. "Its name was softened down into Násaf or Nausaf; and it was situated," says Hájí Khalifá, "in an extensive plain, surrounded by vineyards and gardens, and watered by rivulets from the mountains of Kesh, five miles distant, uniting here and forming a considerable stream, now lost in the sands to the south-west of Keshá, but formerly joining the Amú or Oxus. The district of Nakhshab contains two market towns, Bardsah and Cashmah or Keshneh, with several villages. At the distance of a few miles from Nakhshab, Kepek one of the Tátar Princes in the fourteenth century, built the town of Karshí, (lat. 38° 47' N. long. 62° 33' E.) and now almost surrounded by the desert, which seems to have obliterated even the traces of Nakhshab."

Samarkand, the second division of Great Bakharia, still forms the eastern part of the territory of Bukhárá, and extends for about 150 miles east and west, and 200 north and south. It is bounded by the high mountains of Karakégin and Híndar on the east, by the Amú, or Oxus, on the south, and the Sir, or Jaxartes on the north. A great portion of it consists of lowland vales and plains, of which the Wádi Soghd, or vale of Soghd, in the neighbourhood of the Capital, is extolled by the Orientals as one of the four most beautiful spots on the face of the earth. "It commences," says the *Jehán-námá*, p. 350, "at a distance of more than 20 farsangs (50 miles) from the Capital, and extends for eight days journey (about 160 miles) from the confines of Botom to those of Bukhárá, and forms a continued suite of shady groves and rich meadows watered by copious streams. Luxuriant corn-fields or rich pastures, meadow lands and vineyards ornamented

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Samarkand, in the centre of the vale of Vafi, more than 80 farsangs (50 miles) from Soghd, in lat. 39° 30' N. and long. 99° 16' E. (i. e. 81° 7' E. of London) (lat. 41° 30' N. long. 64° 53' E.) is situated on an elevated site to the south of the river of Soghd (Zeref-shān or Chāch) and on the eastern side of the valley. It is surrounded by massive walls with a deep ditch; a river passes through the town, and every house is supplied with a running stream of water. There are extensive markets and bāzārs in a place called Ser-tāk; and the view from the top of the castle presents a wide expanse of houses embosomed among green trees, intersected by canals full of water, and surrounded by extensive suburbs. It is said to have been built by Cui Cūds the son of Kōbād, and to have been fortified by Alexander. Another castle was built by Gushtasp the Cayanian (Darius Hystaspes), and there was a wall separating Mā-wērā'-un-nahr (Transoxana) from Turakīstān, which was rebuilt and extended in the time of Alexander. The name of the city seems to have been first Shamarkent, and the eastern writers give various etymologies of it, founded on the fabulous history of an ancient invasion of this country by the Arabs. It was certainly annexed at a very early period to the empire of the Khalīfs: under Othmān (A. D. 643—655) according to the Vākīlī Bābūr, or by Kōtūbshāh ibn Moslim, under Wālid (A. D. 705—714) according to Khōsroemir. In the time of Tamerlane there was not a town in the whole of Irān or Tūrān to be compared with Samarkand; and it was adorned by Ulugh Beg with the celebrated college and observatory where his well-known astronomical tables were calculated. The elevation on which the city is built, is called Chāch, or the little mountain. Its quarries furnish abundance of stones, and all the streets have a stone pavement. The river coming from the southern side of the mountains of Botom and Chaghāniyān, supplies the town with running water by means of pipes and conduits, which are maintained without any charge to the inhabitants, from funds left by charitable persons for that purpose. The same stream is divided into a vast many channels, and its waters are conveyed to almost every village; so that when one ascends any eminence, within the distance of seven or eight days' journey from Samarkand, the whole country is like one verdant forest; but in spring, when the snow on the mountains of Arējistān, Oshshāsh and Samarkand is melted, sudden and extensive inundations often occur and do much mischief.

Kesh or Shehri Sahz, (Shehr Sābz by a mistake of the engraver in some maps,) and Termuz, are almost the only towns of any antiquity, which appear in the latest maps of the country, near Samarkand. The former, in lat. 41° 30', according to the Asiatic geographers, and a little to the south-east of the Capital, has a territory of about three farsangs square, (nearly eight miles) extremely productive, and celebrated for the excellence of its fruits, but having an unhealthy atmosphere. It is separated from Samarkand by a mountain which is a day's journey across. The town, which is built of wood and clay, has a citadel, fort and suburbs, in which there is a bāzār. The neighbourhood is watered by several small streams, produces much

grain, and is full of gardens and vineyards. (Jehd-nūmā, p. 353.)

The district round the city of Samarkand contains twelve villages, about a whole or half a day's journey from each other; and there are some excellent covers for game on the confines; one to the east of the city named Cāngul is commonly called Abi rahmeh (the water of mercy), and crossed by the river Karah nū (Black water); another named Yūrt Khān, is entirely surrounded by water, except in two or three places. A third named Ulānee is on the borders of a lake. The articles for which Samarkand is most noted, are paper, skin prepared like paper; sa'-ammoniac, and quicksilver. Most of its fruits are good; but its apples, pears, pomegranates, grapes and melons are so excellent, that every fresh one seems better than the last. (Jehd-nūmā, p. 350.)

Termuz, in lat. 37° 18' N. and long. 66° 33' E. is a considerable town near the Jāihān (or Oxus), a mountain as broad as that between Sahz and Samarkand, is close upon the town. The neighbouring country, watered by the Saghāniyān, or Chaghāniyān, is extremely fertile and has many villages. The river Jāihān passes by the western boundary of this township, at the distance of one day's journey from Balkh, (about sixty German miles, according to Mr. Alphonstone,) some persons therefore consider Termuz as belonging to Tokhristān; but as it is beyond the river, (i. e. on the northern side of the Oxus,) it is properly a frontier town of Mā-wērā'-un-nahr (Transoxana.) It is a fortified town with a citadel, spacious mosque (jāmi) and suburbs. The houses are built of clay, but have tiled roofs. The water drunk by the inhabitants, is brought from the Jāihān; the fields are irrigated by means of canals from the Saghāniyān. It was the native place of Abū Isā Mohammed and Hakīm Termuzi, two celebrated Musliman divines. (Jehd-nūmā, p. 358.)

More precise information respecting the former state of Mā-wērā'-un-nahr, or Transoxana, will be found in the authorities named below, particularly in D'Herbelot and Golius's excellent notes on *Al Ferghānā*; but the best account of its present condition is to be found in Dr. Evermann's narrative, of which the remainder of this article is an abstract. As he remained there only three months, and was obliged to assume the character of a merchant, his observations and inquiries were much restricted; the jealousy of the Bukhārian government is such, that many points of importance could not be touched upon without great hazard. The actual boundaries, strength, and resources of the Khān's dominions are not distinctly mentioned; but it is pretty clear that the Jaxartes (Sir) on the north and north-east, the Karategin and Iliar mountains on the east, the Oxus (Amu) on the south, and the deserts separating Bukhārā from Urganj and Khirah, on the west, are at present the limits of this State. From east to west it appears to measure something more than 300 geographical miles; from north to south nearly six degrees, 360 geographical miles; but more than half, probably full two-thirds, of that area, is a complete desert, more desolate and inhospitable than the Sahrā of Northern and Central Africa. The whole productive portion of the territory of Bukhārā therefore may perhaps be estimated at 80,000 square miles. It begins at a small distance to the north of Samarkand, where low ridges of hills—the western outworks of

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Imams, stretching from north-east to south-west, separate the cultivatable plains and valleys from the steppes or deserts, occupied by the Kirgiz Kazaks. They present to the eye such dreary and unvarying scenes, as can scarcely be imagined; low rocky hills, sometimes black as well as rugged, intersected by undulating plains of clay equally unfavourable to cultivation, whether naked or covered with sand. Water is rarely found; and wherever it does occur, it is either brackish, or impregnated with some mineral substance. Like the deserts of Africa, these also have their oases, their "verdant islands in the sandy waste;" and the habitable part of Bukhārā may be almost considered as one on a large scale; but these desirable spots seem to become more rare as we advance further northwards, and reach the plains watered by the mighty rivers poured down from the Altai chain. On looking indeed over the map of Tātāry, and observing what a breach in the line of the Russian boundary is made by the "Plains of the Kirgiz Kazaks," between the Irtysh and Ural, it is scarcely possible to help indulging a surmise that those defenceless tribes would have long since enjoyed the protection of the Tsar, had their territory been worth possessing. The parallel chains of hills which cross the desert in a south-westerly direction, and form the northern boundary of Bekhārā, all belong to the Transition or Fletz-trap formation; the undulating steppes or levels intervening between them, are partly of the newest fletz, and partly alluvial soil. The vale, or plain, of Bukhārā, consists of a firm loam, everywhere liable to be covered with an efflorescence of bitter salt. Sands from the surrounding deserts, particularly those to the north, are continually driven by the winds over the cultivated ground, and some acres are lost in this way almost every year. Ruins of farms and villages are found in the steppes, far beyond the present limits of cultivation; and even the names of many towns mentioned by Asiatic geographers, are unknown to the present inhabitants of these deserts. Thus Yanikend, on the eastern bank of the Jaxartes, is now scarcely pointed out by heaps of tiles and potsheards. (Eversmann, p. 47.) This soil is, by nature, extremely barren; but so improved by manure and irrigation, that "Bukharis," says Dr. Eversmann, "is one vast, luxuriant garden, abounding in all the fruits and vegetable productions of France and Spain." (p. 86.) He has probably overlooked many considerable differences between the soil of the country to the north, and that to the south of the hills; for heat and moisture alone, to which he attributes the fertility of the country immediately round the city, could not make a barren waste productive. The climate is liable to extremes. In winter the thermometer often descends many degrees below the freezing point, and in summer the heat is excessive. February and March are rainy; not a drop falls from that time till November; and the weather is mild till December. Storms are rare even in the rainy months, and there are none in summer. Water from the rivulets of Vafkand (Vafikend) and Kuwān, descending from the foot of Nūrk-Tāū, is conveyed by canals to almost every field; and the whole can be laid under water at the owner's pleasure. In a soil so impregnated with salt, and in so low a parallel of latitude, the success of the farmer must evidently depend upon the supply of water; so that when the summer heats and drought last longer than usual, a

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dearth is sure to ensue; but the fulness of the streams depends upon the quantity of snow on Nūrk-Tāū during the winter months; hence it has been from time immemorial an established custom at Bukhārā, that a silken robe (khalāt) should be presented by the Khān to the man who first brings intelligence of snows having fallen on that mountain.

The two great rivers which form the northern and southern boundaries of this peninsula, or *dū-ab*, as the natives of India would call it, the Sir and the Amu, Jaxartes and Oxus of the Ancients, will be more fully and conveniently described under those names, which are more familiar to most readers than their modern appellations. Those mighty rivers do not indeed appear to contribute much to the advantage of the territory which they enclose; but some smaller streams traversing the fertile part of Great Bueharia, are, as was before observed, of great value to its inhabitants. Of these, Vafkand and Kuwān are the chief. They rise in the Nūrk-Tāū, to the north and east of Samarkand, and supply the many canals with which the level country is intersected. They are merely mentioned incidentally by Dr. Eversmann, who seems to have made few inquiries of a topographical nature; but the former is plainly the celebrated river of Soghd, called Vafi, or Bavi; "which rises," according to the *Nozhat'ul-kulūb*, "from a small lake formed by rivulets descending from the mountains of Soghd and Saghbiyān, receives in its course many streams not fordable, supplies water to the country through which it runs, and is never fordable itself. Its main stream passes by Soghd, Samarkand, and Bukhārā; and from it the prosperity of those places is said to arise." (*Jekia-namā*, p. 361.) The names already mentioned, are probably the same words differently pronounced in different dialects; but Zerefshān or Gōshac is the name by which it was mentioned to Mr. Elphinstone, and is perhaps a mere local appellation. It formerly made its way through the sandy deserts to the Oxus, near Ferēbr, in lat. 38° 45' N. long. 62° 8' E. and still does so, according to Mr. Elphinstone's map; but the Bucharis informed Dr. Eversmann that it terminates in the lake of Karh kōl, (the black lake,) a small expanse of water occasioned by want of embankments, in a marshy soil, at the distance of about thirty miles to the south-west of Bukhārā.

Many of the vegetable productions have been already noticed; rice, wheat, barley, millet, (&c. *Sorghum*), pulse, garlic and all the fruits of the warmer parts of Europe. The *Judas tree* (*Cercis siliquastrum*) and a shrubby *ephedra* are cultivated in the gardens; the first as an ornamental tree, the latter as a stimulant frequently used by their physicians. *Asphyphyllun*, the *Rhus coccinea*, a large round-leaved rhubarb, and the Persian *coronilla*, are the most remarkable of the plants observed by Dr. Eversmann: but his stay at Bukhārā was too short, and the season too far advanced to allow of many botanical excursions. In the deserts, to the south of the Jaxartes, there is frequently little or no trace of vegetation—where favourable circumstances, such as the vicinity of water or protection from drifting sand, promote the growth of plants. *Artemisia*, sedge (*Carex*) various species of hughless, mouse ear, mustard, radish, (the rough-leaved and cruciform families,) and occasionally bulbous-rooted plants, and among them the *hypoxis*, *adonis*, *scorpioidium* and *spurge* (*Euphorbia*) are seen.

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scattered, but the *Calligonum Pallasii*, is always found in the sandy waste, and seems frequently to be as effective in arresting the progress of moving sands as a kind of grass cultivated for that purpose in Holland. The larger plants are shrubs of the papilionaceous and leguminous tribes, and a kind of tamarisk (*Tamarix tangutica*) called *Saksal* by the Kirghizes, is very abundant between the rivers Yen and Kuwán. The number of plants increases as we approach the habitable region; and the *Fernia Persia* which produces *asa-fetida* is remarkable for its gigantic size, as well as for the well-known drug collected from its root.

The Hare of the Lake Baical, (*Lepus Tolai* of Pallas, *Zoographia Rosso-Asiatica*), which has a head peculiarly formed, and ears tipped with black; the *Buliac* or Arctic mouse, (*Arctomys Bobek*, *Bullon*, *ad Souniei*, xxtii. 219.) a new species of the same genus, (*Arctomys Lepidactylus*), with bright yellow back and white belly; *Zapus* or *Saxile*, (*Bullon*, xxxii. 905;) several kinds of *Ferbans*, (*Dipus*), and among them the *Tamaric*, (*Mus Tamaric*.) found at Bukhárá, whose coat varies so much, that it is scarcely recognisable at different seasons: the same individual as a striped field-mouse, (*Mus lineatus*;) and the most diminutive of all known quadrupeds, the "pretty shrew mouse," (*Sorex paluchellus*) are among the new and rare species added to our zoological stores by this expedition.

A new species of Jay, with a slightly crooked beak, (*Corvus Pandori*), found in the desert of Kizil-kúm, (the Red Sands), on the northern confines of Má-wé-rí-na-nahr, is the most remarkable bird which occurred. A new species of Warbler, (*Sylvia caligata*), nearly approaching to the *Sylvia arundinacea* of Latham; a Wagtail much resembling the Winter Wagtail, (*Motacilla borealis*), called *Motacilla melanoccephala* by Professor Lichtenstein. The Timousie of Bukhárá, (*Parus Bucharicus*), like the Firritmouse, (*Parus ater*); the *Fringilla obsoleta*, a new species of Grosbeak; and *Parus Alchét*, the kash or Syrian Partridge, often found on the Arabian deserts; but particularly the *Syrhaptes paradoxus* deserves to be noticed, as the rarest birds frequenting this country. The latter called *Tetrao paradoxus* by Pallas, is a very scarce bird, and still imperfectly known. In form it nearly resembles the kash, or Partridge of the desert; but differs in the structure of its feet, which consist of one large toe, placed between two abortive and very diminutive ones, and resting on a hard fleshy sole, indicating the action with which this bird is destined to run swiftly over a dry gritty sand. It is called *Buldrak* by the Kirghizes, and appears to be the *Kitash*, observed by Shaw in the Libyan Deserts. The female has not yet been seen. The rock Partridge, (*Pedix saxatilis*), is brought to market, in water, in great numbers from the mountains behind Samarkand; and the *Charadrius leucurus*, or white-tailed Plover, is a new species found in the Yen-daryk. These appear to be the most remarkable, but many other birds were collected and sent to the Russian and German collections, as may be seen in the works cited below. Of the reptiles, insects, mollusca, &c. now first described, we can only afford room for the notice of a very small number. Among the lizards, *Lacerta graminea*, *Lacerta*; *Agama ocellata*, *caudivoluta*, *Anolis*; *Acrochordus*, according to Pallas, *Lacerta pinnis*; *Scincus Pennonius*; *Boa Tatarica*; *Trigonocapulus* (or *Vipera*) *Italy*, are specimens entirely

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new, or now for the first time completely determined. Among the insects found in the Steppe, or at Bukhárá, there was an *Leode* very like the *Ricinus*, and a plague of the camels; new species of *Cymindia*, *Sphodrus*, *Pimelia*, *Scutiger*, *Salicis*, *Scorites*, *Brechius*, *Lathrobium*, *Blaps*, *Silpha*, *Dermestes*, *Antherus*, *Opusculum*, *Hister*, *Aphodius*, *Cantharis*, *Blatta*, *Osmia*, *Chrysis*, and *Necrophorus*, besides many other genera, for which the reader must be referred to our authorities. It may be added, that a careful examination of Dr. Eversmann's collection, shews a singular coincidence with the insects of Southern Germany on the one hand, and those of Southern Africa and Egypt on the other.

This is supposed to be the native country of the Camel; and a large shaggy variety, called *Luk*, is very remarkable, which has the singular property of blowing a large bladder out of its mouth when it utters a cry, or is weary. Other varieties of the Camel and Dromedary, (for they are not strictly different species,) are extremely common, particularly in the Kirghizian Steppe, where the *Luk* is unknown. A very fine breed of horses, perhaps similar to the *Khorásánis*, so much esteemed in Persia, is peculiar to this country; and Dr. Eversmann thinks, that Bukhárá is the original country of asses; their numbers and variety, he says, exceed all belief. Sheep and cows are scarce, though scarcity of fodder, and an indifference to milk on the part of the Bucharians.

The present inhabitants of that country, consist principally of three different races; the *Tájics*, a Persian colony, the original proprietors of the soil; the *Uzbeks*, their conquerors, the present occupants; and the *Jews*, a very inconsiderable part of the whole number.

The *Uzbeks*, or "Lords of themselves," as their name implies, are a Turkish tribe, who descending from the northern deserts, possessed themselves of the lowlands, and now form the privileged classes, the military officers and other public servants of the Khán. They call the dialect which they speak *Turki*; it comes so near to that of the Kirghizes, that they can easily understand each other: and, to judge from the vocabulary annexed to Dr. Eversmann's work, it differs very little, except in its grammatical forms, from the Turkish of Constantinople. The language of the *Tájics*, however, the Persian is that most spoken at Bukhárá. Vocabularies formed by the Chinese about 400 years ago, shew that it was so then also; (*Klaproth's Ann Polynéta*, 239; *Journal Asiatique*, ii. 154.) Persian is moreover the language of the *Jews*, few of whom can speak Turkish. They are small and thin, with a completely Jewish physiognomy; generally illiterate, knowing nothing of the history, even of their own ancestors, except by tradition; according to which they migrated hither from Persia, about 1000 years ago. They are held in great contempt by the Mohammedans, and obliged to pay a capitation tax, to wear grey turbans, and a cord round their waist, instead of a sash; most of which restrictions are common in other Mussulman countries. The inhabitants of Bukhárá, in general, appeared to Dr. Eversmann, to be among the basest and most corrupt on the face of the earth, slaves to fanaticism and a sordid love of gain; they are entirely absorbed by a minute attention to the outward ceremonies of their religion, and a continual struggle to ascertain who can circum-

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vent and defraud most adroitly. The moral precepts of the Korán are entirely disregarded; and excesses the most odious and disgusting, are more openly indulged than in any other Mussulman country. The reigning Sovereign is a genuine fanatic, and a consummate hypocrite; who gives lectures on the Korán, and assumes the mien of a saint, while he makes no scruple to violate every law human or divine.

The Government, as in most Mohammedan States, is despotic; and nothing is said to shew whether the observance of the law has any effect in checking the caprice of the despot. A vigilant police is unmaintained, or rather a sort of open espionage; but punishment may be always evaded by bribes; and offenders are never seized unless private pique, or an interested doucure acts as a stimulus on the officers of justice. The amount of the population or revenue is not stated; we only learn, that the Uzbeqs are to the Tájics, as three to one, in the country, and as one to three in the towns; that the Jews do not amount to 2000, and that the revenue arises from contributions levied in kind, and from a transit-duty, or toll, paid by caravans. The city of Bukhárah, being the Royal residence, is exempted from all taxes, except the *kharrj*, or capitation, paid by the Jews. The Khán has also a considerable domain, and many resources, no doubt, of which Dr. Eversmann never heard; but, under so jealous a Government, inquiries on such subjects are hazardous; even with all his caution, the worthy Doctor had a narrow escape: he discovered only just in time to escape it, that a plot had been laid to cut him off, as soon as ever he had reached the confines, if he had joined, as he intended, the caravan for Cásghar.

The trade between this and the neighbouring countries is carried on, as in the rest of Asia, by companies of travelling merchants, or their agents, who convey their goods on the back of camels, horses, or mules, and remain in the place for which they set out till their wares are disposed of. These companies are called *caravans*. From the principal towns on the Russian borders, Trotzk, Orsk, Orenburg and Astrakhan, the caravans bring English and Russian manufactured articles, silks, woollens, calicoes, &c.; brass, copper, iron, &c. and return silk, wool, Cashmir shawls, indigo, Chinaware, &c. The traders are principally Bucharians, Tájics, and Armenians. About 600 camels come every year from Mesh'ed and Herát, laden with silk and woollen cloths, shawls, &c. and carry back in return, Russian manufactures of silk and cotton, and a good deal of cotton-wool: this caravan is composed of Persians and Bucharians, Chinaware and tea are brought from Cásghar, Cócá (Ferghána) and Yáshkend. Besides the other articles already mentioned, furs, gold-thread and lace, coral, chintras, &c. are sent back in return. White cottons, silks, raw silk and cotton-wool are imported from Cócá and Yáshkend; and the former are died and printed at Bukhárah by the Jews, who are almost exclusively employed as enico-printers. Shawls, coloured and printed calicoes, embroidered muslins and indigo are brought by the caravans from Cálul and Cashmir; 3000 shawls are said to be annually imported. The return is made in Dutch ducats, procured from Russia. The coins issued from the Khán's mint, are the *tela*, the *tenga*, and the *pól*. The first is gold, and 75 *tela* = 100 Dutch ducats, called *basuki* (*bataki*?) at Bukhárah. 1 *tela* = (12s. 6d.) 21 or 23 *tenga*s, a silver coin,

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according to the rate of exchange; and 85 *póls*, (a brass coin) = 1 *tenga*, (= 6d. nearly). The latter is cast, the others are struck: their legends are similar to those of most other Mussulman countries, and contain the date, with the name of the reigning Prince and place of coinage.

The city of Bukhárah is nearly in the form of an ellipse, of which the greater axis, from north to south, is from one and a half to two miles, but its breadth from east to west is not so great. It is surrounded by a great mud wall, from twenty to twenty-four feet high, with a broad platform round the inside, and loop holes at intervals. The streets are often so narrow, that two men can hardly pass; and a loaded camel reaches from side to side of the widest streets. Houses of mud or bricks, one or two stories high, with flat roofs, low doors, and no windows to the street, make the town a picture of gloom and dreariness to an European who has never seen any Asiatic city before. On a lofty mound of clay, sixty feet high, and more than a mile in circumference, stands the *Erc*, or citadel, in which the Khán resides. The palace is decorated with glazed tiles and Arabic inscriptions, and surrounded by huts for slaves and attendants. Two minarets mark the entrance to the Royal abode; and many others ornament the city: from the highest of them criminals, condemned to death for great enormities, are thrown headlong. The bodies of all persons executed, and the heads of enemies are exposed for three days in the *Méjistan*, the only open area in the town; and consequently the place of the green market and the shambles. The horrible state of its atmosphere in warm weather, may be more easily conceived than described. Many canals, called *rud*, traverse the city; those which divide the fields in the country are termed *erik*. Many reservoirs (*hauz*), enclosed with freestone walls formed into steps, are filled from these canals. They supply the inhabitants with water for all domestic purposes, and are emptied out and replenished twice every month. The number of Mosques is said to amount to 360, and the *Médrásas*, or colleges, are 285. They are endowed with lands and houses, managed by a governor named by the Khán; many of them, also, possess *caravanseráis*, (*Seráis* or *Kháns*), and receive the sums charged for the use of rooms. The *bázars* are commonly open every day; but the *lapidary's* and *slave bazar*, only twice a week. All is bustle, noise, and confusion in the markets; and at every step one hears such exclamations as these, *Heh!* if thou be a Mussulman let me have it for so much! — *Héh!* if thou be a Mussulman, how canst thou offer so little! Turquoises, rubies, violet fluer-sper, polished corallines, chalcédons, and lapis lazuli, are the stones most in request; the latter is brought from Badakhshán, and is sold at 20 to 40 Dutch Ducats the *páid*, (= 40 pence) according to its purity. "The ruby," Dr. Eversmann says, is called *zabán* in Persian, and *yakhat* (*yáki*?) in Turkish; but the *lil*, a rose-coloured stone, completely resembling the sapphire in hardness and brilliance, is more esteemed than the ruby; he thinks it must be the *spinell*. Is it not rather the carmine red ruby? At a place in the neighbourhood, called Kamuscund, great quantities of engraved stones, coins, and other antiquities are found, whenever a strong wind clears the country of sand. Many of them have inscriptions in unknown characters. The slave markets are principally supplied

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by the Turkmáns, who continually make incursions into the Persian provinces, and carry off thousands of those heretics, the followers of Ali, to atone for their heresy by labouring in the service of the orthodox Mussulmans in the north. Of all the trades followed here, none is more abundantly supplied than that of medicine; almost every student gives prescriptions, and there are innumerable druggists in the *bázárs*; but as the fee is only a *draga*, or about sixpence of our money, medicine is not a profession which soon makes a man rich at Bukhárah. The most common diseases are the *Dracunculus* or guinea worm, (*Rybak*), supposed to be occasioned by the water, (*As. Res. vi. 58*.) and removed, as usual, by being gradually wound round a skewer; an ulcerated sore throat called *cuidgh*, arising from foulness of stomach; bilious vomitings, (*Marraki asfarah*.) piles, small-pox, (inoculation though known, is not used;) an eruption on the face called *affghin*; the venereal disease, and every species of ophthalmia, which the excessive heat, drought, and abundance of white saline dust render as common during the summer in Bukhárah as in Egypt.

Balkh, as has been already noticed, formed the third division of little Bucharía, though, being to the south of the Oxus, it could never belong to *Máwer-un-nahr*, or *Transoxiana*. Under Nadir Sháh it became a part of the Persian Empire; and after his death was united to the Kingdom of Cábul, by Ahmed Sháh Abdálí. It is still nominally, at least, subject to that government; and has therefore no longer any connection with the country to which it has been annexed by modern geographers. An account of it has already been given in the article *BALKH*, but a few circumstances not noticed then, may be added in this place. The northern provinces of Máimeenah Andekhdú, and Shiberghán, on the slope of the hills

towards the Oxus, are parched and barren; the remainder, in more elevated positions, are well watered and full of fertile valleys. Balkh, the Capital, called *Omen'i heldi*, the mother of cities, on account of its great antiquity, is almost the only place in the actual possession of the Afgháns. A Durání, (i. e. Afghán) governor, with a few troops, occupies the citadel placed at one corner of the ancient fortifications. The Uzbeqs in Balkh seem to bear the same relation to the Tájics, both with respect to rank and numbers, as they do in Bukhárah; but their national character is far superior, if not too highly coloured by the Mussulmans from whom these accounts were received. These Tájics are represented as being comparatively sincere and honest; little given to quarrelling, scarcely ever guilty of murder, and extremely tolerant of other religions, though rigid in the observance of their own.

(See *Mod. Univers. History*, vol. v.; Háji Khalifah's *Jehán-namá*; Golli, *Not. in Afghani Astronom.* Anst. 1669; *Hist. Géologique des Tádír*, Leyd. 1726; Eversmann's *Reise nach Buchará*, Berlin, 1823; Pallas *Zoographia Ross-Asiatica*, Petrop. 1811; Fischer de Waldheim, *Lettre à M. le Docteur C. H. Pander*, Moscow, 1824; Klaproth's *Asia Polyglotta*, Paris, 1823; *Géographie Ephéméride*, vol. xiv. p. 393; Yefremov's *Travels in Bucharía, Khirak, Persia, and India*, Petersburg, 1766, 8vo. The author of this last work was a sergeant in the Russian service, made prisoner by the Kirghizes on the Orenburg lines, in 1774; and according to his own account, raised to a command in the Bucharian army. He at length made his escape, and wandering through Cócán, Cásghar, Yárcad and Tibet, reached Delhi; from whence he easily found his way back to Petersburg, in 1782. His account would be invaluable if it could be implicitly trusted. Elphinstone's *Cambui*, vol. iii. p. 402—477.)

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BUCHA, in *Zoology*, the name given by the inhabitants of Thibet to the *Bos Grunziens*, or Granting Ox in its wild state.

BUCIOBZITE, one of two minerals named *Fibrous Quartz*, by Werner, but not belonging to the species *Quartz*.

BUCHINERA, in *Botany*, a genus of plants, class *Diadnanina*, order *Angiosperma*. Generic character: calyx five-lobed, obsolete; corolla limbus five-lobed, equal; lobes cordate; capsule bilocular.

This genus contains fourteen species, inhabiting various parts of the world.

BUCIDA, in *Botany*, a genus of plants, class *Decandria*, order *Monogynia*. Generic character: calyx five-dentate, superior; corolla none; berry one-seeded. English name Black Olive. This genus contains two species, one a native of Jamaica, and the other of Montserrat. Brown's *Hist. of Jamaica*.

BUCK, n. } A. S. *bucca*; Fr. *boue*; It. *becco*;
BUCKSTALL. } Ger. Dutch, and Swed. *buck*, is an animal, striking, (huttling) with the horns, from Ger. *bocken*, to strike. Wachter.

Martinius also mentions the Ger. *bocken*; French, *bugner*, among other conjectures. In V. Hircus.

He prieth through a fair forest,
Therein is many a wild best
Ye bothe buck and hare.

Chaucer, *The Hine of Sire Thopas*, p. 63. v. 2.

And many a hart and many an hinde
Was both before me and behind
Of fawnes, soverens, buckes, does,
Was full the wodde, and many rovers.

The *Dream of Chaucer*, fol. 244.

For it is impossible, that synace he don awaye bi blood of holl
and of bukis of greet.

Wiclif. *Ekkevis*, ch. x.

Somer is come: for every spray now springs,
The hart hath long his old bed on the pale;
The buck, in broke his winter route he flings;
The fishes lete with new repaired scale.

Saunders. *Description of Spring*.

And alway the first locking tyme of the shepe, Jacob put the
staves before the shepe in the gutters, that they might conceive
before the staves. But in the latter backenge tyme, put them not
there.

Bible, 1551, *Genesys*, ch. xx.

Whiche thing doen, therlo followed at the back, the raged
route and mischeuous multitude, as a man, that drave the deere
before hym into the buckestall, or the sely coweis into the secret
hoy.

Heil. *The twelfth year of King Henry VI.*

By the favour of that lord, he kill'd twenty bucks in one
journey; using hounds, grey-hounds, or his bow, at his pleasure,
although he never shot well.

An Apology for Archbishop Abbot, in Spelman.

BUCK.

The males he left without
His loftie roofes, that all bestrowd about
With rams, and buck-goats were.
Chapman. Homer's Odyssey, book ii. fol. 134.

The seventh smith spins in his buck-horn fan,
And bids his men bring out the five-fold twine.
Brown. Ariosto's Pastoral, book i. song 5.

He was never suffered to go abroad, for fear of catching cold;
when he should have been hunting down a buck, he was by his
mother's side learning how to season it, or put it in crust.

Spectator, No. 492.

We have two instances in the reign of Ed. IV. of persons
executed for treasonable words; the one a gentleman, whose
favourite buck the king killed in hunting, whereupon he wished
it, horns and all, in the king's belly.

Blacoke. Commentaries, iv. 79.

BUCK, v. } Spellman says, *baucon* quasi
BUCK, n. } *buck*; Sax. *buc*.

BU'CKRY, } A vessel for the purpose of
BU'CK-RASKET, } washing,—like a hollow semicircle. *Bucklet* is the diminutive.
BU'CK-WASHING, }

Dutch, *buckken*; Ger. *buechen*; Fr. *buer*; all says
Wachter, (after Huet) from the Lat. *bua*.

Spellman guides us to a less distant source; the A.S.
bucan; Ger. *buegan*, to bend.

To *buck* is to use a *buck*, *sc.* for washing, and thus to
wet, wash, or soak. *Buck* the noun is applied by *shak-*
spear, both to things washed, and to the water, in
which they are washed.

And *buck* her at his breast and beety hit offe.

And whil' warme water of bus syen, worthit hit he white.

Piers Plowman, p. 261.

Aboute the xviii. yere of the regyne of this Phylip fell such
plite of water, y^e growthe was therwith so *buck*ed and drownd,
that corne and other frutes, by reason therof, greatly decayed
and scanted.

Felton, v. l. ch. 243.

And vpon y^e ensuyng such excessynge of rayne that corne was
therwith drownd in y^e rtyde, and so *buck*ed with water, that the
yere ensuyng wher was at xl. a bushell.

Id. Anno, 1368.

Into a stulle he fell suddenly,

As done these lotters in hir quiete gerres,

Now in the crop, and now down in the heeres,

Now up, now down, as *bob*et in a well.

Chaucer. The Knight's Tale, v. 1535.

But on the saddle stop'd and silent stood

As lotters often more, and change their mind

Now high as heaves, and then so low as hell;

Now up, now down so *buck*et in a well.

Dryden. The Knight's Tale, book ii.

As in treasons or mutinies, wise states-men find it safest to
kill the serpent in the egg; so in motions of spiritual alterations
one spoonful of water will quench the fire at the first,
which afterwards whole buckets cannot slake.

Mall. Cant. The Altar of the Brethren.

FAL. You shall hear. As good luck would have it, comes in
one Mist. Page, gives intelligence of Ford's approach: and in
her invention, and Ford's wife's distraction, they convey'd me
into a *buck*-basket. *Shakespeare. Merry Wives, fol. 52.*

Whether beare you this?

SEN. To the landrose forth?

M. FORD. Why, what have you to do whether they beare it? You
were best meddle with *buck*-washing.

Id. Ib. fol. 50.

Defend me therefore, common sense, say I,

From reveries so airy, from the toil

Of dropping *buck*ets into empty wells,

And growing old in drawing nothing up!

Cooper. The Task, book iii.

Nothing is stol'n: my nose, though mean

Draws from the spring the fluids within;

Nay vainly says what Gildon tells,

Yotic *buck*ets for dry wells. *Green. The Spleen.*

BUCK, n. perhaps no more than a corrupt English
pronunciation of *bœux*. *Bucks* and *belles*, are *bœux*
and *belles*.

What with ill-natured dogs and rubs
From flippant *bucks*, and lachrye scrubs,
His toils through dust, through dirt, through gravel,
Take off his appetite for travel.

Lloyd. The Temple of Fœvus.

BUCK-WHEAT, the English name of several species
of *Polygonum*.

BUCKINGHAMSHIRE, one of the midland Counties
of England, bounded on the north by Northamptonshire
Situation
and boun-
daries.
shire, south by Berkshire, west by Oxfordshire, and
east by the counties of Bedford, Hertford, and
Middlesex. Parts of these boundaries are formed by
the rivers Thames, Colne, Thame, Ouse, and Ousel;
the first of which divides it from Berkshire for a
space of about twenty-eight miles. The rest of the
boundaries are merely arbitrary lines. The shape of the
County is irregular, being pointed towards the north
and south-east. Its greatest extent is about forty-eight
miles; but its breadth from east to west, seldom
exceeds eighteen. Its whole circuit, including the
windings, is estimated at 138 miles; and the area
adapted by Mr. Rickman, in his *Introductory Remarks*
to the *Abstract of the Population Returns* for 1821,
which is founded upon the Trigonometrical Survey of
England and Wales, is 740 square statute miles, or
473,600 English acres. The population of Bucking-
hamshire, in 1821, including the proportionate number
of the army and navy, was 136,800; which divided by
740, gives about 185 persons to each square mile, or
thirty-nine persons less than the average for the whole
of England; and nearly the same as the adjoining
county of Bedford. The following was the increase
of the population in this county in round numbers,
from 1700 to 1821, as nearly as the former period
can be estimated from the late enumeration returns, viz

Years.	Population.	Increase.
1700	80,500	12.67 per cent. in 50 years
1750	90,700	23.38 51
1800	111,000	10 10
1811	121,600	13 10
1821	136,800	

The soil and surface of Buckinghamshire are subject
to considerable variety. The southern part is chiefly
occupied with the Chiltern Hills, which also stretch
across the adjoining counties of Bedford and Oxford,
and are composed of chalk intermixed with flints. On
the west side of the county, towards the borders of
Oxfordshire, there is a range of hills principally com-
posed of calcareous stone. Towards the Bedfordshire
borders the soil is chiefly deep sand, and the sur-
face in some places rises into gentle hills. The Vale
of Aylesbury, which occupies the middle of the County,
is proverbial for its fertility, and consists almost
entirely of a rich black loam, upon a calcareous sub-
soil. The soil of the northern parts, which present
less elevation of surface than the southern, is generally
a stiff clay, though affording different degrees both
of tenacity and fertility. Timber appears to have
been much more abundant in Buckinghamshire
formerly than at present; the principal remaining
woodlands are south of the Chiltern Hills, and are
chiefly covered with beech. A few miles west of
Wendover there is a box wood of about 100 acres,
which appears to be the natural growth of the soil.

BUCK.
—
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INGHAM-
SHIRE.

BUCK-
INGHAM-
SHIRE.
Rivers.

The principal tract of woodland in the northern part of the county is Waddon Chase, occupying a space of about 3200 acres. Few rivers of note intersect this County. The Thames, as already remarked, washes its borders; and the Ouse enters it on the north-west, and then flows in a devious course towards the south-east, till it reaches Buckingham; after which bending to the north-east, through a district of rich meadows, it passes Stoney-Stratford, Newport Pagnell, and Olney, then turns abruptly to the east, and quits the County. The Thame is one of the most considerable of the Buckinghamshire rivers. It rises on the east side, near the borders of Hertfordshire, and flowing from east to west through the vale of Aylesbury, enters Oxfordshire after a winding course of about thirty miles, and subsequently joins the Thames. The Grand Junction Canal also enters this county north of Stoney-Stratford, and extends eastward almost to Newport Pagnell, where it bends towards the south, and passing under the eastern side of the county, it enters Hertfordshire nearly in the parallel of Aylesbury. One branch extends from the north of Stoney-Stratford to Buckingham, and another from above Tring in Hertfordshire to Wendover. The nearest approach of this canal to Aylesbury, is at Marsworth, which is about six miles distant.

Canals.

Agriculture and
products.

Like many other of the English Counties, Buckinghamshire formerly consisted of a great proportion of commons and waste lands, but these have now been for the most part enclosed. Much of the surface however is employed as pasture and meadow grounds. The chief arable parts are the Chiltern Hills, and some other upland tracts, which produce good barley, to which they are largely appropriated. The Vale of Aylesbury is principally employed in grazing, either in feeding oxen for the London market, or in supplying butter for the same consumption. The northern part of the County is likewise mostly laid out in dairy farms. Good wheat however is grown in some districts of Buckinghamshire, particularly toward the south. One of the most noted productions dug from beneath its surface, is fullers'-earth, which is found here as well as in Bedfordshire; but only one of the pits is now worked. The strata at this place are thus described by Mr. Pennant: "The beds over the marl are, first several layers of reddish sand, to the thickness of six yards; then succeeds a stratum of sand-stone of the same colour, beneath which, for seven or eight yards more, the sand is again continued to the fullers'-earth; the upper part of which being impure, or mixed with sand, is flung aside; the rest is taken up for use. The earth lies in layers, under which is a bed of rough white free-stone, and under that sand, beyond which the labourers have never penetrated." The principal manufactures of this County may be considered as lace and paper. The trade in bone lace of the northern part, especially in the neighbourhood of Newport Pagnell, Olney, and Hanslope was exclusive; but since the frame has been employed in making lace at Nottingham, Loughborough, and other places, the trade in Buckinghamshire has declined. At Amersham there is also a manufacture of sucking, and one of all kinds of white cotton goods, as well as lace. The chief district for paper mills is on the river Wyke, in the vicinity of Wycombe. There are also copper and brass works at Marlow, and some other slight establishments for the production of different

articles in other places. Many of the lower classes of females are likewise employed in plaiting straw; and there are regular schools where the children are early taught this employment. Being altogether an inland county, and destitute of any large manufacturing establishments, the commerce is restricted to the exchange of its own produce for such articles as the wants of its inhabitants require. The chief market-towns are Buckingham, Aylesbury, and Wycombe; Marlow fair is much noted for the sale of horses. There are fifteen market-towns in all; but the markets at several of them are small.

Buckinghamshire sends fourteen Members to the Imperial Parliament of Britain; that is two for the County, and two for each of the following places, viz. Buckingham, Amersham, Aylesbury, Marlow, Wendover, and Wycombe. The County is, generally speaking, in the diocese of Lincoln; but four of the parishes are under the peculiar jurisdiction of the Archbishop of Canterbury; and four others are in the diocese of London, and under the jurisdiction of the Archbishop of St. Albans. The whole number of parishes in the County, as stated in the Abstract of the Population Returns, is 209.

Some fine specimens of ancient architecture are to be met with in this county; and indeed Stokenley church is esteemed one of the finest in the kingdom. No part of it appears to have been either altered or defaced; nor has there been any additions to it except the porch and the pinnacles of the tower. From a date discovered by some workmen who were repairing the roof of the chancel, it is supposed to have been built in 1106. The chancel of Chetwode church, supposed to be the work of the middle of the thirteenth century, has lancet-shaped windows, and slender pillars, the capitals of which are wrought with foliage and figures of animals. The church at Hillesden, which was rebuilt in 1493, likewise presents a fine example of the later Gothic. Some of the most elegant and ancient specimens of stained glass are also to be seen in this County. The windows in the chancel of Chetwode church, are supposed to be coeval with the erection of the church in 1244; and may therefore be considered as among the first specimens that were introduced into England. Some Roman roads have been discovered, and a few antiquities found; and a cross standing on the side of a hill near the hamlet of Whiteleaf, is supposed to have been erected in the time of Edward the Elder, to commemorate a victory gained over the Danes. The opinions of antiquaries are at variance respecting both the derivation of the name of this County and its primitive inhabitants. All that appears capable of being relied upon, relative to these early times, is that the *Catti* or subjects of *Cassibelanus*, occupied either the whole or a part of it.

BECXINORHAM, the County town of Buckinghamshire, is situated on the river Ouse, over which there are three stone bridges. It is an ancient Borough, but it does not appear that the privilege of sending two Members to Parliament, which it now possesses, was exercised previous to the year 1544. The principal occupation of the inhabitants is the making of white thread lace. Edward the Elder is said to have erected a fortification at Buckingham, of which no traces now remain. Edward III. fixed this for one of the staples of wool; but the trade being removed to Calais, it declined; and

BUCK-
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SHIRE.
BUCK-
INGHAM.

Boroughs,
&c.

Ecclesiastical
division.

Ancient
architecture,
&c.

Fullers'-
earth.

Manufac-
tures and
commerce.

BUCK'S COUNTY. The county is well cultivated, and abounds in limestone beds producing iron and lead ore in several places. The chief towns are Duglستان, population 1430; Newtown containing 1080 inhabitants; and Bristol, with a population of 908.

BUCO'LICK, n. } Lat. *bucolica*; Gr. *Buc'la's*, a
BUCO'LICK, adj. } herdsman, from *Bu'*, an ox, and
BUCO'LICAL. } *col'ar*, food.
 Applied to Pastoral Poetry.

For what thing can be more familiar than his *bucolicks*? nor no warke soo nyghe approacheth to the comine dalyance & manners of chyldre, and the praty cōtrouersies of the simple shepherdes therein conteyned, wonderfully reioyceth the chylde that hereth it wel declared, as I know by mine owne experience.

Sir Thomas Elyot. Gouernour, fol. 30.

Parts of these names I thinke to specifye,
 First elsde Quintilian with his declamations,
 Theocritus with his *bucolick* risions.

Shelton. The Cresent of Lourell.

The Pullo of Virgil, with all its elevation, is a composition truly *bucolick*, though rejected by the critics; for all the images are either taken from the country, or from the religion of the age common to all parts of the empire.

Johnson. The Rambler, No. 37.

BUD, v. } Dutch, *botten*; *trudere*, *trudere* gem-
 Bro, n. } mas, gemmare. Fr. "bouter, to thrust,
 Bu'oono. } put, force, push forward." Cotgrave.

A bud is that which is thrust or pushed forth, &c. from the stem or branch.

To bud (met.) is to throw or thrust forth, the first emotions, the first risings, the first appearances.

To bud, in *Horticulture*, is to insert into one tree the bud of another.

Ya myght, quod I, vpo good Friday every yere this u. c. yere til within this v. yere, y^e the Turkes have taken the towne, have sene one of the thornes y^e was in Cristes crowne, bud and bring forth flowers in y^e service time, if ye would have gone to the rodes.

Sir Thomas More. Works, fol. 133.

And beholde the rod of Aro of the house of Leui was budded, and bare blossoms and almonds.

Bible, 1551. Numeri, ch. xvii.

Wherefore King Henry forswearing all these thylges concluded with the Freache King, to the intent that he bying deliuered of all outwards comitte, might the more quickely provide for the civile and domestical conuocacions which he perceyved well to bee budging out.

Grafton. Henry VII. seventh yere.

Alas, (quod she) beholde each pleasant greene,

Will now reuer, his counten liuery,

The fragrant flowers, which have not long beene sene,

Will flourish now, (ere long) in braney;

The under budde whom colds hath long kept in,

Will spring and sprout, as they do now begin.

Georgic. of Leuing Louly being Wounded, &c.

The Bishops looked for nothing less, than for such answers from the Earle of Argle; and therefore they made them for their extreme defence, that is, to corrupt, and by buds to stirre up the Queen Regent against us.

Knox. History of the Reformation, fol. 118.

_____ You lotend not

To kick against the world, turne Cynic, Stoic,

Or read the logic lecture, or become

An Arseptic; and judge in cases

Touching the commonwealth? for as I take it,

The budding of your chin cannot prognosticate

So grave an honour.

Ford. The Broken Heart, act I. sc. 1.

The usual way with the nursery gardeners, is to bud their stocks in summer: and such of them as misarry, they graft the succeeding spring.

Miller. Gardners Dictionary, in F. Ceranus.

Noble objects are to the mind, what sun-beams are to a bud or flower; they open and unfold, as it were, the leaves of it; put it upon exerting and spreading itself every way, and call forth all those powers, that lie hid and locked up in it.

Atterbury. Sermon l. v. l. The Duty of Praise and Thanksgiving.

Let him [a teacher] with a discreet and gentle hand, nip or prune the irregular shoots, let him guard and encourage the tender budding of the understanding, till they be raised to a blossom, and let him kindly cherish the younger fruits.

Watts. Improvement of the Mind.

_____ He that saw

His patrimonial timber cast its leaf,

Sells the last scantling, and transfers the price

To some shrewd sharper, ere it buds again.

Cooper. The Task, book iii.

Nor check thy gladsome toils;

Still may the buds unsmiled spring,

Still showers and sunshine court thy wing

To these ambrosial spoils.

Athenide. Ode ii. No. 1.

BUDA, or OFFEN BROD, as it is sometimes called, is situated on the west bank of the Danube, opposite the town of Pesth, and is the metropolis of Hungary. Pesth and Buda are merely separated by the Danube, which is here seen in all its majesty; and is crossed by a bridge of forty-seven large boats connected by chains, and covered with planks. The length of the bridge is about 300 yards. The town contains 30,000 inhabitants. The extensive fortress, which occupies a high rock, contains the palaces of the Palatine, and of several Hungarian nobles, the public arsenal and theatre, with many churches and streets, forming within itself a complete town. Round the foot of this rock and along the side of the river runs a street, while others, with gardens, surround it in all directions, and clothe the side of a second rocky eminence, called the Blocksberg, which hangs over the river, at a short distance to the south, and on which a new observatory has been constructed. Buda is noted for the efficacy of its baths, in paralytic and other complaints. Great part of the lower division of the town was destroyed by fire a few years ago, but has been rebuilt in a better style than before. The environs of Buda produce good wine. The town was in the hands of the Turks from 1530 to 1686, when it was taken by the German troops under the command of the Duke of Lorraine. Buda is 125 miles east-south-east of Vienna, and about 150 miles north of Belgrade, in lat. 47° 30' N. long. 16° 2' E.

BUDDLE, in Mining, a frame to receive the ore after it is separated from its coverlet parts: hence budding is washing the ore in a Buddle.

BUDDLEA, in Botany, a genus of plants, class Tetrandria, order Monogynia. Generic character: calyx four-rid; corolla four-rid; stamina from the incision; capsule bilocular, hilocular, many-seeded.

This genus contains nine species, natives of various parts of the world.

BUD.
BUDDLEA

BUDD'H A.

BUDD'H A. **BUDD'H A.**, signifies in Sanscrit a Sage or Philosopher, but when used as a title or proper name, is exclusively applied to the ninth Avatâr or Incarnation of the Deity, according to the Hindu mythology. This extraordinary personage, whatever we may think of his claims to inspiration, was certainly possessed of great talents and benevolence of character, and was the first propagator of a doctrine embraced by millions of human beings in the central and eastern parts of Asia. His history, like every thing connected with ancient India, is involved in a thick cloud of allegory and fiction: but the revolution which he effected, the veneration in which he is still held, and the extent of country over which his faith has been diffused, make it peculiarly desirable to clear away these mists, and to form some probable estimate of his age, actions, and country.

Some, if not all of the other Incarnations of the Deity, believed by the Hindûs to have really appeared upon earth, may be nothing more than symbolical personifications, designed to express the operations of an invisible God by means of physical agents; and to conceal doctrines too abstruse and refined for the apprehension of the vulgar, under a veil of mysterious allegory, impenetrable by any but persons gifted with superior powers of mind, or initiated by those to whom these secrets had been intrusted. The Incarnation of Budd'h a, however, bears few marks of such a mystical origin; and there can be little doubt, not only that such a personage really existed, but that he was the founder of that schism from the faith of the Brâhmans, which seems at one period to have been predominant in India, and has been established for many ages in almost every other country between the Eastern Ocean and the Caspian Sea. Fabulous narratives usually undergo a considerable change in their passage from one nation to another; they are altered and modified according to the circumstances of the age and people by whom they are circulated; sometimes so as to be scarcely recognisable in their new dress; just as the Hindu Deities are strangely metamorphosed by the painters of China and Japan; and Wotan, if he really were the sage whose history we are going to investigate, assumed an entirely new character in the legends of the northern mythologists. A learned and laborious antiquary of the present day has, indeed, condemned without mercy all who venture to suppose that Odin and Budd'h a could be the same person; and he has presumed to criticise some opinions of Sir William Jones, in terms that betray a flippancy and arrogance too common among his countrymen, especially among avowed deists of the second order, (*Miles d'Orient*, tom. iv. 201.) That conjecture, however, though so hastily condemned by Messrs. Remusat and Klaproth, (*Asia Polyglotta*, p. 144.) was advanced on grounds which they could not controvert; and so were some of the other opinions which called forth the animadversions here alluded to. But whatever doubt may be entertained as to the identity of Budd'h a and Wodeo, none can be for a moment admitted as to his being the Burkân of the Tâitars, the Fô of China, and the Gaudma of Siam; and from a brief review of the

accounts derived from those different nations, together with a comparison of the dates assigned by them for the time of his appearance on earth; some probable inferences will arise as to the age in which he lived, the nation to which he belonged, and the means by which he insured his success.

It is in the first place to be remarked, that all the accounts drawn from these different sources, agree in their general outline, that they all make India the birth place of their hero, and are all derived from writings in the Sanscrit language. This plainly points out India as the original country of the fable; the Hindû legends, therefore, ought to be first considered, and a comparison of them with those of the disciples of Budd'h a will present a faint outline of his history and adventures, which is all that can be deduced from such documents as these extravagant fables. The peculiar doctrines which he taught will be discussed in the article on *Brahmism*, and they will be no further noticed in this than is indispensably necessary to render the context intelligible.

The history of Budd'h a is given in the *Scanda* and *Budd'h a Purânas*, two sacred poems of the Hindûs, in which his genealogy and exploits are recorded. We learn there that Sétak'tu, of the race of the Gods, came down upon earth for the purpose of becoming incarnate, and instructing mankind. He consulted the attendant Deities as to the family which he should honour by becoming a member of it; and as it appeared that the house of Sâcyâ Sing'h a was in possession of the sixty-four indispensable virtues, it was determined that the God should assume the human form in the family of Sudd'hôdano, at Capila-vânu, in the kingdom of Mâgad'h a (South Behâr;) Budd'h a and his attendants accordingly entered the wombs of the women who were thought worthy to bring Gods into the world. He himself entered the right side of the womb of Mâyâ-dêvi, at the full moon of Vaisâk'h a (the beginning of May) under the constellation of Pushyâ; and after having remained there for twelve years, was at last ushered into the world by a sudden labour with which his mother was seized while amusing herself in the groves of Lumbini. As soon as he was born he looked to the ten divisions of the earth, and measured ten paces with his feet; thus giving an early intimation of the future extent of his empire. Mâyâ-dêvi died, and was received into an exalted heaven, only seven days after his birth; the sages who congratulated his father on that event, predicted his future excellence, and declared that he would live eighty years. Asitâkshya, an illustrious sage, foretold his holy life and divine doctrine; and his father, Sudd'hôdano, having discovered his divine nature, fell down and worshipped him. While yet an infant, the wisdom of Budd'h a astonished his master, who was completely puzzled by his questions; his 42,000 schoolfellows could do nothing less than become his disciples, and he soon afterwards repaired to Cushi, where he took up his abode under a tree and began a series of severe penances.

As penance, however, is not the only occupation fit for an incarnate God, we find Budd'h a soon after

BUDDHA wards exemplifying the duties of social life, as the husband of Gôpâ, daughter of Sâchya, and as protector of a moderate number of concubines, only 84,000. His wife and royal father-in-law, warned in due time by dreams, that this holy Prince would withdraw himself from their company, in order to renew his penances and pilgrimages, and finally to bury himself in some distant forest, stationed guards round the palace to prevent his escape; but what human precautions can frustrate a decree of Vishnu? The sentinels are overcome by sleep, and the Prince seizing the wished-for moment, mounts his horse, rides to a forest fifty miles off, strips off his royal robes, twists a red rag round his waist, shaves his head, takes up his staff, and becomes a complete *sanyâsa*. A god turned anchorite cannot fail to make many converts, and 1000 were added to the number of Budd'ha's disciples before he reached Gayâ, the holy shrine near which he fixed his retreat.

His mother, though now a Goddess, had not abandoned all earthly feelings, and was therefore beyond measure afflicted at the tremendous penances imposed on himself by her son. She came down from heaven to remonstrate, but instead of making any promise of obedience, her son fell down and worshipped her; this exemplary piety demanded a reward, Mâyâ-dêvi presented a flower to him, and quietly left him to torture himself without further hindrance. His total insensibility to all outward impressions was such as raised the admiration of the Gods themselves; and yet it was not till after a novitiate of six years that he was fit to begin his most unutterable yôga, the *sanyâsasm-bôdhi*. By it he made a vow to remain on the same turfy seat, under the same umbrageous tree, till his body, blood, and bones were dried up like a potsherd. The astonished Gods fell down in adoration, and thus completed the earthly consecration of this incarnate Deity.

According to the *Barmans*, Budd'ha-sâvva entered the womb of Chandâ-dêvi, wife of Câsi Râjâ, King of Vârânaâsi, (Benâres), in the kingdom of Câsica: 500 children of the Gods were introduced into the world at the same time, in order to furnish a supply of playmates for the incarnate Deity. In his mortal form Mâhâ-sâvva, (i. e. Budd'ha), was called Ténui; and his future glory was predicted, his premature wisdom and abstinence exemplified precisely in the same manner as those of the Hindû Avâtâr, whose history we have just read: but the *Barmans* improve upon the Purânîc legend, and tell us that the mental abstraction of the divine infant was such as to be mistaken by his father for imbecility; and that when he was sixteen his royal parent thought it prudent to have him privately put out of the way. A strong sense of danger will arouse the most lethargic, and thus Budd'ha, when he found that his father's charioteer was going to knock his brains out, put forth all his divine energy, astonished and converted the executioner, and sent him back to tell his father how much he was mistaken. In the mean time, Viava Carma, artificer to the Gods, conjured up a vast forest ready made, presented it to the resolute ascetic, who commenced in this his wonder-working austerities. The King, his father, when informed of his power and penances, went out with a large army to do homage to this new divinity; and such was the power of Budd'ha-sâvva's eloquence, that several of the neighbouring Princes, who had marched out to

make the conquest of his deserted kingdom, turned **B**UDD'HA anchorites in imitation of the royal saint. Budd'ha's unparalleled devotions had long since raised him into the air mid-way between earth and heaven; and even the horses and elephants in his father's train were so spiritualized by this saintly society, that after having run wild on earth, they were born again, in the six abodes of the Gods.

Shâkya-muni, according to the *Mongols*, who often transform the name into Shigimnî or Sakemni, or even Shakahe, was the son of Mâhâ-Mâi, wife of Sudâsani, King of Mâgad'ha, who resided in Hober-shara. He was conceived on the fifteenth day of the middle summer month, and born on the fifteenth day of the last month of spring of the following year, in the gardens of Lumbra. The new-born child was nursed and baptized by two incarnate Deities called Erun Têngri and Hurmusta Têngri, and received the name of Ardashidi, (Artasidd'hî); his divine origin and perfections were made known by the bowing of the idol, before which he was presented, according to the custom of his father's family. When ten years old, he was intrusted to the care of a sage named Bahhurcn-bacshi, who instructed him in every branch of knowledge; and his progress was such, that he taught his instructor, who knew only the Indian language and letters, fifty other different characters and tongues. When twenty he was married to a Princess of the house of Shâkya, by whom he had a son named Rahuli, (Rahula); but contemplation of the Deity was the great object of Ardashidi's wishes. Compassion for the distressed, and a desire of attaining more than human power of relieving them, made him resolve to quit his father's court, and having assumed the garb of an anchorite, obtain by meritorious acts of penance a place among the Gods. Sentinels were placed over him in vain. His divine god-father Hurmusta Têngri supplied him with a horse ready saddled and bridled, and he slipped off in the night to the river Arasara or Narasara, in the kingdom of Udiipa, where he made himself a bed of Gusha (Cusha) grass, and commenced his austerities. He now assumed the name of Gôdâma, (Gautama), turned shepherd, grew fat on the milk of his herds, received the adoration and offerings of innumerable disciples, among others of Hahomansu, (Hanumân?) the King of the Apes; miraculously defeated the foes and gainsayers sent by his rival and uncle Deva-datt'h to attack and dispute with him; came off victorious from all sorts of temptations; was visited by the great monarch Mâhâ Ransa, (Cansa?) and entreated "to advance the welfare of mankind, by publishing his salutary doctrines." He remained immovable, till his old preceptor, accompanied by thirty-three princes of the Genii, came, and having worshipped him, presented a dâg or sacred couch, and besought him to awake mankind out of their deadly slumbers. He was immediately enveloped in a blaze of heavenly glory; and having repaired to Varnashi, (Vârânaâsi) ascended the sacred throne, and began to unfold his doctrine to mankind; trials and opposition however still awaited him. His uncle Deva-datt'h, a chief of the followers of Shiva, (Siva,) who were his most zealous opponents, went so far as to embrace the faith of the Têrs, the Persian worshippers of fire, at that time more in repute with the Indian Princes than the Sâvvas themselves, in order most effectually to overthrow the power of his cousin and

B U D D' H A rival in love. In vain did the Maja, invited from India, by this apostate, exert all their arts in the presence of the fifteen Sovereigns of India:—in fifteen days, such was the force of Shākya-muni's eloquence, that they all fell down in humble acknowledgment of his irresistible and divine authority. A festival, which lasts from the first to the fifteenth of the first month in the year, and is still observed by the followers of Budd'ha, was instituted in commemoration of this his last great victory.

Each of these accounts is evidently derived from the same source, and they scarcely differ more from each other than legends relating to the same God often do in the mythological poems of the Hindūs or the Greeks. Not only is the scene of Budd'ha's exploits laid in India; but almost all the names which occur, are indisputably of Sanscrit origin. The Indian fable therefore may be assumed as the basis of the rest: and the truth, concealed under this mass of fiction seems to be simply this, that a son of the King of Nāgād'ha, whose rank and austerities had secured the veneration of his countrymen, had sense enough to perceive the absurdity of the Brahmanical system, and ability enough to persuade his countrymen to abandon it. The success of his new doctrine was such, that at one period it had nearly suppressed the ancient faith of the Hindūs; but when events, which we cannot now trace, had reestablished the authority of the Brāhman, they shewed that they were not behind hand in retaliation; the followers of Budd'ha were persecuted without mercy, and scarcely an individual of that faith can now be found in Hindūstān. Some of the fugitives appear to have taken refuge in Ceylon, while others fled into the mountains of Tibet. From Ceylon they conveyed their doctrine to the eastern Peninsula of India. From Thibet, it travelled over Tschir to the north and west; into China on the east; and from thence into Cochīn-China and the other regions on the south, where it is only divided by a lofty chain of mountains from its kindred faith, imported from the south and west into the kingdoms of Ava and Siam.

Great is the confusion which pervades the mythological history of the Greeks, and graver still that which perplexes the student who tempts the depths of Indian mythology; but one favorite doctrine of the Hindū sages affords a key which will often untie a knot apparently insoluble: that key is the doctrine of the metempsychosis, or transmigration of souls. The heroes, who in different ages, had conferred signal benefits on mankind, were supposed to be animated by the same spirit in different bodies, and the actions of the one were easily taken for those of the other. When such heroes bore the same name, and belonged to the same family, they were sure to be looked upon as different incarnations of the same soul; and might easily, in the mystical language of these metaphysical sages, be spoken of as one and the same individual. Hence we find the Bacchus of the Greeks, and the Crishnas, Rāmas, and Menus, of the Hindūs, appearing in so many different ages and places at once, sometimes the child of one, sometimes of another Deity. Now, according to the Indian legends, one of the first patriarchs of the human race was named Budd'ha, and the same spirit was supposed again to descend on earth, in order to sojourn the body of the Prince whose history has just been related; whether

this arose from a fancied similarity of character, or Budd'ha from an accidental resemblance of name, it is impossible to determine; but as all the first civilizers of mankind, were considered by the Hindūs as incarnations of the Deity, the first Budd'ha was necessarily such in their estimation, and by a natural consequence of their belief in transigrations, the same divinity was supposed to be embodied in his namesake, the second Budd'ha. "The Deity Hari, the Lord and Possessor of all," says an inscription of Budd'ha Goya, dated 1005 of the Era of Viçrama-ditya, (A. D. 949,) "appeared in this ocean of natural beings, at the close of the Dwāyura, and beginning of the Cali Yug. He who is omnipresent and everlastingly to be contemplated, the Supremo Being, the Eternal One, the Divinity worthy to be adored by the most praiseworthy of mankind, appeared here with a portion of his divine nature." (*As. Res.* i. 284.) This record not only tells us that Budd'ha is an incarnation of Vishnu, but marks the period at which he appeared on earth. Now it is observable, that the Cali Yug, or last of the four ages, began according to the most ancient and credible system of Hindū chronology, about 1000 years before the Christian era, (*As. Res.* viii. 224,) instead of 3000 as the generality of the Indians suppose; and this would fix the era of Budd'ha precisely in the period assigned to him by most of the Chinese historians, (A. D. 1027,) and only fifty-six years earlier than that of the Tibetians and Mongols, (959 or 961, A. C.)

This, it should be remembered, is the date of his birth; and as he lived thirty years, he died according to their calculation, A. C. 880. But in Ceylon, the Barman Empire, and Siam, 543, 544, and 546, A. C. are the dates assigned for the death of Budd'ha, the commencement of the Singhalese era. According to them, therefore, he was born, 625, A. C. only forty-three years later than the period mentioned by a Chinese historian of the twelfth century; but with regard to so remote an event "where the authorities differ materially," "the safest to follow," as Dr. Hamilton has observed, (*As. Res.* vi. 266,) "is the latest date, as the most likely to approach the truth."

The middle of the sixth century before Christ, may therefore be assumed with little apprehension of error as the time in which this legislator and reformer flourished; whose early exchange of the splendour of a court for the seclusion of a hermitage, raised him to a more than mortal rank in the estimation of his countrymen, and insured the success of the new doctrine upon which he had been meditating during his retreat. That doctrine was essentially little more than the system taught by Capila, one of the founders of the six schools of philosophy established among the Hindūs, (*As. Res.* viii. 495;) and it is probable, that the principal innovations in the national religion made during the lifetime of Budd'ha, was the substitution of that doctrine, as a divine revelation, in the place of the Vēda, and the abandonment of sacrificial rites. His disciples composed the books in which his doctrines are preserved, and rapidly disseminated them, aided it may be conjectured by the Princes of his family. That there was a dynasty who were worshippers of Budd'ha, reigning in Behār, in the tenth and eleventh centuries, appears not only by the account of Abū'l Fazl, in the *Ayīn Akberī*, (ii. 21,) but is incontestably proved by inscriptions found in that province, (*As. Res.* 445;) and these circumstances seem to afford a key to the

BUDDHISM. true interpretation of the following legends extracted from the mythological tales of the Hīndūs.

About 700 years before the commencement of the Christian era, Vira Vāhu, of the race of Gautama, a disciple of one of the schools of philosophy, murdered his Sovereign, Bōd'ha-malla, and placed himself on the throne of Dehli in his stead. The reigns of this usurper and his three immediate successors, are said to have occupied a period of one hundred and eight years, which brings the fourth in succession named Mahi-pati, (Lord of the earth) to the middle of the sixth century before Christ, the period at which the death of Budd'ha, as we have just seen, is fixed on the most probable calculation. This Sovereign therefore might be the son either of that Prince or of the contemporary King of Māgud'ha, another descendant of Gautama. Mahi-pati was succeeded by eleven Princes, all, like himself, zealous propagators of the doctrine of their deified relation. They are charged by the Brāhmins with having persecuted their opponents, and endeavoured to destroy the monuments of their faith. But Aditya, the last Budd'ha Prince, was killed by D'harand'hara, of the family of Mayūra, (about 300, a.c.) and from that time the Brāhmins have not ceased to retell on their heretical countrymen without mercy. According to their own account, the faith of Budd'ha was completely driven out of India by their persecutions, and many of his followers suffered martyrdom for their fidelity to his doctrines. These religious contests, it may be presumed, were not soon terminated; and if the dynasty which protected the Budd'ha became extinct, as was hinted above, in the third century before Christ, this

warfare must have lasted more than 1500 years; for Budd'ha we know that Princes of the Budd'ha sect, were reigning in Māgud'ha, (South Behār,) in the eleventh century; and their faith seems to have reached Tibet and China in the sixth, Sītan in the fourth, Armenia and Pegu in the fifth, and the Barman Empire not till the eleventh century. Even if the earliest date furnished by the Chinese historians, a. o. 80, be adopted, the period at which the religion of Budd'ha began to be propagated beyond the boundaries of Hindustan, would not extend beyond the beginning of our era. From the first to the twelfth or thirteenth century, was probably the period during which the struggle was continued, and the power of the Budd'has in India was gradually giving way. The Barman believe, that a Brāhman, named Budd'ha Ghōsha, was sent to Ceylon in the reign of Mālu-muni Budd'ha varisē or era of Budd'ha, 660 = (a. d. 107,) in order to copy the Vinād'himāra, or institutes of their founder: amounting to 550 volumes; and the Ganjur forming with its commentaries, the religious code or Bible of the Tibetans, fills 232 volumes: a work, of which the Mongolian version, printed by order of the Emperor of China, Kyēn-Lung, sells at Peking for 1000 ounces of silver.

Thus it appears, that the religion of Budd'ha was originally propagated from the opposite extremities of India; and thence arose the two distinct sects into which the worshippers of Shākya-muni are divided, who, however they agree in the main points of their faith, differ materially in the outward rites and ceremonies which they observe.

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BUDDHISM, or the Religion of those who worship Budd'ha, is deserving of attention, not only as one of the most widely extended modifications of the Hindū creed, but also as a more refined, benevolent, and philosophical system than that of the Védas and Purānas. The genuine doctrine, indeed, of the Védas, bears the stamp of those early ages when men were first forsaking the purer faith of their ancestors, and personifying the most striking objects of the senses, as visible representatives of the invisible energies of which they are only the intermediate agents. "The real doctrine of the whole Indian scripture," says Mr. Colebrooke, in his excellent essay on the Védas, (*As. Res.* viii. 494,) "is the unity of the Deity, in whom the universe is comprehended: and the seeming polytheism, which it exhibits, offers the elements and the stars and planets, as Gods. The worship of deified heroes is no part of that system."

The multiplication of the objects of worship, by personifying the attributes of the creating, preserving, and destroying Power, must have soon arisen, when the pride and vanity of the learned had taught them to consider the great truths of Nature, as too sublime to be expressed in simple terms, and as requiring the veil of metaphor and allegory to conceal them from profane eyes, and at the same time to adapt them to the gross conceptions of the vulgar. Metaphysical theories must have been embodied in the religious systems of man, as soon as they had become accustomed to contemplate spirit as independent on matter;

and it is not improbable that the doctrine of the metempsychosis may have arisen from an overstrained system of Metaphysics clothed in an allegorical dress. To the same source, in India at least, the deification of heroes may be directly traced. Their bodies, while on earth, were occupied by a portion of the divine soul, just as those of brutes are in the notion of the Hindū, animated by a human soul; and such emanations of the divinity were naturally considered as claiming adoration. The Védas, indeed, are silent respecting this part of the Hindū creed; but they are equally silent respecting sacrifices; a circumstance which might lead to a supposition that the Védas, ancient as they appear to be, contain only the *exoteric*, while the practice of the Brāhmins shew what was the *esoteric* system of their forefathers. For it is difficult to account for the origin of sacrifices without going back to a period more remote than the earliest that can be assigned to the Indian scriptures.

It was natural for the more humane, perhaps we may add the more honest of the Indian sages, who were deeply impressed with a sense of the excellence of those great truths which their scriptures contain, and struck with the inconsistency of supposing that a benevolent creator could be pleased by the sufferings and death of his creatures; it was natural for them, with those views, to think of a more merciful and reasonable system than that commonly embraced; and hence no doubt arose the different sects of philosophy allowed even by the Brāhmins, who consider

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themselves orthodox. Such was that of Gautama, founder of the most ancient Hindū school, whose doctrine resembles that of Aristotle; and who was probably personally an ancestor of Budd'ha who bore the same name, and seems to have been confounded with him. Such likewise was Capila who founded the Śānc'hya or omniuniversal school, compared by Sir William Jones to the Italic (*As. Res.* i.) His followers maintain, that there exist two eternal beings, *orishatanees*, Purusha or the Male, and Prakriti or Nature, the former remains in an eternal state of rest, an impassible spectator of the motions of the universe. This state of the Supreme Being they illustrate, by saying that he resembles the water lily (*Nymphaea*) which after the water passes over it, is left in its original condition. The motions of the material world, and also sentient beings, proceed from Prakriti or Nature. (Dr. Taylor's *Append. to Prabod'd'ha Chandrodāya*.) It appears, therefore, extremely doubtful, whether the Budd'ha's do, as their enemies the Brāhmanas allege, deny the existence of any thing but material substance. (*As. Res.* iv. 165.)

"The theology of Budd'ha," we are told, (*As. Res.* vi. 496,) "seems to have been borrowed from the system of Capila; and his most conspicuous practical doctrine is stated to have been the outlawfulness of killing animals, which, in his opinion, were too frequently slain for the purpose of eating their flesh, under the pretence of performing a sacrifice."

Among the peculiar tenets which distinguish the Budd'has, or followers of Budd'ha, from the Brāhmanical sects, the following are the most remarkable: 1. The rejection of the Vēdas as books of divine authority. 2. The worship of deified saints, together with other subordinate gods. 3. The belief that the soul will ascend through a long purgatory of transmigrations to the state of a beatified saint, approximated to the Deity while on earth, by complete abstraction from all earthly sensations, and absorbed into the universal mind as *sooo* as separated from the body. Our accounts of the doctrines of Budd'ha, as professed in Ava and Ceylon, are the most complete which have yet been given; an abstract therefore of the faith and practice of the Barmans, will give a fair view of the opinions of one of the great branches of his sect.

Both the Barmans and Singhalenses have a system of legendary chronology approaching nearly to that of the Hindūs, but surpassing it in extravagance. The earth, they believe, to be a vast circular area, in the centre of which Mount Mienmo (Mīru, of the Hindūs and Singhalenses) rises as from a boss in the centre of a circular shield; (68,000 *yojana* in height as the people of Ceylon,) with a diameter of 1,203,400 *yojana*. Seven concentric rings of mountains, each lower in height than the preceding one, enclose this umbrilical hill; these encircling mountains are separated by seas, and the ring or limb of the whole area is called Zechiavata (Chacravatta?). The universe called Lōka, consists of 10,100,000 such areas, mutually touching in three points, and thus forming a number of equilateral triangles, filled with water intensely cold, in consequence of its being inaccessible to the solar rays. Mīru is formed of silver on its eastern, glass on its western, gold on its northern, and carbuncle on its southern side. In the ocean immediately surrounding Māhā Mīru, are four islands (Dwīpas) at the four cardinal points; Pioppavēdha (Pūrāvaidha) at the

east, Amaragoja (Aparica-d'hāni) at the west, Udeu-gru (Uttara-curu) at the north, and Zabu (Jambu) at the south. The latter is the part inhabited by men, and is supposed to be in the shape of a trapezium, 30,000 *yojana* in circumference. The seas surrounding these islands are called the white, the green, the yellow, and the brown, deriving their colours from the sides of Mīru to which they are opposed.

All living beings belong to one of the three following classes: 1. the *Cama*, or reproductive; 2. the *Kūpa*, or material; or 3. the *Arupa* or immaterial; and ascend in progressive transmigrations from the lower to the higher classes, according to their good or bad conduct in that which they have just left. The last state, or final beatitude is called Nirban, (Nirvāṇi), and consists of a complete absorption into the divine essence. As mortals are continually proceeding from one state of existence to another, so are the worlds which they inhabit: and the beginning or termination of this unbroken chain of mundane systems was not known even to Gautama himself. Hence many of the Barmans theologians believe in the eternity of matter, and compare the successive regenerations of the universe to the revolutions of a wheel, in which it is impossible to point out the beginning or the end.

The outer circles of the great arva in the centre of which Mount Mīru is placed, are inhabited by Nat (Nātha) or Genii, who occupy the heavenly bodies, and have an intermediate rank between the first and second of the classes mentioned above; they are called Zadumharit, Tuvateinza and Yama, and enjoy all the splendour and luxury of a fairy land. An inferior order of these Nat inhabit the rivers, woods, and mountains, in the shape of birds, dragons, &c. and the duration of their life must be nearly equal to that of the world. For the King of the dragons saw the first God who appeared in this world, and he will not die, till he has seen the last. He leads, indeed, an easy life; for he never wakes except on the appearance of a new Deity. His abode is at the foot of the mountains whence the river Cāśī, (K'hāśī,) springs; and the circumstance which rouses him from his slumbers is this. Whenever any mortal has attained such a degree of merit as to claim beatification, he eats rice boiled in a golden goblet; and to prove his deification, throws the goblet into the Cāśī, that it may swim up against the stream, till it reaches the abode of the dormant King, and wakes him by its ringing against his rocky dwelling.

Māhā Mīru is described by the Barmans in colours no less magnificent than those laid on by the Purāṇas. It is sustained by three feet formed of carbuncles; between which dwell the Asura, Genii driven by guile from a more elevated and happy station. Gautama was the author of this fraud; for after he and thirty-two of his companions had deserved, by works of supererogation, to obtain the dignity of a Nat Tuvateinza, they were received with most friendly congratulations by the Genii of that order, who descended half way down from their dwellings of Mount Mīru to meet their new associates. Gautama, taking advantage of their simplicity, contrived completely to intoxicate them, while he and his friends only pretended to drink the intoxicating liquor: and then, on a signal given, hurling them down to the foot of the sacred mountain, took possession of their abode. This legend is curious as it points out one of the moral peculiarities of the

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Buddhites, their veneration of cunning, which they consider as a great virtue, (*As. Res.* vi. 185.) A superiority in courtesy, prudence, and cunning, is indeed the prerogative by which the inhabitants of Jambudwipa, are distinguished from less favoured mortals. Ever since this prank of Gautama, an unceasing war has been waged by these Asuras against the interlopers; just as the Asura-locs of the Brāhmins, placed at the South, are constantly caballing against the Dévas, on Miru, at the North Pole; so that we here seem to have only a new modification of the old allegory, adapted to their own peculiar notions of the Buddha's. To obtain a place in the heaven on this sacred mountain, a mortal needs only reverence his parents, and the aged; respect the three most excellent of things, God, the law, and the priests; abhor dissension and quarrels; and be charitable, especially to the Rāhans or ecclesiastics.

Future punishments are fourfold according to the Barmans. 1. The lowest degree is transmigration into the body of an inferior animal. 2. The next is the state of the Preitta; 3. the third, that of the Asurica; and 4. the last, Nirya, or hell itself. The first is the punishment of those who neglect to put restraint upon their tongues, or to check their irregular desires, as well as omit to give alms. 2. The second is the lot of those who fail in respect and attention to the sacred order; do not supply them with food and clothing, abuse and treat them ill, &c. Such offenders are transformed into Preitta, (or Preyetta), and destined to live in holes and cellars, and feed on filth and excrements; or to inhabit woods and deserts, wasting their days in fruitless groans and lamentations. Others of this miserable class of beings are condemned to more cruel tortures; and to some the horrors of whole nights of torments are augmented by luxurious indulgences in the intervening days. 3. The Asurica are still further removed from the haunts of men, and doomed to pass their lives on desolate mountains or on the shore of a tempestuous ocean. Craving hunger, and torments similar to those of the Preitta are their portion; and a quarrelsome disposition, together with the employment of offensive weapons in their quarrels, are the sins which require this expiation. 4. Nirya (Narsen), the last state of punishment, is placed in the lowest depths of Jambudwipa, in the midst of a vast rock named Sila-pat-havi, and contains eight distinct hells, each having four gates turned toward the cardinal points, where the judges are seated, who put the evil deeds of sinners into their balance. Some crimes weigh so heavily as to bring down the balance at once, and release the judges from the necessity of any further examination. These are, 1. matricide; 2. parricide; 3. the murder of a Rāhan, (priest); 4. the act of striking a God; and 5. the dissemination of discord among the Rāhans. Cruel tortures in Nirya during the whole continuance of a world, is the retribution of such crimes. But the Daitya, who have disbelieved the doctrine of Gautama (Buddha) are condemned to a still severer punishment; their tortures will experience no respite, and endure to all eternity. Other crimes, such as habitual sins of less atrocity, and offences accompanied by the practice of several virtues, are punished with less severity, and for a limited period.

Of the eight large hells, four are called *aviri*, or hot, and four *lopatret*, or cold; and one day in the infernal regions is equal to a thousand terrestrial years.

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1. The cruel, irascible, quarrelsome, dishonest, and lascivious are cast after death into *Seisai*, where they are torn in pieces with red hot pincers, and then exposed to an intense cold. In due time their dismembered limbs are all brought together again, and the same process is repeated. This alternation of reproduction and torture will continue for 500 infernal years.

2. They who deride parents, magistrates, Rāhans, (priests) old men, or students of the holy books, and ensnare fish or other animals, will be stretched on a bed of fire, in *Calasot*, and sawed and torn with burning saws and hooks for 1000 infernal years.

3. The slayers of oxen, swine, goats, and such like animals, hunters by trade, kings given to war, oppressive ministers and governors, are for 9000 years ground between four burning mountains in *Seagola*.

4. Those who will not assist their neighbours, who deceive and vex them; who slay beasts by casting them into boiling oil or water; who are drunkards, guilty of immodest actions and dishonesty to others, will have their bowels consumed by fire which they swallow for 4000 infernal years. The hell to which this class of culprits is condemned, has been forgotten by our informants.

5. Robbers, whether by theft, guile, fraud or violence; corrupt judges, blood-thirsty usurers, swamping warriors; those who use false measures, and are guilty of sacrilege, shall be wasted away by incessant draughts of fire, and smoke for 8000 infernal years in the hell called *Mahā-rora*.

6. Those who slay and eat the flesh of hogs, deer, and such beasts; who manufacture armour; deal in pork, fowls, wine, or poison; who are incendiaries; assassins and spreaders of nets and gins, shall all be rolled headlong from a lofty volcano into the hell of *Tapana*, and caught upon an iron spit, where the demons can cut and hack them at their leisure, for 16,000 years.

7. The daitya, or infidels, are suspended head downwards, and pierced with burning spits as long as a palm-tree, in *Mahā-tapana*.

8. But *Mahā-aviri*, or the burning of burnings is reserved for parricides, matricides, &c. i. e. those whose scales drop at once, without the smallest counterbalance; and this tremendous torment lasts throughout the whole duration of one world.

Each of the larger hells, it should be remarked, is surrounded by 40,040 subordinate ones, like the satellites of a planet. These are all called *Umatree*, and it does not clearly appear in what, excepting capacity, they differ from their larger neighbours. For sensualists, likewise there is another particular place of punishment, which is compared to a kettle of boiling brass, in which the transgressors are immersed for 3000 years.

One of the most remarkable articles, in the Barmans creed, is that *Nichan* (Nirvāni) or absorption in the divine essence, can only be obtained in Jambudwipa; for it is there only that incarnations make their appearance, and personal intercourse with an incarnate God, whom the candidate for *Nichan* can imitate, is an indispensable requisite for the attainment of that beatitude.

A continued series of dissolutions and reproductions is one of the most prominent tenets in the doctrine of the Buddha's. We have just seen it exemplified in their account of future torments; and in the same manner they believe the universe to be successively

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dissolved and renewed, when the luxury, ferocity, or ignorance of men has reached its highest pitch. Fire is the destructive agent employed in the first case, water in the second, and wind in the last. These catastrophes do not overwhelm mankind unprepared. A celestial *Nat* descends from his high abode, to warn the inhabitants of Janbu-dwipa of the approaching destruction, 1000 years before the event; and exhorts them to earn a place amongst the blessed *Rûpa* and *Arupa*, by practising the four cardinal virtues of clarity, reverence for age, justice, and brotherly love. His preaching produces happy effect, and is succeeded by a sort of millennium, copious rains occasion abundant harvests, and plenty for a season blesses the labours of men; but after these rains, 100,000 years pass away without a single shower, man and beast, and all the productions of the earth perish, the Genii of the sun and moon repair to higher regions, and those lunaries disappear; but two suns arise in their stead, and by constantly succeeding each other in their revolutions, soon dry up all the moisture in the earth. One sun follows another till the seventh completes the conflagration, and like the flame of a lamp, when the oil and wick are consumed, at last expires itself for want of fuel. A corresponding process takes place when wind or water are the destructive agents. The world, after each reproduction, exists for an almost incalculable period. The lives of the first generation of men continued for one *æsenkyi* (*sank'ha*) a number expressed by an unit followed by sixty-three zeros, according to the Singhalese; but far exceeding that amount according to the Burmans, who say that the drops of an incessant rain falling over the whole surface of the earth for three successive years would only make up one *æsenkyi*. The limits of the posterity of these hazy patriarchs were continually abridged, till ten years was the limit assigned to human life, in consequence of the extreme depravity of mankind. The alarm occasioned by so rapid a succession of generations, produced a salutary reform in men's manners; and their improved morals were rewarded by a gradual prolongation of life, till a future generation lived through a whole *æsenkyi*. Sixty-four such alternate decrements and increments take place in the interval between each creation and succeeding destruction of the world.

The reproduction of the world is an operation which occupies a whole *æsenkyi*. Rain at the expiration of that period begins to fall in drops small as mustard seeds, which gradually increase in size till they are equal in bulk to 1000 *yajans* (=19,000 miles.) This rain fills the space occupied by former habitations, and forms a paste, which is swelled by the wind to the former size of the world. *Mira* gradually ascends from the new formed crust, the other 1,010,000 mountains follow in order; and thus *Damata* or *Fate* reproduces a world in every respect resembling the former. The celestial *Rûpa* and *Zian* attracted by the odour of the new formed crust of earth, assume human bodies, and descending from the sky occupy the vacant space, and feed upon the nectareous soil, till sordid desires render them worthy of poisionment; the divine crust then disappears, their transparent bodies become opaque, and night surprises the inhabitants of the earth, keeping them in mournful suspense, till at length the sun rises in the east. Their distress when, in his daily course, he has passed behind

Mount *Mira*, is extreme; till the moon makes her appearance and consoles them for the want of his light. At first there was no distinction of sex; but gross food, such as rice, produced gross desires; sexual distinctions reappeared, and marriage was introduced. Some holy virgins however still remain; and sages called *Manava Biamma* (*Mânuva Brâhmana*?) devoted themselves to religious and charitable occupations. They preserved their chastity inviolate, till, in the times of more degeneracy, snare of their own order married for the purpose of raising up offspring; and hence the *Brâhmana* arose. One of them, excelling the rest in stature, beauty, and observance of the law, was elected their Sovereign, and called *Mahâsa-nata*, as having been chosen by common consent; (*Sattia*, as Lord of the whole earth; and *Rûpa*, as Inducer of legal punishments. From him *Gadama* (*Gautama*) was the tenth in descent; and he had thirty-four successors. From *Mahâsa-nata* also, the *Princes sprang*; as the *Brâhmana* (or theologians) from *Manava Biamma*; the *Sothé* or rich, from those who married before the *Biamma* did so; and the *Sukivé* or artificers, from the rest of the people. So that we have here a distinct notice of the Indian castes; a distinction partially unknown amongst any of the *Buddh*ans.

The doctrine of *Budd'h*a, as may be inferred from this abstract, is defective in one important point; the belief of a Supreme Being, the creator, preserver, and governor of the universe. It is therefore a system without a beginning or an end; and if it be really that taught by the sacred books of the *Buddh*ans, they deserve the charge of atheism laid upon them by the *Brâhmana*s. But this is probably not the case, as we shall soon endeavour to shew; and whatever we may think of the basis on which it is built, the code itself is on many accounts deserving of praise. It unites, as Dr. Buchanan Hamilton has remarked (*As. Res.* vi. 955,) the temporal promises of the Jewish, with the future rewards of the Christian dispensation; all its states of beatitude are represented in the glowing and attractive colouring of the Mohammedan paradise; and its various gradations of future punishment have the plausibility of purgatory; but its priests are not like those of the Roman Church, intrusted with the dangerous power of curtailing their duration. We do not find therefore that these ecclesiastics have been enabled, like their Roman brethren, to increase the power of their order by the accumulation of property; and though the maintenance of the priesthood holds so conspicuous a place in the catalogue of virtues inculcated by *Budd'h*a, his numerous priests from China to Ceylon, are still almost entirely dependant on the alms of his votaries. His ritual admits of no bloody sacrifices; and few of the minute and endless ceremonies by which the pious Hindoo is oppressed. The absolute prohibition of the destruction of animal life, even for useful or beneficent purposes, is plainly the offspring of an overstrained benevolence; just as a blind veneration for celibacy sprang from the ascetic habits so congenial with the mild relaxing influence of a tropical climate. Yet notwithstanding the powerful motives presented by rewards so alluring, and punishments so specific, horrible, and protracted, "the practice of morality among the Burmans," we are told, "is by no means correct. In particular, an almost total want of veracity, and a most insatiable cruelty in their wars and punishments, are observable

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among them on the slightest acquaintance." A result so inconsistent with the principles taught by Budd has can, however, occasion no suspicion to the Christian, who has learned that no moral edifice can stand except it be built on one foundation, gratitude to the Almighty Parent and Ruler of the universe; a foundation of which this system seems entirely destitute.

The priests of some religious community, and bound by vows like those of the monastic orders in the Church of Rome. In the Barman language they are called *Rahhans*; in *Páli*, *Tháinns*; and by Europeans, *Talapoins*, probably from the Siamese term; *Pán-gré* (Great Virtue) is the title by which the Barmans commonly accost them; and *Sámana* (Sramann, devotee) is commonly applied to them, as well as to the images of Budd'ha, when attired, as those figures usually are, in the priestly habit. Hence it has been supposed, that the Sarman or Samanians of the ancients were followers of Budd'ha; but a passage in Clement of Alexandria seems to shew that these were only a peculiar order of ascetics, such as the *Sangáis* or *Gósáns*. (*At. Res. ix.* 300.) The *Rahhans* live together in convents called *klauw*, each of which has a superior, called *Zara* (Jara, reader;) and the *Zara-do* or Clerk of the Closet, is, as might be supposed, considered as a sort of Archbishop or General of the order, though he does not appear to have any legal control over the other Ecclesiastics. He is in fact the highest spiritual person in the Empire, and receives greater external honours than any other subject. In this land of etiquette and submission,—

little in that respect inferior to China itself,—the homage paid by the laity to an order which their religion teaches them to venerate, must necessarily be very great. Every one gives way when a *Rahán* approaches. *Pán-gré* and *Bark* (*prá*), i. e. Great and Excellent, are the titles by which he is addressed; and the priests sometimes are allowed even to whitewash their convents, and thus adorn them with a colour reserved for the Deity and the King. Yet their manners are simple, and their morals uncorrupted. Women are considered as beings too imperfect to appear in the presence of one so pure and abstracted from earthly desires as the *Zara-do*; and the streets are spread with cloth while he goes barefooted to collect eleemosynary rice, and bestow his blessing on the prostrate multitude. The benevolence of the *Rahhans* is active and unaffected; the prisoner, the stranger, and the indigent, are sure to receive their assistance; and another peculiarity in their character is the complete toleration which they exercise; though willing to make converts, and zealous for the true faith, they are ever inclined to persecute; forming, in this respect, a striking contrast to their foes the *Bráhmans*, who shew no mercy to apostates, and will not receive a single convert from any other creed. The instruction of youth, and study of their sacred books, seem to form the sole occupation of this order; for the worship in the temples is supposed to be performed without their intervention. This supposition however is perhaps erroneous, and, like many others, will not be denied up till some of our countrymen in the east take the trouble to make more accurate inquiries into the ritual observed by the followers of Budd'ha. Formerly there were convents of women as well as men, as is still the case in Tibet; but the

latter Barman Emperors have in great measure prohibited women from making vows of perpetual celibacy, and none below an advanced age are now admitted into any religious order. The ceremonies by which that service is accompanied, and the interrogatories by which the qualifications and determination of the candidate are ascertained, are all recorded in the *Camamu*, of which translations may be found in the works of Dr. (Buchanan) Hamilton and Fra Paolino di San Bartolomeo cited below. As in similar ceremonies in the Roman Church, the novices are surrounded with every thing splendid and attractive immediately before they finally quit the world and bid adieu for ever to the pleasures of the senses; but when about to be presented to the *Rahhans* for admission into the sacred order, they are stripped of all their finery, and clad in the yellow robe, which is the distinctive dress of those who have forsaken all for the service of Gautama.

The Barmans have likewise their anchorites or *Zógis* (*Jógis*) who live in woods and caves, the victims of voluntary penances; and veneration for sacred relics is as much a part of Barman as it is of Roman Catholic devotion. Over these holy deposits pyramidal temples are erected, raised on a terrace of great elevation, surrounded by a group of smaller pyramids, and crowned with a gilt umbrella of iron flagree bung with bells. They are often one solid mass without any opening, and may then be considered as a monument covering the sacred remains; but most of them contain images of the God, who is represented as a young man of a placid countenance and in the dress of a *Rahán*, sometimes sitting cross-legged in the act of meditation, sometimes reclining on a couch, at others standing in different postures. Stones bearing the impression of his foot are also peculiarly objects of devotion; particularly the *Samaráls* *Sri-pád* (or *Amala* *Sari-pád*), as it is named by the Barmans) on Adam's Peak, in the centre of Ceylon. The favourites and attendants of Gautama are also venerated as deified beings; and their images are placed in the temples for the adoration of the multitude. The Deities of the *Bráhmans* are considered as heroes, but receive no adoration. Private prayers chaunted with the aid of rosaries, offerings in the temples, particularly on the changes of the moon, fasts continued from sun-rise to sun-set at a certain season of the year, mirth and jollity at festivals, especially at the commencement and close of their Lent, are among the main of their religious observances which bear a singular resemblance to those of the Roman Church.

The religion of Budd'ha, as was mentioned in the account of that legislator, was introduced into the Barman Empire from Arcan, probably in the eleventh century, and carried thither from Ceylon at no earlier period; and it deserves to be remarked, that according to the *Zara-do* or High Priest of the Barmans, "a true and legitimate priest of Godama is not to be found, except in that Empire, or in the island of Ceylon." (*At. Res. vi.* 373.) A declaration which proves that the worshippers of Budd'ha are divided into two distinct sects, and explains why there is so much difference between the outward forms and observances of the southern and northern or eastern varieties of that Deity. This will be more evident when we come to consider the religious opinions and ceremonies of the Chinese, Tibetans, and *Tátars*.

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The sacred books of the Budd^h had been all originally written in the Pali, an ancient dialect of the Sanscrit, and still the sacred language of most of the Indo-Chinese nations. (*As. Res.* ix. 161. 576.) We cannot therefore expect to have any complete accounts of the religion and literature of the Budd^hists, till that idiom has been studied by some intelligent Europeans. It is to be lamented that no provision is made in Ceylon for the instruction of the public functionaries in the language of the people whom they are sent to govern. As it is, except the missionaries, no one seems to have thought of studying the languages current in that island. The Pali has not however escaped their notice, and a Grammar, commenced by the late Mr. Tolfrey, has been finished by Mr. Clough, and offered

for publication to the Asiatic Society. From Ava and Siam also we may soon expect a key to that ancient derivative of the Sanscrit, for the late Mr. Felix Carey, son of the well known missionary at Serampore, left a *Pali Grammar* with a Sanscrit translation among his unpublished manuscripts.

Asiatic Researcher, i. iv. vi. 163. vii. 32. 397. viii. 1. Ward's *Religion of the Hindoos*, 4 vols. 4to. and 8vo. ii. 206.; Crauford's *Researches*, i. 216; Klaproth's *Asia Polyglotta*, 131; Symes' *Embassy to Aca*; Cox's *Residence in the Burman Empire*; Asiatic Journal; *Journal Asiatique*; Paolini n. S. Bartolomeo Museum Borgianum, Rom. 1793.; Taylor's *Translation of the Prabodha Chandrolaya*.

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BUENOS
AYRES.

BUDGE, v. } Perhaps immediately from the Fr.
BROUEN. } "*bouger*, to stir, flit, remove, part
from." Cotgrave. Bouger, Skinner suggests, is from
the *l.* *bolgere*, from the Lat. *colere*, to roll, or turn.
Mense directs us to the Ger. *wagen*, *be-wagen*, to
move; A. S. *wag-an*, to wag.

Yet Peris as he was a most roguish knight,
Ne'er budg'd till his last breath, but in the field was slain.
Drayton. Polyolicon, Song 22.

The vice-admiral of the hulks being a head, would neither
strike flag nor sail, but passed on without budging, whereupon
our admiral lent him a piece of ordnance, which they repayed
double, so that we grew to some little quarrel.

Hakluyt. Voyages, &c. Edward Fenton, v. iii. fol. 796.

AFFED. We hate alike:

Not Africa owns a serpent I abhorre
More then thy fame and sway: fix thy foot.

MAR. Let the first budger dye the others slave,
And the gods doom him after.

Shakespeare. Coriolanus, fol. 6.

If the customers or guests are to be doomed all the burden lies
upon my back, he'd an lief eat that glass as budger after them
himself.
Goldsmith. The Vicar of Wakefield.

BUDGE, *adj.* } Budge, Mr. Warton says is fur;
BU'GGERER. } and Scenelins, lambskin, *pellis agnina*.
Perhaps from *back*, which in Ger. is the name given to
the ram as well as to the goat, deer, &c. The word
appears to have been applied to the dress or habit of
those, from whom was expected, or who professed to
preserve, great modesty of life; and thus to have
acquired its application; viz. rigid, severe.

COX. O foolishness of men! that lend their ears
To those budger doctors of the Stoic fur,
And fetch their precepts from the Cynic tub,
Praising the lean and sallow abstinence.

Milton. Comus, l. 787.

If they mean, as more probably their meaning was, that rough
garment spoke of *Ecc.* xiii. 4, we may then behold the pitiful
store of learning and theology, which the *co* doctors have thought
sufficient to uphold their credit with the people, who, though the
rascals that invent them have somewhat quickened the common
drawing of their pulpit eloquence, yet for want of stock enough
in vigorous phrase to serve the necessary uses of their malice,
they are become so liberal, as to part freely with their own *bu*-
ggers from off their backs, and lend them on the magistrate
as a rough garment to deceive.

M. On the *Articles of Peter*, v. l. fol. 355.

A Sura for goodness, a great Bellows for budgerness
For sparkling Anna, for rhapsodic goodly Susanna.
Stanhurst in Warren. English Poetry, v. iii. p. 461.

BUCES, in *Zoology*, a vulgar provincial name of the
Salmo Trutta, or Sea Trout.

BUDGET, Fr. *bougette*; *l.* *bolgia*; Dutch, *boegget*,
boegiet, *boegie*. Yossius, de *Futia*, l. 1. c. ii. thinks it is
from the Lat. *bulga*. It is more probably from the
Ger. *bag-en*, *bag-en*, *lectere* in concavum *vel* *concurram*;
A. S. *bag-an*, to bow, to howl out, to howl out.

Then if thou must come enough to spend,
Learne first to spare thy budget at the briake;
So shall the bottom be the faster bound.

Googot. Memorias.

This being copied *afure* off, our soldiers had set upon their
passer, stayed only for that the masters of the works
promised to frame bridges of budgets or bottles made of breata
hides that were slain.

Holland. Ammannus, fol. 274.

Disgrace, when he saw one make means to drink out of the
hall of his hand, cast away the dish or cup that he carried in his
budget.

Id. Plutarch, fol. 207.

But oh th' important budget! mber'd in
With such heart-shaking music, who can say
What are its tidings? *Cowper. Task*, book iv.

BUDWEIS, a Circle of Bohemia, which forms the
southern extremity and most elevated part of the
country, and is separated from Austria by a range of
high mountains on the south and east. The river
Moldau has its source among these ridges, and in this
district receives the waters of the Malsch and other
streams. This Circle is principally composed of forests
and sheep walks, and abounds in game. It contains
nine towns with numerous villages, and a population
of about 170,000 individuals. The chief town has the
same name as the Circle, and about 4600 inhabitants.

BU'ENOS AYRES, an extensive Vicereality in
Spanish America, so called from the salubrity of its
climate. Its boundaries were a desert on the north,
Brazil and the Atlantic on the east, Patagonia on the
south, Peru and Chili on the west. Its extreme length
was 1600 miles, and its breadth 1000. It was divided
into five Provinces of

Buenos Ayres, or Rio de la Plata; chief towns,
Buenos Ayres, Santa Fe, Monte Video, and Maldonado.
Paraguay; Assumption.
Tucuman; San Jago del Estero, Cordova.
Los Charcos, or Potosi; La Plata, Potosi, Santa
Cruz, La Paz.
Chiquito, or Cuzco; Mendoza, San Juan de la Fron-
tera.

BUENOS
AYRES.
—
BUFF.

But the events which have recently occurred, and are still occurring while we write on the Spanish American dominions, induce us to postpone the details concerning this district till a later article.

BUFF, n. } Fr. *buffe*, *buffet*; It. *boffetto*; Sp. *bofetada*. Skinner and Junius think **BUFFET, v.** } Fr. *puff*, to blow; in Fr. *buffet*. In **BUFFET, n.** } Ger. *puffen*, in *flure*, *flure cum sono*, **BUFFETING** } *pulcare*, *jacere ut sonet*, whence, Wachter continues, *puff* is the sound from a blow, whether of a stick or fist. In Swe. *puff* is a blow. Menage and Le Duchat observe that *sofflete* and *buffete* are equivalent. "*Sofflete*, often puffed, or blown; also to cuff, box or clap on the ear." Cotgrave.

Whom he beside said these things son of the mystery's stonduy orph gal a *buffe* to Jesus and seide, answerist thou so to the blackop. *Wicif. Jan. ch. xxviii.*

He *buffete* me aboute þe mouth.

Piers Plowman. Vision, p. 402.

And lest the greenness of reuelousness entrance me in pride, the pricks of my sicke an sought of anthonie is glomus to me that he *buffete* me. *Wicif. 2 Cyprian. ch. xii.*

And lest I may be exalted out of measure thorow y^e abundance of reuelousness, there was given unto me venietures of the fleshe, the messenger of Satan to buffet me: because I should not be exalted out of measure. *Bible, 1551.*

Than that spittle in his face, and smeten him with *buffetis*, othere garen strokis with the pawme of her handis in his face. *Wicif. Matthew. ch. xxvi.*

Then spat they in his face and *buffeted* hym with fates. And other smote hym with the palme of their handes on the face, saying. *Bible, 1551.*

For as sayth Saint Bernard, while that I live I shal have remembrance of the foule spitting that men spitten in his face, of the *buffetes* that men gave him. *Chaucer. The Parson's Tale, v. li. p. 297.*

FITZ. Bravelly run Red-blood

There was a shon

To have *buff'd* out the blood

From ought but a block.

Ben Jonson. Underwood, fol. 277.

Nathelasse on more a *buff* to him it lent

That made him reele, and to his breast his bever bent.

Spenser. Faerie Queene, book ii. can. b.

The fifth day of April, divers young men of y^e citie picked quarrells to certayne strangers, as they passed by y^e streets, some they did strike & *buffet*, and some they threw into the chanel. *Stow. Anna, 1515. Henry VIII.*

Moreover comyng into a sebole, woth fynding not Homer's wokes ther he gave the master a *buffet* with his fyfte. *A. Golding. Jason, Ded. l.*

By good right therefore, the fight with fists goeth first: wrestling followeth in the second place: and running cometh in the last: for that *buffet* representeth the charging of the enemy, and the avoiding of the recharge. *Holland. Plutarch, fol. 553.*

His wayward smote th' *Æolian* bog umbro,

Expecting treasures, but outwoud'd a wind;

The sudden hurricane in thunder roars,

Buffets the bark, and whirls it from the shores.

Brown. Epistle to Ponton.

Then to our purpose this appears the scope,

To weigh the danger with the doubtful hope;

Though sorely *buffeted* by ev'ry sea,

Our hull ashaken long may try a lee.

Pope. The Shipwreck, can. 2.

Those planks of tough and hardy oak, that used for years to brave the *buffets* of the Bay of Biscay, are now turned, with their warped grain, and empty trunion-holes, into very wretched pales for the customers of a wretched barn-yard. *Burke. Letter to Lord Auckland.*

BUFF, n.

BUFF, adj.

BUFFALO,

BUFFLE,

BUFFLEHEAD.

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BUFF.

Buff, buffle, or buffalo. Fr. buffe; It. and Sp. bufalo; Dutch and Ger. buffel; Lsk. bubalus; Gr. Buphalus.
The Fr. *buffe*, (*buff* average) is perhaps immediately from the Fr. *buff*. See **BUFF**.

Buff is also applied to a leather made of the skin of the animal. And to the colour of that leather. *Buff-head*; having the head of a buffle or buffalo, a large, thick, illformed head. Skinner.

To stand *buff*, is, perhaps, to stand sturdily as a buff or an ox.

Neither had the Greeks any experience of those nest or buffies called Vei and Biscotes; & yet the forest of India be full of wild bubs & bines. *Holland. Plinie, li. fol. 323.*

I did see them farre off not able to discern them perfectly, but their steps shewed that their feete were clumey, and bigger than feete of canels, I suppose them to be a kind of buffie which I read to bee in the countreyes adjacent, and very many in the same land. *Hakluyt. Fagye, qv. v. iii. fol. 133. Anthony Parkhurst.*

Item, ten or twelve good shirts of male being very good or else none, that may abide the shot of an arrow, and two *buff* jerkins. *Id. Fagye, qv. v. i. 362. Arthur Edwards.*

So fell this *buffe*-headed giant by the hand of Don Quixote. *Guyton. Notes on Don Quixote, li. 3.*

One thing, 'tis true, we ought to tell, He liv'd and dy'd a colobus; And for the good old cause stand *buff*, 'Gaius many a hither kick and cuff. *Batler. Hudibras's Epitaph.*

This goodly goose, all feather'd like a jay, So gravely vain, and so demurely gay, Last night 't adorns the court, did overland Her bald *buff* forehead with a high comode. *Hallifax. On the Countess Dowager of—*

The first if I remember, is a sort of *buff* waistcoat, made antique fashion, very plain and without the least ornaments. *Goldsmith. Some Particulars relative to Charles XII.*

A house there is (and that's enough) From whence our fatal morning issues A brace of warriors not in *buff*, But rustling in their silks and flosses. *Gray. A Long Story.*

Though fools, like you, may think me rough, And scorn me, 'cause I am in *buff*, Yet your contempt I glad receive, 'Tis all the faine that you can give. *Smart. Fable xvi.*

Far as the sickening eye can sweep around, To all one desert, desolate and grey, Graz'd by the sullen *buffalo* alone. *Thomson. Liberty, part i.*

BUFFALO, in Zoology, the vulgar name of the *Bos bubalus*.

BUFFET, n. Hiccup says, "*Buffet*, Gall. *abacus*, in quo pœtula et alia ad mensam reponuntur. Compositum est ex *Francieis* vel *Sax. beod, mensa*; et *fat* vel *raf*; *Sax. fat*, *fat*, *raf*."

But hark! the charming clocks to dinner call, A hundred footsteps scrape the marble hall: The rich *buffet* well coloured serpents grace, The gaping Frisions spew to wash your face. *Pope. The Use of Riches.*

BUFFONIA, in Botany, a genus of plants, class *Tetrandria*, order *Digynia*. Generic character: calyx of four leaves; corolla of four petals; capsule unilocular, two-seeded.

BUG-
FUNDIA.
—
BUG.

The only species of this genus, is the *B. tenuifolia*, or slender *Buffonia*, a native of Britain.

BU'FFOON, n. } Fr. *buffon*; It. *buffone*; Sp. *buffon*. Wachter thinks from the
BU'FFONARY, } French, *buffon*; Ger. *puffen*, to
BU'FFONING, } puff, to blow. Salmasius, — because
BU'FFONLY. } they (*acarne*) puffed out their
cheeks in *mimo* to receive *buffs* or blows that they might sound the louder. Ferrarius, because they received the *buffs* or blows of others, (and for the amusement of others,) upon their cheeks puffed out. Du Cange, because they amused the spectators by *buffing* or cuffing each other. See Wachter in *V. Puffen*, and Menage in *V. Buffon*.

Bouffonner, Cotgrave says, is to *buffoonize* it, to play the fool, jester, *buffoon* — basely to get a living by jeasts or jesting.

A *buffoon*, Junius says, is a shrewd, and crafty court fool, a fool of pleasure, such as Kings and great men love to entertain.

Who, in the great duke's court, *buffoons* his compliment,
According to the change of meats in season,
At every free lords table.

Ford. *The Fancies Chaste and Noble*, act iii. sc. 1.

He giveth counsel unto Kings and Princes that be lovers and
ferventers of literature, to abide rather the reading and hearing
of military orations, and stratagems at their feasts and banquets,
and scurril talk of *buffoons*, pleasaunts, and jesters, than any
questions propounded or discussed, as touching unisicke or poetry.

Holland. *Platarch*, fol. 467.

Yet through all changes of his shifting scene
Still constant to *buffoon* and harlequin,
As if he 'ad made a prayer, than his of old
More foolish, that turn'd all he touch'd to gold.

Duke. *The Revisor*.

The first, are those *buffoons* that have a talent of mimicking the
speech and behaviour of other persons, and turning all their
patrons, friends, and acquaintance, into ridicule.

Tatler, No. 268.

Be pleased, therefore, once for all to let these gentlemen know,
that there is neither mirth nor good humor in hooting a young
fellow out of countenance; nor that it will ever constitute a wit,
to conclude a tart piece of *buffoonery* with a *what makes you*
black!

Spectator, No. 443.

AND. This must either be a dream, or drunkenness, or madness
to thee: leave your *buffooning* and lying, I am not in the
humour to bear it, sirrah.

Dryden. *Amphitruon*, act iii.

But in the present state of men's minds and affairs do not flatter
yourselves that they will piously look to the head of our church
in the place of that pope, whom you make them forever; and out
of all reverence to whom you bully, and rail, and *buffoon*
them.

Burke. *Second Letter to Sir H. Langrich*.

No more my titles shall my children tell,
The old *buffoon* will fit my name as well;
This day beyond its term my fate extends,
For life is ended when our honour ends.

Goldsmith. *Prologue of Lohrhus*.

They (pantomimes) were at first introduced upon the stage, as
Scaliger supposes, to succeed the choros and comedies, and direct
the audience with *buffoon* postures and antic dances.

Melmoth. *Play*, letter xiv. book vii.

BUG, } In Swed. *puke* is *diabolus*; Isl. *puke*,
BU'GGRAN, } demon. Scotch, *pouke*. Of unknown
BU'GARO. } origin. But see the next *Bug*, i. e. big.
Applied to some ugly object to terrify children, or any
persons easily terrified or frightened.

He neither leanneth, nor worketh any hope for payne of y^e rod
or for fear of *bugges* or pleasure of apples, but doth all thynges
of his owne courage.

Tyndall. *Workes*, fol. 16.

BUG —
BUGGY.

Esen so verly shall ye fulfill the law of Christ, and not with
sayingt your brethren and putting stoniblyng blockes before
theyr weak fente, and killyng theyr consciences, and making
them more straide of shadowes and *bugges*, then to breake theyr
fathers countemaundments, and to tresp in wordes of winde and
vanitie more then in theyr fathers promise.

Tyndall. *Workes*, fol. 168.

Matrimony hath ever beca a blacke *bugge* in their sinagoge
and church.

Blair. *Vintny*, Prof. 4. 1.

As silly children dare not bend their eye,

Where they are told staid *bug* bears, haunt the place,

Or as new usurers while in bed they lie

Their fearful thoughts present before their face.

Fairfax. *Godfrey of Boulogne*, book xiii. at 18.

And here by the way it is to be noted that the taking of this
carak wrought two extraordinary effects in England: first that it
told others, that caracs were no such *bugs* but that they might
be taken.

Hakely. *Voyage*, &c. Sir Francis Drake, v. li. p. 2. fol. 123.

Yet were they but foolen and made mome, to think, that
alither so mighty a place could be feared with *bugges* and rattles.

Jewel. *Defence of the Apologie*.

There being nothing so extravagant and outrageously wild,
which a mind once infected with atheistical notions and dis-
belief, will not rather greedily swallow down, than admit a Deity,
which to such is in the highest of all paradoxes imaginable, and the
most frightful *bug bear*.

Wadsworth. *Intellectual System*, fol. 106.

What has this *bugbear*, death, that's worth our cure?

After a life in pain and sorrow past.

After desolving hope and dire despair,

Death only gives us quiet at the last.

Welch. *Sonnet*, Death.

Jocky my love, say don't you ery;

Take you slowd 'I looked out I

For all the *bugbears* to fight ney

Besides the naughty horse will bite ye.

Lloyd. *Chit-Chat*.

Then might the drunkard

Reel over his full bowl, and, when 'tis drain'd,

Fill up another to the brim, and laugh

At the poor legless death.

Blair. *The Grave*.

Bun. Big sometimes so written. Not an uncommon
expression in the North. He is quite *bug*; i. e. great,
proud, swaggering.

HUNT. Dainty sport toward Dallyell; sit, come, sit, sit and be
quiet; here are kindly *bug* words.

Ford. *Perkin Warbeck*, act iii. sc. 2.

But when her circling nearer down doth pull,

Then gins she swell, and waxes *bug* with horns,

But loose her light, parts clad with darkness dull

She shows to us.

More. *On the Soul*. *Psychathanasis*, book iii. can. 3. st. 63.

Bun, or Bnn, a large river of Poland, which ori-
ginates near the town of Lemberg in Galicia, and
flowing towards the north, and afterward to the west,
forms the boundary between the Polish and the
Russian governments of Volhynia and Grodno. It
finally enters the Vistula, near the town of Zakroczyn,
north-west of Warsaw. The Bug is the *Hypocis* of the
ancients.

BUGEY, a small Province in the old division of
France, separated by the Rhine from Dauphiny and
Savoy. Its length is about sixty, and its breadth sixteen
miles. Its superficial area is estimated at 800
square miles. It first came into the possession of the
French in 1601, when it was received from the Duke
of Savoy in exchange for the Marquisate of Saluzzo.
It is now included in the department of the Ain; and
its chief products are black cattle, wood, hemp, butter
and cheese.

BULAK.
—
BUL-
GARIA.

about one mile to the north of Cairo, it may be called the port of Lower Egypt; and has evidently arisen from the huts and sheds erected for the convenience of the people employed upon the water. It is now a large, ill-built town, containing a Bâzâr, Custom-house, several ocellas, (caravanserais,) and fine hammams, or baths. The space between the city and Balâk is filled with gardens, and affords a large supply of fruit and vegetables. Opposite to Bulâk is the village of Embâbil, the only place in Egypt, according to Sonnini, where any tolerable butter is made. According to Leo, this was built before any other town on the Nile; but it is not mentioned by Idrisi or Ibnul Wardi. It was almost destroyed by the bombardment of the French in 1799. (Sonnini's Egypt, iii.; Volcey's Egypt, i.; Niebuhr's Reise, i. 121; Leo Afr. 693; Browne's Travels; Description de l'Egypte; Norden's Egypt. pl. xvii.)

BULB, v. } Gr. βαλβή; Lat. bulbæ; Fr. bulbe;
BULB, a. } Lenney doubts whether the Gr. βαλβή
Be'la'os. } should be deduced (through βάλω) from
βαλῶ, jocio, (I throw forth,) or from βάλω, (with β
prefix), whence, he remarks, βάλλω, —perdo, proprie
volendo, precipitando, —and also the Lat. rolo. 'Oλω,
he forms thus, δάλλω, δάλω, δω. The reason of the
name, he is of opinion, must be sought *o rotunditate*,
whether acquired *o rotendo*, or *o projiciendo*. See also
Martinus and Vossius. A bulb is any thing round;
particularly applied to a round root.

A stone
—
whereo are all

The mouldings of a round-turn'd pedestal,
Where bulging set in figure of a sphere,
The whole shore is finish'd in a small
Pellicular spire crown'd with a crystal ball.

Cotton. *Wonders of the Pease*, (1691.) p. 11.

For this ridiculous round root called the *kub*, which maketh
us so good sport, and is grown into a by-word, little though it
be, escapeth not by that means from thunder, but because it
hath a property close contrary unto it.

Holland. *Plutarch*, fol. 577.

Garden plants and herbs be not all commendable in one
and the same respect. For of some the goodness lieth only in their
bulbous and round root: of others contrariwise in their head aloft.

Id. Pinar, v. li. fol. 13.

But these are things of most prodigious hopes,
They're Jesuit bulbs did up with ropes,
And thus the devil, grafts for further popes.

King. *Orpheus and Eurydice*.

Or now the bulbous turnip, this shall yield
Sweet pasture to the flocks or loving herds,
And well prepare thy land for future crops.

Dudley. *Agriculture*, can. 2.

BULBOCODIUM, in Botany, a genus of plants,
class *Hexandria*, order *Monogynia*. Generic character:
enrolla funnel-shaped, of six petals; claws narrow,
staminiferous; capsule superior.

The only species of this genus of the Lily tribe is the
B. verum, a native of Spain. Curtis's Magazine, 153.

BULCARD, in Zoology, a name given to the smooth
Blenny, *B. pholis*, by Willoughby.

BULGARIA, GREAT, a Kingdom of considerable
extent and power in the middle ages, which occupied
a part of the Asiatic Sarmatia of the Greeks, on the
eastern bank of the Rha or Volga. Its boundaries are
indistinctly mentioned by the geographers of the
middle ages. They appear to have been the Uralian
mountains on the east, the rivers Cama and Ufa on the
north, Samarra on the south, and the Volga on the west.
This fertile and well watered region at the foot of

BUL-
GARIA.

Mount Ural, soon became an object of attraction to
the hardy wanderers over the snows and deserts of
Siberia; hence the territories into which it was divided
perpetually changed their masters, and were subject
to new borders of different origin, and speaking different
languages, rapidly succeeding each other. A corresponding
change of denomination took place; and as the ancient
Sarmatians were, in after ages, followed by the
Bulgarians, so do tribes of Bashkirs now occupy
the plains once possessed by them; but subsequently
incorporated in the kingdom of Kâzân, and finally
comprehended within the Government of Orenburg,
in the modern division of the Russian Empire. If the
language of the actual inhabitants of European Bulgaria,
were that of their Asiatic ancestors, they must
have belonged to the Slavonian race; but the Greeks
of the Lower Empire called them Hunnagonduri,
because they had the same origin, and spoke the
same language as the Huns, who, as appears from the
Chinese historians, were a Turkish tribe, (*asin Poly-
glotto*, 210, 211.) so that the Turkish, intermixed
largely with the modern Bulgarian, is a remnant of the
original language of that people, not a foreign appendage
engrafted upon a Slavonian dialect. (Adelung's
Mithridates, ii. 641. iv. 394.)

The Huns first began their emigrations westward,
about the commencement of our era; but it was not
till the beginning of the sixth century, that these
Hunnagonduri appeared on the confines of Europe,
from which they were expelled by the victorious arms
of Belisarius in A. D. 558. It was near a century before
they again made their appearance to the east of the
Euxine; and as they were too ferocious and not suf-
ficiently civilized to carry on any peaceful arts, their
country was unfrequented by merchants, and almost
entirely unknown to their southern neighbours. The
Arabians are the first writers who give any account of
the Kingdom of Bulgaria. Al Idrisi, (erroneously
called the Nubian Geographer,) mentions the Ethel or
Volga, as "flowing westward till it reaches the back
of Bulgaria, and then bending round to the east, it passes
by the Rûs (Russians,) the Bulgâr and the Bertis,
and at length falls into the sea of Kâzân, (the Cas-
pian.)" *Geogr. Nubiens*, p. 245, 246; *Arob*, 289, 290.
This places the Bulgarians of those days, exactly in the
site mentioned above, which now forms a part of the
government of Orenburg. The same geographer, in his
account of the sixth climate, places the land of *Bul-
ghariyyah*, "between *Râstiyah*, and the land of the
Basjurt, (Bâshkurt, i. e. Bashkirs," (*As*, p. 311.) and
in the seventh climate, we find "the remainder of
Bulghâriyyah, which contains a fortified city called
Bâhân, on the summit of a hill, and is populous, and
well furnished with provisions; a mountain called
Kâkâoiyâ, (Pæse di Cœcagnâ) lies to the north of
this country, beyond which no beings can exist, on
account of the vehemence of the cold." (*As*, 324, 325.)
This exactly agrees with the report of William of
Ruyshroek, (*Bergeron Voyages*, p. 47,) a monk, who
travelled in these countries, just a hundred years after
Idrisi finished his work; "the Pascatis, (Bashkirs)
he says, "are on the eastern confines of Great Bul-
garia;" "and little Bulgaria," he adds, "is the last
country to the east where there are any towns;" whence
we may infer that the Asiatic Bulgaria was divided
into two States in the time of Ruyshroek, for the
ruins of Bulgâr, the Capital of that Kingdom, are still

BUL-
GARIA.

visible near Spazk on the left bank of the Volga; the Little Bulgarin therefore mentioned by him was the southern part of the country described by the Arabs. Ibn ul Wardi, who wrote in the beginning of the fifteenth century, speaks of the land of the Bulgär, "as an extensive territory, on the confines of the Greek Empire (Rüm,) inhabited by a powerful people, and possessing a large city called Bulgär, described by those who had seen it in terms almost surpassing belief." It is probable, that Bulgär, at that time, extended much further north than the limits usually assigned to it; for it seems to have been almost the remotest State towards the north known to the Arabs. "The length of the day in winter, among the Rüs, (Russians,) and Bulgär, (Bulgarians,)" says the same writer, "is only three hours and a half." This may be thought an idle exaggeration occasioned by extravagant and vague reports; but there is a pleasant story told by the eastern historians, which proves that they had some better ground than mere rumour to build upon; for the Bulgarians, they "tell us," who had been converted to the faith of Islam, in the days of the Abbäs Khalifs, (the latter half of the eighth century,) were much at a loss what to do respecting the last of the five daily prayers, (*salâtü'l-ahä*), which is ordered to be said half an hour after night has set in, (*Säle's Koran, Pr. Disc. 107*;) "because," as they alleged, "in their country for ten days at Midsommer, the dawn made its appearance before the twilight had disappeared." The Imäm Bakköf, Mufti of Khassarem, (A. D. 1150,) to whom they applied for a fetvâ (decision) on this point, decided that on them the nocturnal prayer was not obligatory; but another distinguished Musliman divine, the Shemsü'l Ayimnah, Holwäf was of a different opinion, and taxed Bakköf with having bronched a heretical doctrine. "If a man neglect to say any one of the five prayers," said the Shemsü'l Ayimnah, "is he any thing better than an infidel?" "and if a man have lost both his feet," said Bakköf, "how many alutions must he make?" "three," replied his adversary, "for the fourth is impossible." "So is the nocturnal prayer to those who have no night," rejoined Bakköf triumphantly, leaving his vanquished adversary no resource, but to write a dissertation on this knotty point, as he declared he would forthwith. (*Jehän-nümä, 374*.)

The principal town of the Bulgär was situated near the Ethel (Volga,) according to the Rätüz' mltär, and contained some mosques with about 500 houses. Their western neighbours, as we have already seen, were the Russians, on the east they had the Basjurs (Bashkirs,) the Khazars on the south, and to the north a large tract plainly *in terra incognita* to the Arabs.

We scarcely hear of this people till they had been conquered by Jüf, son of Chingiz Khän, (A. D. 601, A. D. 1224,) but that they had a Monarchical form of government before that time, is evident from their coins, some of which bear the name of a Kalif who reigned a century earlier, (Frah's *Namäi Bulgäri*.) The descendants of Jüf were dispossessed by Uräs Khän, another Moghul Prince, and replaced by Timür in the latter half of the fourteenth century; but Bulgaria became a Province of the kingdom of Kärän, not long after the death of Timurlane; it was finally united with Russia, by the conquests of Ivan Vasily-wich II. in 1552.

European or Little Bulgarian, as has been already

remarked, owes its name and existence as a separate territory, to one of the early migrations of the Asiatic Bulgärs. Its establishment as an independent sovereignty, appears to date from the reign of Constantine Pogonatus, (A. D. 668-685;) but the victories of Justinian II. repressed these barbarians for a time. He was however defeated to his turn, and the power of the Bulgarians continued to increase at the expense of the Greek Empire, till in the sixteenth century they became masters of Dardania, Thessaly, and Epirus, under Simeon the most distinguished of all their Kings. Bulgaria was subsequently again united to the Empire as a tributary state, and continued so for two centuries; but in the thirteenth it recovered its independence and maintained a continual struggle with its more powerful neighbours, till it was at length reduced to a Turkish Province by Báyazid (Ilojaset) in 1396.

It has been divided by the Turks into four Sanjaks, (Capitanies,) of Vidin, Nicopoli, Silistria, and Sophia, and forms a part of the Pashalik of Rümili, (Rumelia.) It is nearly in the form of a triangle, enclosed by the Danube on the north, the Black Sea on the east, the Balkan or Mount Hæmus on the south and west. The small interval between the declivities of that chain and the Danube, is traversed by the river Timok, the western boundary of modern Bulgarian. Paced on the declivities of the Balkan, the whole Province, except in the neighbourhood of the Danube and the Black Sea, is rugged and mountainous. From the eastern extremity of the Great Chain, which forms the southern boundary of the Province, a branch runs in a north-easterly direction, nearly parallel with the shores of the Euxine; and all these hills send out innumerable streams flowing in northerly and westerly directions to the Danube, or to a south-easterly course to the sea. No part of the territory, a very small portion excepted, passes beyond the parallels of 43° and 45° N. latitude either way; and it stretches in breadth from 23° to 29° E. longitude. Few countries are more blest by nature. The soil is everywhere productive, and the numerous streams fertilize the fields which they traverse; while the beauty of the climate in summer, tempered by a considerable degree of cold in winter, contributes materially to the rapid increase of every kind of produce. All sorts of grain, cattle, particularly horses, wool, iron, and wine are raised in abundance, and would render this a highly flourishing country under any government but that of the Turks; for the Danube affords an easy communication with the neighbouring Provinces and the Mediterranean, by means of the Black Sea. This Province of their Empire is considered by the Turks as the granary of Constantinople, so that the exportation of corn to any other place is strictly prohibited; wheat, barley and millet, (*Sorghum*), are raised in vast quantities; and about Philippopol there are large rice farms belonging to the Sultan, and many of his officers receive a part of their produce as payment of their salaries in kind. The best wool is brought from the pastures near Nicopoli; much of it is exported into Germany, and to the shores of the Adriatic. It is said almost to rival the wool of the Spanish merinos. Zagorah, Chiprah and Kizanlik furnish excellent silk; another staple production of the country. A colony from Brouse in France, is said to have greatly improved its quality and quantity; honey, peculiarly excellent and very

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abundant, is prohibited as an export, on the same account as grain, viz. in order to secure a plentiful supply to the Capital. Wax is also gathered and sold in large quantities at Ternava, Ruschuck (Ruscauk,) Silistria, Házárjék, and Shumlah. The best tobacco comes from Yénajáb, it fetches a high price; and the worst, called kizil délé (red and mad) sells well in Egypt and Arabia, where a strong flavour is in vogue. The wine is of an inferior quality, but is sold in great quantities in Russia and Poland. Hides, particularly buffalo's, as well as the skins of sheep and hares, are also considerable articles of export. Dobrójahn, the sandy plain on the coast of the Black Sea (see BLACK SEA,) is famous for its horses; they are small and strong, but better shaped than the Tatar breed. There are large iron-works at Samákov and Kostendil; the ore from the mines in the neighbourhood: and Constantinople is chiefly supplied with iron from this quarter. Among the manufactures successfully carried on in this Province, we may mention the morocco leather of Ruschuck; the gun-barrels of Isenyeih, (Selimnia;) the nails and horse-shoes of Sophia; and the salt-petre of Philippopol, Házárjék, and Yanbóli. Before the late war, the French carried on a very considerable trade throughout Bulgaria, and had completely supplanted the Ragusans, its former merchants. The feudal system of the Turks was introduced into this, as into all their other conquests, and has produced all the evils attendant upon such a system; depression of agriculture, stagnation of commerce, and a rapid depopulation. The habits and manners of the rest of Turkey are strongly exemplified in Bulgaria. Its luxuries, amusements, and occupations are the same, on a humbler scale, as those of the Capital. The Bulgarians are generally members of the Greek Church, are under the ecclesiastical government of a Patriarch and three Archbishops, subject to the See of Constantinople. They are lost in the grossest ignorance and superstition; and the fastnesses in the mountains are the undisturbed retreat of robbers, who come down in gangs and keep the peaceful inhabitants of the plains in perpetual alarm. In the hills to the south of Sophia, there is an ancient gate, said to be a monument of Trajan's progress through almost impassable defiles; and the numerous tunnels continually remind the traveller of the bloody engagements which once desolated the plains over which he is passing.

See Hájí Khalífa's *Jehán-namá*; *Hist. Génér. des Tatars*, 454; De Guignes, *Histoire des Huns*; Gibbon's *Decline and Fall of Rome*, vol. ix. x. xi.; *Anc. Univ. Hist.* xix.; Hammer's *Rumeli und Bosna*; Idria's *Nochta 'i moahak*; *Geograph. Nubiens*; Ibn 'l Wardi MSS.; Phillips's *Collection of Voyages*, i.; Von Engel's *Geschichte d. Ungar. Reichs*, vol. iii.; Thunmann's *Geschichte der türkischen Völker*; Peyssonel, *Observations sur les peuples des bords du Danube*; Stratter's *Memoria*, 8r. Petrop. 1771; Thunrota's *Turkey*; Kosovich, *Voyage du Constantinople en Pologne*, 1784; Reimers's *Russian Embassy*, 1804; Reuilly, *Voy. sur les bords de la Mer Noire*, 1803.

BULGOS, nr } See to BULG.
BULGOS, v. }
BULGOS, n. }

There I went a land in our boat & found three or four fisher-boats, and brought one of them off. The rest bulged themselves.
Histog. Voyages, &c. Sir Anst. Pown, v. iii. fol. 379.

The rest in storms of sounding whirlwinds fly,
Toss the wild waves, and battle in the sky;
Fatal to man! at once all ocean roars,
And scuttler'd navies bulge on distant shores.

Dromae. The Complaint.

—Till borne adrift
Against some icy mountain's bulging sides
They resist are no more.

Armstrong. Imitations of Shakespeare.

BULIMIA, or BOULIMIA, from βούλις, an ox, and λῆσις, hunger, morbidly increased hunger. It is called by Dr. Good, in his *New System of Nosology*, *Limia acria*, and is vulgarly denominated *Canine appetite*.

In this department of our work we shall not usually devote any space to the description or consideration of particular diseases, which will more properly fall under the general head of MANICIA; but it is consistent with our plan to notice this affection separately, inasmuch as it constitutes an anomaly considered as a morbid state, and is inexplicable upon any known principles of pathological science.

There is indeed considerable difficulty attending the explanation of the vast variety both of appetite and digestion, that is evinced by different individuals in a common way; but the condition of the stomach and system under the circumstances now to be stated seems especially obscure. In the third volume of the *Medical and Physical Journal*, we find a most remarkable case of Bulimia, which is given in detail, and the credit of which is established upon very high authority; experiments respecting the individual's powers of stomach having been made in the presence of Mr. Foster, agent for prisoners at Liverpool, Dr. Johnson, commissioner of sick and wounded seamen, and Admiral Child. The man in question consumed during the space of nine day four pounds of raw cow's udder, ten pounds of raw beef, and two pounds of candles, making together sixteen pounds of solid matter; to which he added five bottles of porter; and it seems he could have devoured more, but that he took alarm from having heard that he was the subject of observation and experiment. His manner of eating was like that of a famished wolf; with his teeth he tore large pieces away from the mass he was devouring, then rolled them about his mouth, and swallowed them with a gulp. This man was a Polish soldier, and in the service of the French, on board the Hoche frigate, when that vessel was captured by Sir J. B. Warren off Ireland, in the year 1798. He was of a pale complexion, rather spare habit of body, with a pleasant expression of countenance; was at the time of the experiment twenty-nine years of age, and measured in height six feet and three inches. He stated that he began this enormous eating at about thirteen, and that his father and brothers had been remarkable for inordinate appetite. It was found that neither the saline nor vesical evacuations were in any measure proportioned to the ingesta. There was, however, a constant tendency to perspiration, and when in bed the sweats were often so profuse as to oblige him to throw off his shirt. There were no indications of worms.

Another singular case of voracious appetite has been reported to the National Institute of France by M. Percy, a Surgeon-in-Chief to the French army. A young man from the neighbourhood of Lyons, named Tarare, and who in early life belonged to a troop of strolling jugglers, accustomed himself to swallow

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BULIMIA, flints, enormous quantities of broken victuals, basketsful of fruits, and even living animals. The most alarming symptoms endured in consequence, were not sufficient to overcome this dangerous habit, which became at last an imperious necessity. Enrolled in the commencement of the late war in one of the battalions of the army of the Rhine, he sought for the necessary supply of food around the moveable hospital. The refuse of the kitchen, the remains of the messes, the rejected matters or corrupted meats did not suffice him. He often disputed with the vilest animals their filthy and disgusting meals; he was perpetually in search of cats, dogs, and even serpents, which he devoured alive. He was obliged to be driven by force or threats of punishment from the dead-room, and the places in which the blood drawn from the sick was deposited. It was in vain attempted to cure his ravenous appetite by giving him fat, acid, opium, and even pounded shells. The disappearance of a child of sixteen months old, gave birth to horrible suspicions of him, and he fled. Five or six years afterwards he was admitted into the infirmary of Versailles in a consumptive state, which succeeded his enormous appetite. He soon after died.

Mons. Tessier, the chief Surgeon of the Infirmary, examined the body, notwithstanding an abominable odour which exhaled from it. The stomach was of extraordinary capacity, the intestines were ulcerated and remarkably distended, and the gall bladder was of a very large size.

Tessier was small in stature, fatty, and weak. His countenance had nothing ferocious in it. When he had fasted for a time the skin of his belly could almost be wrapped round him, and when full he appeared as if dropsical. A thick vapour issued from his mouth in torrents, all the water smoked, the sweat flowed abundantly from his head; and like all other voracious animals, he slept during the time of digestion. Thomas's *Practice of Physic*.

We have ourselves witnessed some instances in which both the desire for food, and the power of digesting it has proved enormous; not long since in Bartholomew's Hospital there was a woman who, we are informed, devoured with ease nine quarten loaves in the course of a day, besides other food; and Dr. Mortimer, in the forty-third volume of the *Philosophical Transactions*, relates the case of a boy only twelve years old, who would even gnaw his own flesh when not supplied with food, and who swallowed in six successive days three hundred and eighty-four pounds eight ounces of materials, being on the average sixty-four pounds a day. The digestion in this case did not seem to keep pace at all with the desire of eating, for the food was for the most part rejected soon after it had been taken.

In the month of August, in the present year (1693) the overseers of the parish of St. Christopher le Stocks, in London, brought a great, thin, tall, squalid looking man (Richard Bailey) before the Lord Mayor, on a charge of selling the parish clothes illegally. It appeared that his object was to procure food. On one occasion, for a wager, he swallowed nine pounds of raw bullock's liver, two pounds of tallow candles, and seven large tumblers of rum and water.

As the cause of this disease is often obscure, so the termination of it, in most instances, is such as might be expected; namely, marasmus, dropsy, or

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hætic, and these effects are in a degree the frequent results of indulgence in gluttonous propensities.

It will have been observed that in one of the cases above narrated, the frightful disorder made gradual inroads; and that the full establishment of the complaint seemed to result from habits which would most probably have been successfully cumulated, had they been met and grappled with before they had acquired the vigour of maturity. The custom, and we may say the vice, of too much eating is indeed too common, and brings after it a vast cohort of maladies, which might be obviated by an early counteraction of the constitutional bias.

BULIMUS, in Zoology, a genus of the class *Mollusca*, order *Trachelipoda*. Generic character: shell oval, oblong, or turritid; aperture entire, longitudinal; margins very unequal, disunited above; columella straight, smooth, entire, and simple at the base.

The animals of this genus are all inhabitants of the land, and vegetable feeders. The species consist of many of the land *Testacea*, which Linnaeus placed in the genera *Bulla* and *Helix*. The animal has four tentacula, the two larger of which, as in the *Helix*, bear the eyes on their summits. It has no operculum. Its habits are similar to those of the *Helix*. Some of the shells of this genus are amongst the most beautiful and the largest of the land division. *B. opus* is not less than four inches and a half in length.

There are several small species natives of Great Britain; as *B. acutus*, *montanus*, *obscurus*, *fabricius*, &c. **BULK**, a R. Brunne (see in *V. Bull*) and **BULKINESS**. Chaucer wrote it *bouke*. *Bile*, in G. Douglas, is *bulk* in Surrey. Dutch, *beuk*, center, trunk of a corpore; Ger. *bau*, bow; A. S. *buc*, from A. S. *bug-an*; Ger. *bug-en*, to bow; arcure in concurrem vel concurrem. See **BULGE** and **BULGE**.

That which bows, bulges, or bellies out; the greatest circumference, expanse, magnitude, size, mass or body.

The clustered blood, for my lache-craft,
Corrupteth, and is in his bowke yfild,
That neither reise blood, ne ventinging,
Ne drinke of herbes may ben his helping.

Chaucer. *The Knight's Tale*, v. 2784.

Of choise men fyne wallis (choises) he cut thay loken
Ane grete answer, and hid in helgis derme
Within that breist, in mooye huge cavene;
Schortly the belly was stouffed every dele;
Full of kyngis armynt in plate of steele.

G. Douglas. *Anecdotes*, book ii. l. 14.

In the dark bold they close bodies of men
Chosen by lot, and did assault by stealth.
The hollow womb with armed soldiers.

Surrey. *Rings*, book ii. p. 339.

Vpon the whiche, after he hadde handyd a shorte season, he was cutte down, beyng alyve, and his bowellys rypped out of his belly and cast into the fyre there by him, and tyed yll the burcher put his hande into the bowle of his body; inso much that he sayd in the same instant, "O Lord Jhesu, yett more trouble;" & so dyed to the great compassion of moche people.

Falsyng. p. 672.

Long stode I in a dumpe,
My hart began to ake;
My liver leapt within my bowle
My trembling hands did shake.

Turberville. *Spenser's Answer*, &c.

It is so fortunate that he (the Duke of Burgundy) was walking late one night, he found a country fellow drunk and snoring on a bulk, he caused his followers to bring him to his palace,

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and there stripping him of his old clothes, and striking him after the court fashion, when he awoke, he and they were all ready to attend upon his excellency, persuading him he was some great duke.

Burton. Anatomy of Melancholy, fol. 374.

Minerva made me no renowned; and that most tall strong peer I slue; his bigger bulle lay on earth, extended here and there, As it were conscious to sprind the eater every where.

Chapman. Homer's Iliad, book vii. fol. 59.

But that which is devoid of bulk and magnitude, is likewise devoid of local motion.

Cudworth. Intel. Syst. fol. 773.

Some limbs again, in bulk or stature,
Unlike, and not a-kind by nature,
In concert act, like modern friends
Because we screw the others ends.

Prior. Alms, can. 2.

Notwithstanding some papers may be made up with broken hints and irregular sketches, it is often expected that every sheet should be a kind of treatise, and make out in thought what it wants in bulk.

Spectator, No. 124.

Oh! that such bulle brutes as I might see,
Still, as of old, encumber'd villainy!
Could France or Rome divert our brave designs
With all their headings, or with all their wiles.

Pope. Epistle iii. To Lord Bathurst.

Money is the best measure of the altered value of things in a few years: because its vent is the same, and its quantity alters slowly. But wheat, or any other grain, cannot serve instead of money; because of its bulkiness, and too quick change of its quality.

Locke. Considerations of Money, sec. xv.

Thus will you see me as I go,
Still gathering ball like balls of snow,
Scal'd by degrees upon your thief,
And grow a giant from an elf.

Lloyd. A Dialogue.

General recognitions seem intricate, merely because they are general; nor is it easy for the bulk of mankind to distinguish in a great number of particulars, that common circumstance in which they all agree, or to extract it, pure and unmix'd, from the other superfluous circumstances.

Hume. Essays, part ii. Essay i.

It is well known, that as unbounded freedom is now insisted to the publication of the most licentious epistles; and that these are not, as formerly confined to bulky volumes of infidelity, or to dull and phlegmatical reasoners.

Porteus. Sermon viii. v. 1.

BULL, } Fr. bulle; It. bulla; Sp. bola; Mid.
BULLAY, } Lat. bulla; Ger. and Dutch, bulle. It
BULLB, } has its name, says Waechter, from its
BULLAST, } seal, which was of a round shape, (or
BULLASTIN, } circular figure) in many cognate languages
(nullis dialectis) called bull, (in English bull,) from bul-en, to roll, to turn. Mursinus gives a barbarous Greek word, βούλλη, sigillum, a seal. For the various kinds of bulls or seals, see Spelman, in F. Bulla, Du Cange, and Menage. See also the miscellaneous article following.

A bull is also applied to that which expresses something in opposition to what is intended, wished, or felt.

Bulletin is a diminutive of bull.

Je papa Celestine, of son avnement,

With better bulle'd fym assayed to Scotland sent,

R. Brome, p. 263.

Je page his bulle sent hider tuto je bruta,

& command him to preach jeugh alle je lond,

Je satiricus da grece wreche, je Cristes for to schound.

Id. p. 226.

Tha were merchauns marve, some wrote for lute

And prayd for Piero Pluchman, but purchas'd hem his bulle.

Piero Pluchman. Union, p. 149.

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So pruned he his authority & not with a bull fro Peter sealed with cold lead, either with shadows of the Old Testament falsely expounded.

Tyndall. Works, fol. 126.

Sir, we have laboured so much to that of our craft, that they be well analyzed to have peace, so that our lord the Duke of Burgoyne would pardon them and to grant us our ancient franchises according to the tenours of our charters and bulles.

Parliament. Croicet, v. ii. C. 18.

But that such a poem should be toothless, I still affirm it to be a bull, taking away the essence of that which it calls itself. For if it bite neither the persons nor the vices, how is it a satyr? and if it bite either, how is it toothless? so that toothless satyrs are as much as if he had said toothless teeth.

Milnes. An Apology for Smectymnus.

You love toothless satyrs; let me inform you, a toothless satyr is as improper as a toothless shock-stone, and as foolish.

Id. Animadversions upon the Remonstrants Defence.

The whole bull is extant in the gallery of Laetius Cherobius, tom. i. p. 12, printed at Rome, 1617.

South. Sermons, vol. v. p. 213.

All things in this his fulminating bull are not so luxurious as tendency. His doctrines affect our constitution in its vital parts.

Burke. Reflections on the French Revolution.

The Pope was pleased with the narrative, and by a formal bull, conferred upon the crown of Portugal all the countries which should be discovered as far as India, together with himself.

Johnson. Introduction to the World Displayed.

I am inclined to prefer the pithy and sententious brevity of these bulletins of ancient rebellion, before the loose and confused prolixity of the modern advertisements of constitutional information.

Burke. Appeal from the New to the Old Whigs.

BULL, is a rescript or letter, issued by Emperors and Popes, and sealed with lead; though, strictly speaking, it is the seal or pendant lead alone, which is the Bull, as it is that which gives the instrument its title and authority.

During the middle and barbarous ages, gold, silver, waxen and leaden Bulls were used by the Emperors and Kings. In affairs of the greatest importance golden Bulls were employed; leaden and waxen ones being confined to matters of smaller moment. In the old Chapter House at Westminster, there are two golden Bulls one attached to the treaty between Henry VIII. of England, and Francis I. of France; and the other, to the instrument by which Pope Clement VII. conferred on Henry VIII. the title of "Defender of the Faith." Silver Bulls, though of less frequent occurrence, are sometimes to be met with in ancient documents. Leaden Bulls were sent by the Emperors of Constantinople to Patriarchs and Sovereign Princes; they were also used by the Kings of France, Sicily, and other Monarchs, as well as by Bishops, Patriarchs, and Popes. The Doges of Venice, however, did not presume to seal their diplomata with lead, until permission had been given them by Pope Alexander III. towards the close of the twelfth century. Waxen Bulls were first brought into England by the Normans: most of the charters executed since the time of William I. are sealed with green, red or white Bulls of wax.

Papal Bulls are despatched out of the Roman chancery, by order of the Pope, and sealed with lead: they are written on parchment, by which they are distinguished from Briefs, or simple Signatures, which are written on paper. A Bull is, properly, a Signature enlarged: what the latter comprises in a few words, the former dilates and amplifies. These Bulls are issued

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in matters of justice or of grace. If the former be the intention of the instrument, the lead is affixed by a hempen cord; if the latter, it is attached by a silken thread. The seal presents, on one side, the heads of the Apostles Peter and Paul, and on the other the same of the Pope by whom it was issued, together with the year of his Pontificate. By Bulls, jubilees are granted; and without them no Bishops in the Romish Church are allowed to be consecrated. In Spain, Bulls are required for every kind of benefice; but in France (at least before the Revolution) and in other countries, simple Signatures are sufficient, excepting for the higher dignities. Previously to registering the Papal Bulls in France, they were limited and moderated by the laws of that country; nor was anything admitted, until it had been examined and found to contain nothing contrary to the liberties of the Gallican Church. The occurrence of the words "*proprio motu*" in a Bull, was sufficient to cause it to be rejected. Nor are the Papal Bulls admitted, indiscriminately, in other countries, whose inhabitants are in communion with the Church of Rome. In Spain, for instance, they are examined by the Royal Council; and if there appear any reason for not executing them, notice to that effect is given to the Pope by a supplication, and the operation of the Bull is suspended. All Bulls are written in antiquated round Gothic letters, and consist of four parts, viz. the narrative of the fact, the conception, the clauses, and the date: in the salutation the Pontiff styles himself—"Bishop, servant of the servants of God." *Episcopus, Servus Servorum Dei*.

The publication of Papal Bulls is termed *fulmination*: it is done by one of the three commissioners to whom they are directed. If the publication be opposed, as sometimes is the case, the fault is not charged on the Pope by whom it was issued, but an appeal is brought to him against the person who is supposed to be guilty of it: by this expedient the fault is laid, where it is known not to be just, in order to evade affronting the Pontiff.

After the death of a Pope, no Bulls are despatched during the vacancy of the See; as soon therefore as the Pontiff expires, the Vice-Chancellor of the Romish Church takes possession of the seal of the Bulls; and in the presence of several persons commands the deceased Pope's name to be erased, and covers the other side, on which are the heads of St. Peter and St. Paul, with a linen cloth, sealing it up with his own seal; and delivers it thus covered to the chamberlain, to be preserved, that no Bulls may be sealed with it in the meantime. Papal Bulls are frequently mentioned in early Acts of Parliament, and formerly were considered valid in this country; but, by the statute 28 Hen. VIII. c. 16, all Bulls obtained from the Bishop of Rome are declared to be null and void; and the statute 13 Eliz. c. 9, pronounces the procuring, publishing, or using of them to be high treason.

The most copious collection of Papal Bulls is the *Bullarium Magnum a Leone Magno ad Benedictum XIV.* (A. D. 461 to 1757) published at Luxembourg between the years 1747 and 1758, in nineteen tomes, forming eleven large volumes folio. Of the instruments contained in this vast collection, there are two which demand to be distinctly noticed; viz. the Bull, *In Cœno Domini*, and that called *Unigenitus*.

1. The Bull, intitled, "*In Cœno Domini*," is a particular Bull read every year on the day of the Lord's

supper, or Maundy Thursday, by a Cardinal Deacon in the presence of the Pope, attended by other Cardinals and Bishops. It contains various excommunications and execrations against all heretics and contumacious persons, who disturb, oppose, or disobey the Roman Pontiff. After the Bull is read, the Pope throws down a burning torch in the public place, to denote the thunder of this anathema. In the commencement of the Bull issued by Pope Paul III. A. D. 1556, the publication of this excommunication on Maundy Thursday is declared to be an ancient custom of the Sovereign Pontiffs, for preserving the purity of the Christian religion, and maintaining union among the faithful: but the origin of this custom is not indicated.

2. The Bull, or Constitution *Unigenitus*, derives its name from its beginning with the words "*Unigenitus Dei Filius*;" it was issued by Pope Clement XI. in 1713, against Pasquier Quesnel's work, intitled "*Le Nouveau Testament, traduit en Français avec des Réflexions Morales*." The enemies of Quesnel had procured a decree from the same Pontiff, in 1708, condemning his moral reflections, generally; but this decree not being conformable to the customs of the Kingdom of France, could not be received or published there, and consequently had little or no effect. Louis XIV. therefore, at the solicitation of several French Bishops, wrote to the Pope in 1711, desiring him formally to condemn Quesnel's work in a decree, which might distinctly exhibit the propositions that deserved to be condemned. In the following year, the Pontiff appointed a congregation of Cardinals, Prelates, and Divines to examine the doctrine contained in the book; and on the tenth of September 1713, Clement XI. published the Bull *Unigenitus*, in which one hundred and one propositions are extracted from Quesnel's work, and specifically condemned. Two or three of these propositions are here annexed and translated by way of specimen of the obnoxious tenets thus denounced.

"81. The sacred obscurity of the Word of God is no reason for the laity to excuse themselves from reading it.

"83. It is a great mistake to imagine, that the knowledge of the mysteries of religion ought not to be imparted to women by the reading of the sacred books. The abuse of the Scriptures, and the rise of heresies have not proceeded from the simplicity of women, but from the conceited learning of men.

"85. To forbid Christians to read the Holy Scripture, especially of the Gospel, is to forbid the use of light to the children of light, and to make them suffer a sort of excommunication.

"86. To deprive the unlearned people of the comfort of joining their voice with the voice of the whole Church, is a custom contrary to Apostolical practice, and to the design of God."

Although the publication of this Bull gave a favourable turn to the affairs of the Jesuits, by which Order the Jansenists were detested, (against whose doctrines on the subject of divine grace it was levelled;) yet it ultimately proved to be highly detrimental to the interests of the Romish Church. For it not only confirmed the Protestants in the necessity, propriety, and wisdom of their separation, by convincing them that that Church was determined to adhere to all its ancient corruptions and superstitions; but it also offended many Roman Catholics, who were not attached to the

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sentiments of Junseius, and who were only bent on the pursuit of truth, and the advancement of piety. The issuing of this ill-judged decree produced the most violent discussions and tumults in France: at length, however, the contest terminated in favour of the Bull, which was rendered valid by the authority of the Parliament, and was finally registered among the laws of the State. (Museum's *Ecl. Hist.* vol. v. cent. 18; Jmbloani, *Institutiones Hist. Christ.* tom. iii. cent. 18. sec. v.)

Of the *Imperial Bulls*, the following are the most remarkable in modern history.

Golden Bull.

1. The *Golden Bull* or Constitution of the Emperor Charles IV. which was approved by the Diet or General Assembly of the Princes and States of the Germanic Empire. It contains the functions, privileges, and prerogatives of the electors, both secular and ecclesiastical, and all the formalities observed in the election of an Emperor.

This instrument was composed, in 1356, partly at Metz, and partly at Nuremberg; and was the fundamental law of the Empire, until the dissolution of the Germanic body in 1806. (Butler's *Notes on the Revolutions of the principal States which composed the Empire of Charlemagne*, part iv. sec. v.)

The Latin original is said to be preserved at Frankfurt on the Main, and has a seal of gold appendant, whence the appellation *Golden Bull* is derived.

Golden Bull of Bohemia.

2. The *Golden Bull of Bohemia* was granted by the same Emperor in 1348, to the King and Kingdom of Bohemia. It contains a confirmation of all the privileges which had been granted by the Emperor Frederick II. in 1219, to Ottocar, King of Bohemia.

Golden Bull of Brabant.

3. The *Golden Bull of Brabant* is a Constitution likewise issued by the Emperor Charles IV. at Aix-la-Chapelle, in 1349, by which he granted to the inhabitants of Brabant the privilege of not being carried before foreign tribunals; and exempted them from being arrested out of their own country, either for crimes or for debts. The extent of this privilege caused great animosities among the neighbouring states of the Empire.

The Caroline Bull.

4. The *Caroline Bull* is a celebrated Constitution of the Emperor Charles IV. published in 1359; it cancelled all statutes or regulations, which had been made to the prejudice of ecclesiastical liberty; and denounced the severest penalties against those who should aggrivate the persons of the clergy. This Bull was issued, in order to pacify Pope Innocent VI. who had been alarmed and offended by some plans which the Emperor had adopted for the reformation of the clergy.

BULL, Dutch, *bolle*; Ger. *boll*; from A. S. *bellan*; Ger. *bellen*, *magire*, *boare*, to roar or bellow, as a bull, ox, or cow. See *Sooner*. In A. S. *bulgian*, is to bellow; and Mr. Tyrwhit remarks that a bull in some parts of the north is now called a *boogie*. Bull-beggar, Dr. Thomas Hickey thinks, is *bold-beggar*.

Henglet sends in to his counter after more power some
poor cat he stole *aple* made at to a poor
poor out, will he would later, & so was he nominal long.

R. Gloucester, p. 116.

For two mark men told a little *bulkyje*,
Little less men told a *beast* of a *mounton*.

R. Brunne, p. 174.

For it is ympossible, that stones be don aweil bi blood of *bolle*
and of luckis of geet. *Priefis, Shewis, ch. x.*

The wolfe and the lambe shall fede together, and the lyon shall
eate hay like a *bullock*. *Isaie, 1101. Isayr, ch. xiv.*

And to my lord for to bewray my misde,
Methinkes they be a race of *bullockes* horse,
Whose bastes they herke mollieth by kinde,
And so the force of leech is cleane cownterne.
Geoscigayr. Voyage into Hollande, anno, 1572.

Antibal peregrinoge the dancer that he and his army were in,
commanded in the dorpe of the *egypte*, than nothing was ster-
yng, to be brought before hym about two thousand greet *uano*
and *bulle*, whiche a bytyd before his eyes had taken in fornyng,
and exused facities made of dry sticks to be fastened vnto theyr
horne and act on fyre.

See Thomas Eliot. *The Governour*, p. 167.

Kior commonly take at the first seasonng; but if it chance that
they misse and stand not to it, the twentieth day after they seeke
the fallow, and geet a *bulle* againe.

Holland. *Phisic*, v. l. fol. 224.

When I marked further what hate they made to go to the battle
again I began to laugh at myself, and thought that the fear in
which you put me was with a victor only, which you had taken
upon you, and so made me afraid, as children be afraid of bear-
bys and bull-beggars.

Stryper. Life of Sir Thomas Smith. Appendix.

And better yet than this, a *bollock* two years old,
A cur'd-pate calf it is, and oft could have been sold.
Drayton. Poly-sithon, song 21.

The *Boalies* might lay ready their *bullock* upon the wood, and
water in their treuch; but they might sooner fetch the blood out
of their bodies, and destroy themselves, than one flash out of
heaven to consume the sacrifice.

Hall. *Cont. Of Nabal and Abigail*, v. l. fol. 872.

— And kin Meriones
Charg'd with a glittering dart, that took his *bull-side* *carbis* shield,
Yet pierc'd it not, but in the top, itselfe did peece-meale yeald,
Chapman. Homer's Iliad, book xiii. fol. 172.

ALLAN. They want their porridge, and their fat *bul* breene.
Shakespeare. Henry V. Part First, fol. 97.

And Falstaffe, you caried your guts away as nimble, with as
quicke dexterity, and roared for mercy, and still ranne and roed'd,
as ever I heard *bull-calf*. *Id. Henry IV. Part First, fol. 57.*

And choose to sit and talk with thee
(As thy great orders may decree)
Of cocks and *bolles*, and flutes and fiddles,
Of idle tales and foolish riddles.

Four. On Beauty, A Riddle.

There is to be a scene of Hochley in the *bolle*, in which is to
be represented all the diversions of that place, the *bull-begging*
only excepted, which cannot possibly be exhibited in the theatre,
by reason of the lawness of the road. *Spectator*, No. 31.

He said, and threw: the trembling weapon pass'd
Through nine *bull-Aides*, each under other place'd,
On his broad shield, and stork within the last.
Dryden. Ovid's Metamorphosis, book xii.

Others are apt to think that these *Moheaks* are a kind of *bull-
beggars*, first invented by prudent married men, and masters of
families in order to deter their wives and daughters from taking
the air at unreasonable hours. *Spectator*, No. 347.

Nur shall the racial rabble here have place,
Whom kings no title gave, and God no grace;
Not *bull-fac'd* Jonas, who could station draw
To meet rebellion, and make treason law.
Dryden. Absalom and Achitophel.

All the harmless part of him is no more than that of a *bull-dog*,
they are lame no longer than they are not offended.
Spectator, No. 438.

BELL-FRONT, a barbarous national amusement among

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the Spaniards and Portuguese, consisting in a combat between men and Bulls. The Spaniards are thought to have derived it from the Moors, but the custom may be traced to a classical origin. Philip, the Thesalian Epigrammatist, has described a somewhat similar diversion practised among his countrymen.

Θεσπάλῳ ἔκπαιον ἡ ταυροκλόνος χάρις ἀνδρῶν,
χειρὶν ἀνεχθῆσαι θορῶν ἐπὶ λυγρῶν,
δεδρωτῶντι πύλας ἑξέως ἐκτρέφεται τόλμῃ,
ἀνδροβαλὺν ἐπείδον πάλιν μεταστῆναι,
ἀερόμενον δ' ἐν γῇ κλίνων ἀνα σείσσαν ἄρῃα
Θορῶν τῶν τόλμῃν ἐξέκλινε σῆμα.

Apud Bruchii Anol. li. 229.

In this exercise the Larisians are said to have excelled particularly. Several Bulls were let loose and attacked by the same number of horsemen, who at first pursued and gnawed them with darts. Each horseman confined himself to a single beast, and having irritated him to the utmost, the complete triumph of skill was in throw a noose over his horns, and bring the animal to the ground without himself dismounting. The same sport is described by Pliny (viii. 70. ed. Franz.) in a passage so corrupt that we shall not transcribe it. He adds that Julius Cæsar was the first who introduced this spectacle at Rome; and his statement is corroborated by the impress of a coin which has been described by Fulvius Ursinus. A denarius, which bears the head of Julius Cæsar on one side, is stamped on the other with the figure of a raging Bull; and the legend, *L. Livinius* supposed to be the person who exhibited or presided at the combat. The drivelling Claudian, during his passion for public shows, celebrated Bull-feasts also, (Suet. in *Claud.* xxi.) and his successor appears on another authority, to have been equally fond of them. (Dio. l. 61.)

Monaldesco in the most ancient fragments of Roman annals which have been preserved by the diligence of Muratori (*Script. Rer. Ital.* xii. 535.) and presented to the English reader by Gibbon, (ch. lxxi.) has exhibited in lively colours a picture of the manners of the middle ages, in a description of a magnificent Bull-fight which was celebrated in the Coliseum on the third of September 1332. The proclamation which invited the Fratrician youth to the trial of skill, extended as far as Rimini and Ravenna; and when they met in the Circus, their prowess was stimulated by the beauty which rained from the eyes of a rich store of Roman ladies. Each champion successively encountered a wild Bull in the arena on foot, with a single spear. The result of this perilous amusement, as it was termed, put the noblest families of Italy in mourning. Of the Bulls eleven were killed; nine of their opponents were wounded, and twice that number left dead on the field.

Almost every traveller in Spain has given an account of a Bull-fight: that of Mr. Townsend, whose tour was performed in the year 1786, is among the most circumstantial. But by far the most particular description which has hitherto been presented to the English public, is contained in the letters of a Spanish clergyman published in 1829, under the feigned name of Don Leucadio Doblado. The time to which this writer refers, is just previous to the French invasion, and he dates from Seville, which was considered to be the chief school for Bull-fighting.

So inveterate was the passion of the Spaniards for

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this amusement, that even boys mimicked the sports of the amphitheatre in their play. One of them would be furnished with a board armed with horns in front, and kept steady on his head by handles. Thus equipped he butted his companions, who in return stung small darts pointed with pins into the board, until the mock Bull, according to fixed rule, was made to fall on the application of a wooden sword.

The amusements of the country gentlemen were directed in many instances to the same purpose, and furnished a substitution for the regular Bull-fights. In the beginning of summer, those who bred cattle extensively, and who were generally persons of high station and large possessions, invited their neighbours to a trial of the yearlings. In order to select such as might be thought fit for subsequent exhibition in the amphitheatre. A large court was set apart for the purpose, and the scaffolds erected round this were filled with ladders. The gentlemen attended on horseback, each armed with a lance (*garrocha*) twelve feet in length, and headed with a three-edged steel point. This weapon was also used in the real Bull-fights. The point was then permitted to be denuded to the extent of one inch; but in the trial of the yearlings half that length only was allowed; the remainder was sheathed by strong leathern rings. The young Bulls were let out singly; such as twice rushed upon the spear of the horsemen were reserved for the *ludi majores*. The others were qualified on the spot for the more ignoble service of the yoke. The *Derrador* which often concluded these sports, was still more barbarous. A single Bull was separated from the herd, and pursued into an open field, at full gallop by the whole body of horsemen. The foremost cavalier, as soon as he overtook the unhappy animal, couched his lance and struck him obliquely at the lower part of the spine above the hanches. The wound was extremely painful, and generally overthrew the Bull with a tremendous fall.

In large towns the cattle on their way to the slaughter-house were frequently met by crowds intent on an amusement called *Copen*. If a Bull was found among the victims, he was readily detached from the herd by a sharp whistling through the fingers; and the combatant provoking him by cries of *¡Ho! Toro, Toro!* presented his cloak, and by a rapid movement eluded the animal at the moment in which he rushed forward. In the slaughter-house itself the professional Bull-fighters gave public lessons, and such was the force of depraved custom, that ladies did not disdain to appear amid the filth and horror of the shambles; and descendants of the proudest families of Spain thronged to the scene of blood, with as much perversion of taste and obliquity of the decent bounds within which society justly included them, as an English amateur manifests amidst the rabble at a boxing match. Unless at a coronation, however, the Spanish noblemen of late did not fight in public with Bulls. It was then only in the presence of the Monarch; and the reward of skill was a lucrative post or a badge of knighthood. They were attended by professional fighters on foot, and they used short spears with a broad blade, called *Rejones*.

A Bull day (*Día de Toros*) was a season of public festivity. The amphitheatre in which the fight was to take place, was thrown open as a public promenade on the preceding evening, and was frequented by all

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classes on foot or in carriages parading to the sound of music. At Madrid the amphitheatre in which Mr. Townsend was a spectator, measured 330 feet in diameter, the arena was 225, and it was computed to contain 15,000 spectators. That at Seville described by the Spanish clergyman, is one of the largest and handsomest in Spain. It was intended to be wholly of stone, but want of money has prevented the completion of the original design, and part of it is wood. The seats rise uncovered from an elevation of eight feet above the arena, and are crowned by a gallery protected by a roof from the weather. This is set apart for the wealthy, but many prefer the lower tier as affording a closer view. This tier is protected by a parapet, and another strong inner fence about six feet high is erected between it and the arena. In this inner fence are openings just sufficiently broad to admit a man sideways; but the combatants when hard pressed generally leap the barrier, and are not unfrequently followed by their enraged pursuer.

The *Encierro* or shutting in of the Bulls takes place at break of day, and as it can be seen gratis, it attracts vast crowds of the lowest order. Eighteen Bulls are entered from their pasture on a large plain near the city, by means of tame oxen called *Cabestros*, led by a halter, and carrying round their necks huge deep-sounding bells with wooden clappers. When the allotted number is collected, the herdsmen follow cracking their slings, and throngs of horsemen gather round with lances while the Bulls proceed at full trot on the middle. Half a mile from the amphitheatre a rude fence of poles encloses a narrow path. Within this palisade rush the leading horsemen pursued by the Bulls, who are now undaunted to their quickest speed. The herdsmen follow clinging to the ocks of their oxen, in order to keep pace with the others; and the rear is closed by no immense multitude urging on the animals with loud cries and shrill whistling, mixed with the sound of numberless horns made of the hollow stem of a large species of thistle. At length the Bulls, stung to madness by the dissonance of their persecutors, reach the *Toril*, a small court divided by drop-gates into various stalls, in which they are lodged singly, until they are summoned to the exhibition. Immediately after the *Encierro*, it is the custom at Seville to give one Bull to the populace. A horrible and most hazardous irregular fight ensues, and lives are frequently lost in the struggle.

The spectacle itself commences at ten in the forenoon, and is again repeated at three in the afternoon. Such days are selected in which, from the brevity of the church service, the Chapter as a body may be present, at the regular invitation of the *Madrascas*, a corporate association of noblemen, answering to the English Jockey Club, which in Seville enjoys the exclusive privilege of giving public Bull-feasts. The amphitheatre crowded with well-dressed ladies, and cavaliers in their picturesque Andalusian costume, presents a brilliant coup d'œil. Till the moment preceding the fight, the arena is filled with loungers. The *Despejo* or clearing of it, is performed by a regiment of infantry, which to the sound of martial music sweeps the whole space before it. The gates are then closed, the soldiers perform some evolutions, and disband themselves behind the fence.

The *Toreros* or Bull-fighters next advance, and bow to the President. They are usually twelve or fourteen

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in number, including the two *Matafores*, (butchers,) each attended by an assistant called *Medinaspala* or demi-sword. Half of them are dressed in blue cloaks, half in scarlet. The *Picadores*, pikemen on horseback, follow in rich jackets cut like those of English post-boys, and huge leathern overalls profusely stuffed with soft brown paper. The horsemen arrange themselves to the left of the gates at which the Bull is to enter, at about forty paces from each other. The *Toreros*, without any weapon except their cloaks, stand by in readiness to assist them. A constable mounted in old Spanish costume, receives the key of the *Toril* from the President, and at a given signal thins the horns sound and the gates are thrown open. The remainder we shall subjoin in the words of the writer whose narrative we have hitherto abridged.

"The Bull paused a moment, and looked wildly upon the scene; then, taking notice of the first horseman, made a desperate charge against him. The ferocious animal was received at the point of the pike, which, according to the laws of the game, was aimed at the fleshy part of the neck. A dextrous motion of the bridle-hand and right leg made the horse evade the Bull's horn, by turning to the left. Made fiercer by the wound, he instantly attacked the next pikeman, whose horse, less obedient to the rider, was so deeply gored in the chest that he fell dead on the spot. The impulse of the Bull's thrust threw the rider on the other side of the horse. An awful silence ensued. The spectators, rising from their seats, beheld in fearful suspense the wild Bull goring the fallen horse, while the man, whose only chance of safety depended on lying motionless, seemed dead to all appearance. This painful scene lasted but a few seconds; for the men on foot, by running towards the Bull, in various directions, waving their cloaks and uttering loud cries, soon made him quit the horse to pursue them. When the danger of the pikeman was passed, and he rose on his legs to vault upon another horse, the burst of applause might be heard at the farthest extremity of the town. Dumbless, and urged by revenge, he now galloped forth to meet the Bull. But, without detailing the shocking sights that followed, I shall only mention that the ferocious animal attacked the horsemen ten successive times, wounded four horses and killed two. One of these noble creatures, though wounded in two places, continued to face the Bull without shrinking, till growing too weak, he fell down with the rider. Yet these horses are never trained for the fight; they are bought for the amount of thirty or forty shillings, when, worn out with labour, or broken by disease, they are unfit for any other service.

"A flourish of the bagpipes discharged the horsemen till the beginning of the next combat, and the amusement of the people devolved on the *Banderilleros*—the same whom we have hitherto seen attentive in the safety of the horsemen. The *Banderilla*, literally, little flag, from which they take their name, is a shaft of two feet in length, pointed with a barbed steel, and gaily ornamented with many sheets of painted paper, cut into reticulated coverings. Without a cloak, and holding one of these darts in each hand, the fighter runs up to the Bull, and stopping short when he sees himself attacked, he fixes the two shafts, without flinging them, behind the horns of the beast at the very moment when it stoops to toss him. The painful sensation makes the Bull throw up his head without

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inflicting the intended blow, and while he rages in impotent endeavours to shake off the hanging darts that gall him, the man has full leisure to escape. It is on these occasions, when the *Banderilleros* fail to fix the darts, that they require their surprising swiftness of foot. Belog without the protection of a cloak, they are obliged to take instantly to flight. The Bull follows them at full gallop; and I have seen the man leap the barrier, so closely pursued by the enraged brute, that it seemed as if he had sprung up by placing the feet on his head. Townsend thought it was literally so. Some of the darts are set with aquils and crackers. The match, a piece of tinder, made of a dried fungus, is so fitted to the barbed point, that, rising by the pressure which makes it penetrate the skin, it touches the train of the fireworks. The only object of this refinement of cruelty is, to confuse the Bull's instinctive powers, and, by making him completely frantic, to diminish the danger of the *Matador*, who is never so exposed as when the beast is collected enough to meditate the attack.

"At the waving of the President's handkerchief, the hounds sounded the death-signal, and the *Matador* came forward. *Pepe Illo*, the pride of this town, and certainly one of the most graceful and dextrous fighters that Spain has ever produced, having flung off his cloak, approached the Bull with a quick, light, and fearless step. In his left hand he held a square piece of red cloth, spread upon a staff about two feet in length, and in his right a broad sword not much longer. His attendants followed him at a distance. Facing the Bull, within six or eight yards, he presented the red flag, keeping his body partially concealed behind it, and the sword entirely out of view. The Bull rushed against the red cloth, and our hero slipped by his side by a slight circular motion, while the beast passed under the lure which the *Matador* held in the first direction, till he had evaded the horns. Enraged by this deception, and unchecked by any painful sensation, the Bull collected all his strength for a desperate charge. *Pepe Illo* now levelled his sword at the left side of the Bull's neck, and, turning upon his right foot as the animal approached him, ran the weapon nearly up to the hilt into its body. The Bull staggered, tottered, and dropped gently upon its heat legs; but had yet too much life in him for any man to venture near with safety.—The unfortunate *Illo* has since perished from a wound inflicted by a Bull in a similar state. The *Matador* observed, for one or two minutes, the signs of approaching death in the fierce animal now crouching before him, and at his bidding, an attendant crept behind the Bull and struck him dead, by driving a small poniard at the jointure of the spine and the head. This operation is never performed, except when the prostrate Bull lingers. I once saw *Illo*, at the desire of the spectators, inflict this merciful blow in a manner which nothing but ocular demonstration would have made me believe. Taking the poniard, called *Puntilla*, by the blade, he poised it for a few moments, and jerked it with such unerring aim on the Bull's neck, as he lay on his beat legs, that he killed the animal with the quickness of lightning.

"Four moles, ornamented with large morrice-bells and ribbons, harnessed abreast, and drawing a beam furnished with an iron hook in the middle, galloped to the place where the Bull lay. This machine being

fastened to a rope previously thrown round the dead animal's horns, he was swiftly dragged out of the amphitheatre." (*Don Antonio Leucadio Doblado's Letters from Spain*, 159.)

The danger of the fighters, as may be plainly seen from the above account is extreme: and few, at least of the *Matadores*, escape a violent death. They rise from the dregs of the people, and are abundantly superstitious; relying for their safety not more upon their presence of mind and dexterity, than upon the scapulary which they always wear between their shirt and waistcoat. *Pepe Illo*, who has been mentioned above, carried his devotion yet further, and as long as the fight continued burned wax tapers, provided at his own expense, round an image of St. Joseph in a chapel dedicated to that saint, adjoining the amphitheatre.

Eight Bulls are usually sacrificed in the morning, ten in the afternoon; and during the summer in Madrid the spectacle was frequently repeated twice a week. Though forbidden by Pius V. under the pain of excommunication, the Bull-fights long retained the distinguished patronage of Royalty. Charles III. was the first King who obliquely discouraged them, by limiting their number and appropriating the profits raised by the admission of spectators to the support of charitable institutions. It is probable that the recent distracted state of the Peninsula may have lessened by long interruptions, the national avidity for this barbarous pastime; and that whenever Spain recovers tranquillity, the abolition of Bull-fights may be one of the benefits which she will derive from her sufferings.

BULL-FINCH, in Zoology, the popular name of the *Fringilla Pyrrhula* of Cuvier; *Lexia Pyrrhula* of Linnaeus.

BULL-TROUT, in Zoology, a provincial name in some parts of England for the *Salmo Trutta*.

BULLA, a globular ornament worn round the neck of the Roman children, and laid aside at the same time with the pretexta, (Petr. v. 30.) This amulet, for such it may be regarded to have been, was borrowed by the Romans from the Etruscans, (Juv. v. 164,) and was imported with other honorary distinctions by Tullus Hostilius, (Macrob. Sat. i. 6.) According to this last authority, the elder Tarquin first bestowed it on his son, who at fourteen years of age had slain an enemy in battle; and henceforward it was worn by the Patrician youth, and also by Generals in their Triumphant processions. At first it appears to have been strictly confined to the children of Patrician birth, and to have been formed of gold; latterly both the privilege and the material became more common; although nothing absolutely certain can be affirmed of the degree of rank which was entitled to assume it, the figure in which it was moulded, or the substance of which it was formed. Juvenal, in the passage to which we have already referred, speaks of a leathern badge as the poor man's hearing, and the material was in all probability proportioned to the wealth of the party. One thing is plain on all hands, that it was the distinctive mark of free birth.

Plutarch (in *Romulo*) has traced the name *Bulla* to its resemblance to a water bubble. Festus has gone deeper: it was worn on the left breast, and to this he traces it; and the words in which the profound Baybian refutes his supposition, explain both the error and its source so appositely, that they deserve citation. "Quod autem novum illi putant à τῷ τῆς βούλῃs deduci ineptum est plane: nam neque consilium in pectore est sed in cerebro ubi sit

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ratiocinatio; præterea unico scribitur." (*De re restiaria*, 51.) It is not ours to resolve these controversies; the reader who wishes to pursue them more in detail will find some curious remarks in the first volume of Mr. Whittaker's *History of Manchester*, (79,) on some *Bulle* dug up at Manchester; in Augustin, *apud Greci Thesaurum Antiquitatum Romanorum*, xi.; and in Spon, *Muscul. Erud. Act.* § 9.

BULLA, in Zoology, a genus of the class *Mollusca*, order *Gastropoda*. Generic character: body ovate oblong, rather convex, divided above into two transverse portions; the cloak folded behind; head scarcely obvious; no apparent tentacles; branchie dorsal, posterior covered by the cloak; anus on the right side; the hinder part of the body covered by a shell which is attached by a muscle; shell univalve, orbiculate, convolute; no columella; no external spire; aperture the length of the shell; the external margin acute.

There are several circumstances in the structure of the animals of this genus, which give them a considerable relation to *Lepidæa*. From the more important points of affinity, however, which exist between this genus *Bullæa*, and *Acera*, Lamarck has formed them into a distinct family under the name of *Bullinæ*. There is a peculiarity in the construction of the stomach in the *Bullæa*, which, when it was first observed, led to a curious instance of Zoological fraud. This organ consists of two large flattened testaceous pieces, which, with a smaller one, and united by a strong muscular structure, serve the office of a gizzard in comminuting the food for digestion. These shelly plates were discovered separate by Gioënia, who published an account of them, as a new genus of shells, which he pompously dedicated to himself, giving it the name *Gioënia*. Draparnaud was the first to expose this singular specimen of *temperie*; although Humphreys had previously ascertained the true use of the organ, of which he gave an account in the *Linnean Transactions*, vol. ii.

The shells of different species of *Bullæa* differ remarkably from each other. That of *B. lignaria* is very solid and testaceous, and finely coloured; that of *B. acera* on the contrary is so thin as to be perfectly elastic, and semitransparent, is of a uniform horn colour, and appears scarcely to possess a trace of carbonate of lime.

De Montfort has made a distinct genus of *B. ligaria*, to which he has given the name *Scaphander*.

BULLÆA, in Zoology, a genus of the class *Mollusca*, order *Gastropoda*. The animal of this genus scarcely differs from that of the genus *Bulla*. The shell is more considerably enveloped in the substance of the cloak, and there is no muscle of attachment. It is more open, much less convex externally, and is but very slightly involuted. There is only one species, *Bulla aperta* of former authors; and there appears scarcely sufficient reason for the separation which Lamarck has made. This animal possesses, in common with *Lupulus*, the property of ejecting a liquor, when it is alarmed or touched, which tinges the fingers of a blood colour. It is not an uncommon inhabitant of the British coasts.

BULLACE-TREE, the English name of the *Prunus Insulana*.

BULLET. See **BULL**. Fr. *boulet*. Something rounded, a small ball or ball.

Fassia (quoth he) farewell, which made me follow drummers, Where powdered bullets scoured for sauce to every dish that comes. *Gaueque. The Green Knight's farewell to Fanele.*

The strongest castle, tower, and town,
The golden bullet beats it down.

Shakspere. The Penitente Pilgrim.

The 4th of January, a ship before Greenwich (the court being there) shot off her ordnance, one piece being charged with a bullet of stone, which passed through the walls of the court and did no more hurt. *Stow. Ann.* 1557. *Queen Mary.*

The bullets rebounded from the wall of the Prior church to the wall of St. Chatherine's chapel, which stood directly over it, and from the wall of the said chapel to the said church wall again, so oft, that there fell more than an hundred of the French at those two shots only.

Knox. History of Reformation, fol. 50.

Sir Arthur Georges had his left leg shot through with a musket-ball, who, without remembering any pain it gave him, observes the bullet burst both his silk stocking and buskin. *Gidys. Life of Raleigh*, fol. 119.

So when I throw a bullet into water, I find it sinks; and when I throw the same bullet into quicksilver, I see it swims: but if I beat out this bullet into a thin hollow shape like a dish, then it will swim in the water also.

Watts. Improvement of the Mind.

One observation was, that the wind of a common bullet, though flying never so near, is incapable of doing the least harm; and indeed, were it otherwise, no man above deck would escape.

Johnson. Life of Sheffield, Duke of Buckingham.

Their torpidity purveys to their malice; and they employ the dead for bullets to assassinate the living.

Barke. Letter to a Noble Lord.

BULLION, Fr. *billon*. Juvenal calls it, *ornamentum pectoris*. Bullions on bridles, *bulle in frenis*. Skelton speaks of them as ornaments to a book. Hall;—as ornaments of dress. And as applied to the metals, gold or silver, it seems merely to be a ball, mass or lump.

To behold how it was garnished and bound,

Encourde once with golde of tinnie fine

The claspes and bullions were worthe a M. pounce.

Shelton. The Crown of Lawre.

After this came vi. disguised in white satyn and greene, embroidered and set with letters and castels of fine gold in bullion. *Hall. King Henry VIII.* fol. 5.

Their apparel all tissea cloth of gold and silver, and goldsmith's worke, great chains of baldricks of gold and beils of bullion. *Id.* *ib.* p. 29.

As yet we cannot tell what we should term our labours, loze or bullion; only it belongeth to your majesty to smite them at either for the forge or the mine; curbed by the stamp or counterfeited by the sevil. *Leips. Alexander and Campaspe. Epilogue.*

The spangles of wit which he (Prior) could afford he knew how to polish; but he wanted the bullion of his master. *Boileau. Life of Prior.*

BULLITION, Lat. *bullire, ebullire*; Fr. *boillir*, to boil. See **BOIL**.

There is to be observed in those dissolutions which will not easily incorporate, what the effects are: as the bullion; and the precipitation to the bottom. *Bacon. Physiological Remains.*

BULLY, v. } Skinner has three conjectures,
BULLY, n. } *bully, bulky, and bull-eyed.* It is
BULLYING, n. } more probably from *bulle*, the Pope's bull.

To arrogate, to threaten, to domineer, to huster; as the Pope in his bulls, or as those invested with authority by them.

BULLET.
—
BULLY.

BULLY. I kime the duris shoe, and from my heart-string I lene the
lovely bully. *Shakespeare. Henry V. fol. 83.*

BUL-WARK. *Stc.* Kery man shift for all the rest, and let
No man take care for himself; for all is
But fortune : Caragio, *bully-monster* Cornish.
Id. Trostet, fol. 18.

FORD. Good mist hose o'th' garter; a word with you.
HOF. What sayest thou my bully-ende.
Id. Merry Wives of Windsor, fol. 45.

For the last fortnight, there have been prodigious shoals of
volunteers gone over to bully the French, upon hearing the peace
was just signing. *Tatler, No. 26.*

The blustering bully, in our neighbouring streets,
Scorns to attack the female whom he courts.
Prior. Epistle to Mrs. Manley's Lucius.

For this what wonders, goodness, have I wrought!
How bully'd, begg'd, how treated, and how fought.
P. Whitehead. State Dances.

Be equally ashamed of dogmatical prejudice, and sceptical in-
credulity : for both are as remote from the spirit of true philo-
sophy, as bullying and cowardice from true valour.

Beattie. On Truth, part iii. ch. ii.

I undertook the affair, disarmed my antagonist, and soon after
had the pleasure of finding that the lady was only a woman of the
town, and the fellow her bully and a sharper.

Goldsmith. Fear of Walsfield.

BULLY-FREN, the English name of the *Achras Sapota*.
BULRUSH, a stronger and larger kind of rush. Bull
significationem intendebat. *Skinner.*

In *Notany*, the English name of the *Scirpus Lacustris*.

His coat of goats hair, his girdle of bulwerks, and a wild splen-
dour in his hand. *Golden Bole, M. 8. 2.*

The knotty bulwark next in order stood,
And all within the centre trembling wood.
Dryden. Metelger and Staphania.

A slender fir, ten cubit leath I found
Fall'n from a mould'ring tank and strait it round,
This for the mast, with bulwark ropes I ty'd;
A pole to steer the rudder's use supply'd.
Witke. The Epigeniad, book iv.

BULWARK, v. } Fr. boulevard; It. baluardo;
He'lwark, m. } Sp. baluarte; Ger. and Dutch,
bulwerke; Swe. bolwärd. Wachter thinks that it is
from *bolen*, *juncular*, to throw; *Skinner* thinks that it
is from *bold*, a globe, and *work*; q. d. a circular work.
Jouco observes that in Dutch there is *bolwerck*
or *blockwerck*, and also *block-huy*; as if originally con-
structed of blocks, i. e. trunks of trees, &c.

The angel of the Lorde bulwarked round about y^e godly.
Joye. Exposition of Daniel, ch. iv. p. 55.

The armie to the number of xvi. of the ladies part, & xv. c.
Englishmen passed through Brabant, & came the x. daie of
August bying S. Laurence dair, before a little staidyng on the
higher side of the river Maas called Brynmoynt strongly bul-
warded. *Heil. The fourth year of King Henry VIII.*

And made also by workmen that were true,
Barbicans, and bulwerkes strong and new.
The Story of Thebes, part iii. Imputed to Chaucer.

Much more my soule is troubled by the blastes
Of these assautes, that come as thick as hayles,
Of worldly vanities that temptation castes
Against the bulwerke of the fleshe fragile.
Wynt. Poesie vi.

When Kyng Edwards herde of the pryde of the Scottes, and
knew of their scornful tyme he was soon deale amoynd and en-
vold. *XIX.*

couraged his knyghtes in such wyse that they wanne the dyche
of the towne, and after in processe with great labour and daunger
the bulwerkes. *Fabyan. Anna, 1236.*

Where those rough cruel tides, as in her straits they meet,
With boist'rous shoocks and rums each other rudely greet:
Which fiercely when they charge and sadly make retreat
Upon the bulwerkt forts of Hurst and Calshot beat.
Dryden. Polyxene, Scg. ii.

The Frenchmen within the towne, being dispoiled of these two
places, yet spared not to shoote off from their walls and bulwerkes,
doing what they could, and namely from the castle, and groves
bulwerkt, they did much harme to the Englishmen with their
shottes. *Stow. Anna, 1544, Henry VIII.*

And yet no bulwerk'd town, nor distant coast,
Preserves the besiegers from being seen;
No mountains rise, nor oceans flow between.
Addison. Ovid's Metamorphosis, book iii.

Prayers are the bulwerkes of piety and good conscience, the
which ought to be placed so as to flank and relieve one another,
together with the intercessory spaces of our life.

Narrow. Sermon vii. vol. i.

—Like the mural strength,
Of some proud city, bulwerk'd round and arm'd
With rising tow'rs to guard her wealthy stores,
Immovable, impregnable stout
Lacina's serry'd phalanx.

Glover. Leonides, book viii.

But chief in these, their country's pride,
Orinda'd with steady balm, to guard
The floating bulwerks of her reign,
It glows with unerring ray,
Bright as the orb that gives the day.
Mason. Ode ii. To the Naval Officers of Great Britain.

BUM, v. } Bum, humble, or bump, (see Down.)
BUM, n. } Dutch, bommen, bommenen, resonant.
BUMP. } Applied to the noise of the bittern; of
a bee; also to the noise which some things make
when fallen or struck upon or against another; to
the blow or stroke; to the consequence of such fall, blow,
or stroke; sc. a swelling or lump.

For an example of bumble in Chaucer, and bump in
Dryden, see BITTERN.

For Tyndall dydde yet at the last wyse make some bemyng
about a colour for the matter, with a long processe of historical
faith and feeling faith.

Sir Thomas More. Works, fol. 1086.

Which Archbishop being loath to remouen, the other sette his
buttocks in his lappe, but hee hadde wrotht touched him with
his bewme, when the bishopps and other of the clergy and laity
saw to him, pulled him, threw him to the ground, and began to
lay on him with futes and battes.

Stow. Anna, 1176, Henry II.

Not the last and simplest of all lines is the right; for of the
round line that part which is within, doth crook and curb hollow,
the other without doth bump and bunch.

Holland. Pintarek, fol. 836.

BUMPE. Yes madam, yet I cannot chose but laugh, to thinke it
should leasse crying, & say I: and yet I warrant it had y^een it
brow, a bump as big as a young cockles stone.

Shakespeare. Romeo and Juliet, fol. 56.

For if his holiness would thump
His reverend low' gallant horses rump,
He might b' equipt from his stable
With one more white, and one more able.
Prior. An Epistle to F. Shepherd, Esg.

BUMBAILIFF, a bound-bailiff.

To. Go Sir Andrew : scout mee for him at the corner of the
orchard like a bum-bailiff.

Shakespeare. Twelfth Night, fol. 262.

M

**BUL-
WARK.**

**BUM-
BAILIFF.**

BUM.
BAILIFF.

BUNCH.

When we look into the true nature of his authority, he appears to be nothing more than a chief of *bombast*, *vergeance* at mace, catchpols, jollies, and haummen.

Darke. Reflections on the Revolution in France.

BUMBAST, see BOMBAST.

STERN. Then for an earnest penic take this blow,
I shall bombard you, you mocking knave.
Edwards. Damon and Pythias.

BUMELIA, in Botany, a genus of plants, class *Pentandria*, order *Monogynia*. Generic character: corolla five-fid; nectary of five leaves; drupa one-celled.
This genus contains twelve species, principally natives of the West Indian islands.

BUMPER. Perhaps bombard or humbard, q. v.

Love is cojoin'd to name his favourite toast
And Hæc's the goddess that delights him most,
Phœbus approve, and bids the trumpet sound,
And Bacchus in a bumper sends it round.

Landow. Writes on a Drinking Glass.

Pray get a pure snog room, and I hope next term to help fill
your bumper with our people of the club. *Spectator*, No. 264.

They, whom such vast fatigues attend,
Want some soft minutes to unwind,
To show the world, that now and then
Great ministers are mortal men.

Then Rheasid runners walk the round,
In bumper every king is crown'd.

Dryden. Letter to Sir George Etherege, Epistle vii.

Let gen'rous Britons, brave and free,
Still boast their punch and honesty.
Life is a bumper fill'd by fate,
And we the guests who share the treat.

Shadock. Prologue to Hamlet.

BUMPKIN. } "I know not," says Skinner,
B'WICKSLIV. } "whether from the Dutch, *boonkens*,
arborescens, the diminutive of *boom*, arbor. A foolish
fellow, in Latin," he adds, "is called a stock or a log-
(*stipes et lignum*)." Dr. Thomas Hickey thinks it is—
quasi pumpkin; one who feeds on the vilest food, viz.
pumpkins.

In his white cloak the magistrate appears
The country *bumpkin* the once lit'ry wears.
But here, still'd beyond our purse we go,
or useless ornament and flaunting show.

We take on trust, in purple robes to shine;
And poor, are yet ambitious to be fine.

Dryden. Juvenal, Satire iii.

This *bumpkin* had it seem'd been told

The story of the cup of gold,

Which fane reports it to be found

Just where the rainbow meets the ground.

Wilde. The Dog and the Rainbow.

BUNCH, n.

Buxen, n.

Be'ne'neux.

Be'ne'neux.

Be'ne'neux. } Fr. *signe*, which Menage says
has been derived from the Gr.
Be'ne'neux. } *βουνον*, *acervus*, a heap. *Scribnus*
gives the Goth. *bunke*, a heap:
bunga ut, to project, to be prominent. It is applied to
A rising or swelling; to any things united or collected
together so as to resemble a heap or cluster—
as a bunch of grapes; a bunch of keys.

This leger loge take for thy prodigal hour
And for thy bowl, take now a bunch of stro.

Chaucer. The Complaint of Creteide, fol. 107.

And ever I think on Esop's tale, that wile the lion had
claimed that on pain of death there should none hurt him
aside in that wood, one that had in his forced a bunch of flesh,
And away a great pace. *Sir Thomas More. Works*, fol. 71.

But he [Beckett] passed on until he came to the uttermost
gate of the court, which being fast locked, there he had been

stayed; had set one of his servants called Peter, named
Deunetore, finding there a bunch of keys hanging by, first
prying one key and then another, at last chanced upon the
right key, and so opened the gate and let him out.
Grafton. Twelfth year of Henry II. Anno, 1163.

And Arze, where the vine-trees are with vigorous branches bow'd
Chapman. *Hamlet's Iliad*, book ii. fol. 26.

Here hath M. Hardinge wrl multiplied, and increased his
brim, and hath brought us forth a whole bunch of them
altogether. *Jewel. Defence of the Apologie*.

Qu. O thou did'st prophesie, the time would come,
That I should wish for thee to help me curse
That bottle'd spider, that foule *bunch-back'd* toad.
Shakespeare. Richard III. fol. 196.

It has the resemblance of a champagne before it is opened,
bunching out into a large round knob at one end.

Woodward. On Fossils.

When one approach'd who here much nobler grace,
Order and ceremony in his face;
A threatening rod did his dread right hand pose,
A badge of rule and terror o'er the boys;
His left a manly bunch of keys did sway,
Ready to open all to all that pay.

Otway. Windsor Castle.

He is more especially distinguished from other birds, by his
bunchy tail, and the shortness of his legs. *Green. Meuron*.

When Tom, an' please your honour, got to the shop, there was
nobody in it but a poor negro girl, with a bunch of white feathers
slightly tied to the end of a long cane tapping away them—not
killing them. *Stearns. Travels in Shandy, ch. vi.*

BUNDEL, or BANDEL-BAND, (also called DAN-
DARA) is a large division of the Province of Allah-Abad,
covering an area of 11,000 square miles, and stretching
along the southern bank of the Yamna (Yamunah). It is a mountainous, ill-cultivated, and thinly peopled
country; naturally strong and abounding in hill forts,
i. e. rocky mountains, with precipitous sides, and level
expansive summits. It is bounded by the Betwah, Kén
(Cane), and Jamah rivers, and the district of Günd-
wannah to the south-west; stretching from the territory
of Urich to the Ganges eastwards, and from Belur, on
the borders of G'harmandal, to Códá northwards.
It is ill-watered, but famous for the diamond mines of
Pannáh, once valued at eight lacs of rupees (£100,000.)
Its frontiers are so open to incursion, and the in-
testine feuds of its petty chieftains had been so little
checked since the decline of the Moghul Empire, that
its agriculture and commerce were in a state of
extreme depression when it was ceded to the British
Government in 1804. They have revived rapidly since
peace and order have been restored. The number of
Mohammedans is very small. The natives are generally
honest, faithful, and industrious. The annual
assessment on the land amounted to 2,885,430 rupees,
£36,680, in 1814. The natives speak a peculiar
dialect.

Bándh, in lat. 25° 30' N. and long. 80° 30' E., is the
residence of the officers of Government, and now a
place of considerable trade. The neighbouring hills
consist of a fine grained granite containing felspar,
quartz, and mica.

Ajcy-gar'h (the impregnable fortress) a celebrated
hill fort, inaccessible except by a few almost impos-
sible paths, is just half way between Gájjigar and
Pannáh. There is an area one mile long and 700 yards
broad at its summit; it is strongly fortified according
to Indian notions, and has three large reservoirs for
the supply of the garrison.

BUNCH.
—BUNDEL.

BUNDEL.
—
BUNDLE.

Bundel-k'hand comprehends the whole sérar of B'hat-b'g'hórâ and part of Gâlingar, according to the division of the Subah in the time of Achar.

Hamilton's *Gazetteer and Hindostan*; Sir J. Malcolm's *Memoir of Central India*; Bernoulli's *Hindústân*, i. 173; Ayyen Acberi, ii.

BUNDI, a Principality at the south-eastern extremity of the Hârdî division of Râppûtânâh, bounded by Jay-pûr and Uniyârâ to the north, Côtah to the east, Udey-pûr to the south, and Jaud-pûr to the west, and occupying an area of about 2500 square miles. Lâcî and Bândî, two defiles in the hills, running east and west, at the back of the Capital, are the principal passes between Upper and Lower Hindústân. This chain of heights is inhabited by a half civilized, predatory race called Minas. The country is generally a barren, micaceous sand; but there are fertile spots here and there. It belonged to the sérar of Ranthan-pûr in the time of Achar, and is now the territory of one of the ancient Hîndî families, which survived the Musulman usurpation of their country. Its Râjâs of the tribe of Hârâ formerly had extensive dominions; but the territory of Côtah and other considerable portions were wrested from them in later times, by the Mahrâtta chiefs, who at last seized the revenue (80,000 rupees, £10,000.) and formed it out to the highest bidder. The distress occasioned by these proceedings was universal, as the Government was wholly unable to protect its own subjects against their foreign oppressors. But the political arrangement of 1818, again placed the Râjâ on an independent footing, by releasing him from his thraldom, and augmenting his dominions. The services he had rendered to the British in 1804, were the real, if not the ostensible cause of his sufferings; this interference on his behalf was therefore nothing more than an act of common justice. Its principal towns are:

1. Bândî, in lat. 25° 28' N. and long. 75° 30' E. on the southern declivity of a range of hills running from east to west. The Râjâ's palace and fortifications are massy buildings of stones.

2. Patan, on the north bank of the Chambal, in lat. 25° 30' N. long. 75° 50' E., anciently a place of great commerce. It was one of the oldest dependencies of Bândî, but has been seized by Sind'hâ and Hûcâr; and a portion of it is still retained by the former.

Gang-pûr is remarkable on account of its temple, and the tomb of Gangâ B'hâî, wife of Mad'hâî Sind'hâ. It is a considerable town on the road from Côtah to Udey-pûr.

Hamilton's *Hindostan*, i. 545; Hamilton's *Gazetteer*; Bernoulli's *Hindústân*, i. 918; Ayyen Acberi, ii. 246.

BUN'DLE v. i. e. bondel, bond-del is com-
Bu'NDLE, n. } p'nuoded of two particles, bond
and del, (deal;) a small part or portion bound up.
Tooke, ii. 122.

And when Paul had gathered a *bundle* of sticks, and put them in the fire, there came a viper out of the heat and leapt on his hands
Bibb, 1551. *Acts*, ch. xxviii.

And if any man trye to persecute the, and to seke thy soule, the soule of my lord be bounde in a *bundle* of life with the Lord thy God. And the soules of thine enemies be slaine in the mydd of a sling.
Id. 1531. *Somerl.* ch. xv.

Yet a man is risen to pursue thee and to seke thy soul, but the soul of my lord shall be bound in the *bundle* of life with the Lord thy God, and the soules of thine enemies them shall be sling out, as out of the middle of a sling.
Id. *Modern Version*.

In the palace treasury at Westminster, I have seen a *bundle* of BUNDLE.
books, written as is supposed, by Dr. Cramer, Archbishop of Canterbury, and this Dr. Clerk, Bishop of Bath and Wells.
Wood. Athene Oxon. fol. 676.

BUNGLE.

I have gathered as it were a little *bundle* of flowers to tincture, that such as have learned Greek might have whereby to be assimilated, and they which have not learned Greek, whereby to be instructed.
Arthur Golding. Justine, fol. B. Preface.

So closely tress'd in the bosom lies
The *bundled* myrtle, so sweet the scented gale
Breathes all Eu-ge's aromatick vale.

Percell. The Gift of Poetry. Soloman.

Some Indian schoolmen have put the case, that if an ass were placed between two *bundles* of hay, which affected his senses equally on each side, and trumped him in the very same degree, whether it would be possible for him to eat of either.

Sprenter, No. 191.

Down came my wife and daughters, dress'd out in all their former splendour: their hair plastered up with pomatum, their faces patch'd to taste, their trains *bundled* up in a heap behind, and rustling at every motion.

Goldsmith. Fleece of Wakefield, ch. iv.

Every school-boy can have recourse to the fable of the rods, which when united is a *bundle*, no strength could bend, but when separated into single twigs, a child could break with ease.

Id. Essay ix.

BUNG, } The Dutch *bonder*, *bomac*; Fr. *bondel*,
Bu'NDLE. } *bonden*, may be from the A. S. *bindan*,
to bind, to fasten, and thus to close or stop up. But
the English *bung* does not seem allied to them. Per-
haps from the French *éigne*, a hump or knob. See in
V. BROWNE.

Thus also ought the lids and *bungs* of the vessels to be ordered, with an addition besides of musick and pitch.

Holted. Fines, vol. i. fol. 426.

One of the pipes of sacken that is in the Swallow, which hath two round compasses upon the *bung*, is to be presented to the Emperor: for it is special good.

Hakluyt. Voy. de. Let. to the Musc. Company, vol. i. p. 309.

HAM. To what base uses we may returne Horatio. Why may not imagination trace the noble dust of Alexander, till he find it stopping a *bung* hole.
Shakespeare. Hamlet, fol. 278.

BUNGAY, a town in the County of Suffolk, on the river Waveney, which is navigable by barges to Yarmouth. It is a neat town, and with the exception of one street, is all modern build, having been consumed by fire in the year 1698. There are two churches belonging to two parishes of which the town consists; St. Mary's, a donative in the gift of the Duke of Norfolk, and the Holy Trinity, a vicarage in the gift of the Bishop of Ely, and there was formerly a third, of which no vestiges remain. The ruins of a Benedictine monastery stand between the churches. A strong castle was built here in the reign of Henry III. by Bigod, Earl of Norfolk, of which the ruins still remain. The founder is said by Holinshed to have believed this fortress impregnable, and to have vaunted it in the following doggerel:

Were I in my castle of Bungay
Upon the water of Waveney,
I would not set a button by the King of Cockney.

Population 4806. Distant 38 miles N.N.E. of Ipswich, and 107 N. N. E. of London.

BUN'GLE, v. } Of unknown etymology. In Fr.
Bu'NGLE, n. } *longueur*. To do or perform any
Bu'NGLES, } thing imperfectly, awkwardly, clumsily, unskillfully.
Bu'NGLELY. }

BUNGLE.
—
BUN-
NIANS.

I thought it rather better to seek the edification of the playne vulgarised by plays turning of words, then by tedious circumlocution to make a paraphrase upon a paraphrase, and by that means, not to leave to leave the simple vulgar people relighted at never the better, but also in rhyme, which after curiosity to be easily taught to scorn, for *lunging* at the thing that is farre above my capacities. *Udell. Prologue in Epherata.*

For if ye take heed to him, ye shall some perceive that he is not but a very bungler. *Sir Thomas More. Works, fol. 1089.*

Neither can there be any deed so perfect that could not be amended, when a blind bungler wondrous at his glorious workman, a cunning workman y^e hath a cleare judgement perceiveth that it is impossible to make a workman that could not be made better. *Tyndall. Works, fol. 392.*

This opinion is further confuted by those *Amphigours* (as Aristotle calls them) those errors and *lunges* which are committed, when the matter is insert and contumacious. *Cudworth. Intellectual System, fol. 150.*

Or being blind, (as fittest for the trade,)
Go hire thyself some *lunging* harper's boy.
Drayton. Idea lxxii.

But how should any slightest dumber know
The worth of Titian or of Angelo?
Hard features every *lunging* can command;
To draw true beauty, shows a master's hand.
Dryden. To Mr. Lee on his Alexander.

For to denigrate them even monsters, they must have had some rude kind of splanical bodies; some stamina of life, though never so clumsy; some system of parts compounded of solid and liquids, that executed, though but *lunging*, their peculiar motions and fractions. *Beattie. Sermon v.*

To perplex them still more and save famine to bring,
Now satire has lost both its truth and its sting,
If in spite of their natures, they *lung* at praise,
Your honour regards not, and nobody pays.
E. Moore. To the Right Hon. Henry Pelham.

I would, however, earnestly exhort my friend, the metaphysician, to believe himself a free agent upon the bare authority of his own feelings, and not to imagine that nature is such a *lunging* in her trade, as first to intend to impose upon him, and then inadvertently give him sagacity to see through the imposture. *Beattie. On Truth, part ii. ch. ii.*

BUNIAS, in *Botany*, a genus of plants, class *Tetradynamia*, order *Silicifera*. Generic character: silicula sub-tetrahedral, without valves, two or four locular, rugose.

This genus, formerly more extensive, now consists of eleven species, natives of different parts of the world.

BUNIAM, in *Botany*, a genus of plants, class *Pentandria*, order *Dignia*. Generic character: partial involucre setaceous, (often wanting;) petals uniform; fruit oblong striated, with the interstices tuberculated.

This genus consists of three species, two of which, the *B. Bulbocastrium*, or great Earth-nut, and the *B. fersoum*, common Earth-nut, Kipper, or Pig-nut are natives of Britain.

BUNN, Fr. "*bignets*, little round loaves or lumps made of fine meal, oyl or butter, and raisins." Cotgrave. See Fr. *bigne* in V. **BUNCA**.

Thy songs are sweeter to mine ear
Than to the thirsty cattle rivers clear;
Or winter porridge to the labring youth
Or honey and sugar to the damsel's tooth.

Gey. Pastorals.

BUNNIANS, Fr. *bigne*, a bump or swelling. Cotgrave interprets the adj. *bigne*, club, or crump-footed.

What if from Van's dear arms I should retire,
And once more warm my bosom at your fire.
If I to flow-street could invite you home,
And set a bed up in my dining room,
Tell me, dear Mr. Congreve, would you come?
Rever. An imitation of Horace, book iii. Ode 8.

BUNT, } *Bunts* are perhaps bent or broken bits.
BUNTER. } And if this be correct, a *bunter* may have been originally applied to one who picks up bits of any thing about the streets or ways, and then to any low woman.

The bent of a sail, *ni fallor*, says Skinner, is the bent of a sail, that part of the sail which is pregnant with wind, which receives the wind in its full bosom.

Having not flint evermore ready at hand to smite and kindle fire withal, they make shift for to rub and grate one wood against another, and by this attrition there fire out sparks which lighting upon some blubber, made either of drie rottin touchwood, or of bunts and withered leaves, very quickly catch fire, and burne not out. *Holland. Plinie, vol. i. fol. 490.*

See how she's dressed, as fine as hands and pins can make her, while her two marriageable daughters, like *bunters* in stiff gowns, are now taking sixpennyworth of tea at the White Conduit-house. *Galsworthy. The Boy, No. 2. On Dress.*

BUNTING, in *Zoology*, the vulgar name of the *Emberiza Militaria*.

BUNTZLAU, one of the largest Circles in Bohemia, which borders upon Silesia and Lusatia. It is a mountainous district, and partly covered with forests, including a portion of the Riesengeberg. Towards the south, however, the ground is less hilly, and presents several level and fertile tracts, which produce good crops of grain, fruit, hops, wine, and especially flax. The whole Circle contains about 1610 square miles, and 313,600 inhabitants, with twelve towns, and a great number of villages. The people are described as an industrious race, and there are many manufactures of glass, linen, and woollen. Some metallic products are also contained in the mountains; and several kinds of precious stones are found in some of the rivers that flow from these elevated regions. Buntzlau the chief town of this Circle, is situated about twenty-eight miles north-east of Prague, and is tolerably built, with some manufactures, a Gymnasium, several churches, a Hospital, and a population of about 3530 individuals.

BUOY, v. } Dutch, *boeye*; Fr. *bouee*; Sp. *boya*.
BUOY, n. } Dr. Thomas Hickey derives it from
BU'OVANCY, } the Fr. *boat*, *buign*; ac. the wood or
BU'OVANT, } block floating above the anchor, and fastened to it by a cable. And thus, by consequence, To buoy or boy is to float, to raise or rise up to the surface; to bear up, to support, to sustain, to elevate.

In his (Merle Cassaubon) wonderful delivery from drowning, when overtaken in a boat on the Thames near London, the two watermen being so drowned, and he *buoyed* up by the help of his priests coat. *Wood. African Queen, li. fol. 408.*

And when our boat returned to the ship, two of them leapt into the sea and swam into the buoy, and held it a great while; then they took a case of an arrow, and tied to the said buoy a very fair and shining sea-oyster of pearls, and then returned to the shore, were to the watering place.

Halsbry. Voyages, &c. Françoise de Palle, vol. iii. fol. 411.

The sea, with such a storme as his bare head
In Hell-blacke night indur'd, would have *buoy'd* up
And quench'd the stilled fire
Yet poore old heart, he helps the heaves to rain.
Shakespeare. Lear, fol. 300.

BUN-
NIANS.
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BUOY.

BUOY. Thus usefully, thus necessary, is the air to the life of the animated creatures; and no less is it to the motion and conveyance of many of them. All the winged tribes owe their flight and buoyancy to it. *Derham. Phys. Theor., book 1. ch. 1.*

Then * * * easy'd; scarce vanish'd out of sight,
Then buoy up instant and returns to light.
Pope. The Dunciad, book II.

Ah, think not, mistress! more true dulness lies
In folly's cap, than wisdom's grave disguise:
Like bays that never sink into the flood,
On learning's surface we but lie and nod.
Id. Ib. book iv.

Next plung'd a feeble, but a desperate pack,
With each a sickly brother at his back:
Some of a day! just buoyant on the flood,
Then number'd with the puppies in the mud.
Id. Ib. book II.

When the great soul buoy up to this high point,
Leaving gross nature's sediments below,
Then and then only, Adam's offspring quits
The sage and hero of the fields and woods,
Asserts his rank, and rises into man.
Young. The Complaint. Night 5.

As when the merchant, to increase his store,
For dubious seas advent'rous quits the shore;
Still anxious for his freight, he trembling sees
Rocks in each bay, and tempests in each breeze.
P. Whitehead. An Occasional Prologue.

To those bright climes, awakening all her powers,
And spreading her unbounded wing, the muse
Ascending soars on, through the fluid space,
The buoyant atmosphere.
Mallet. The Excursion, can. 2.

Booy, in Nautical Language, is used to denote any floating body when employed to point out the particular situation of any thing under water, as that of a ship's anchor, or any sand, shoal, &c.

Buoys are constructed of different forms and of different materials, but very commonly of wood or iron; and they receive particular denominations accordingly, as the *can*, *cask* or *cable* Buoys.

The *can* Buoy is somewhat of a conical or rather perhaps of a parabolical form; it is used for pointing out the situation of dangerous sands and shoals; its apex is downwards, and the upper part is painted with some distinguishing colour, particularly where there are several Buoys near each other, as is commonly the case in the entrance of rivers and harbours: the most common colours are red, black, and white.

The *cask* Buoy is, as its name implies, of the form of a cask, or double frustum of a cone; they are also frequently made cylindrical. The larger Buoys of this kind are employed for mooring, and the smaller for cables; in which latter case they are called *cable* Buoys, and in the former *mooring* Buoys.

Life or safety Buoy. There are several Buoys of this kind, the intention of which is to save a person who has fallen overboard; and some even are proposed which are conceived to be sufficiently buoyant to keep several persons afloat in case of a shipwreck, or other accident that requires it. The best single life Buoy that we know of is that of Lieutenant Cook: this is intended to be constantly suspended from the stern of the vessel, and to be let go the moment any person falls over board. It is generally called a *Night Life Buoy*, because in case the accident happens in the night, it may be lighted before it is let go, being furnished with a port-fire and lock for the purpose; by this means the light indicates both to the person to

whom the accident has happened, and to the boat which is let down to save him, a common point of rendezvous, an object of the greatest importance in a dark night.

The nature of this apparatus is shown in fig. 3, plate XXI.; it is represented as suspended over the stern of a vessel; *a* & *a* are two cauks connected by a bar *b*, passing through them; *c* a staff with a ballast weight *d* at the bottom, to keep it upright; *e* a two wooden pipes firmly fixed to the bar *b*; these pipes slide on the two metal rods *f*, which are fastened to the stern at *g* *g* *g*; a chain *h* suspends the life Buoy, and with the rods *f* keep it fast to the stern; a copper cap is fixed by hinges to the stern at *i*, which covers the copper table that carries the port-fire, in order to defend it from the weather; in fig. 4, the cap is lifted up to show the table *l*, with the port-fire lashed down with wire. The hook by which the chain *h* is supported, is so contrived that the latter may be let go in an instant; and a lock is fitted to the table carrying the port-fire, whereby a light may be obtained with equal promptitude. In case of an accident therefore a light is first struck by the lock, and immediately the chain is let go, and the Buoy with its lighted port-fire falls into the water, and furnishes, as we have before said, a common point of resort both to the person in the water and to the boat sent out to save him. This Buoy is now very commonly fitted to his Majesty's vessels, and the inventor obtained for his ingenuity the gold medal of the Society of Arts. See the *Transactions of that Society*, vol. xxxvi. page 121.

BUPLAGA, from the Greek βούρα, an Ox, and πάγω, I eat, Brissou, Cur.; *Beef Eater*, Lath. In Zoology, a genus of animals belonging to the family *Covirostres*, order *Passerini*, class *Aves*. Generic character: beak of a moderate length, cylindrical at the base, gibbous in the middle, and terminating in a short conical point.

Of this genus there is but one known species.

B. Africana, Bris.; *Pic dæuf*, Buff.; *African Beef Eater*, Lath. It is about the size of a lark, of a reddish brown colour above, and a yellowish white below; the bill is yellowish and its tip red; tail wedge-shaped. This bird is a native of Africa, and is very shy; they live together in flocks of eight or ten, and are seen constantly in the company of cattle, on which it alights and picks out the larvæ of the Gad Fly; hence it has got the name of *Beef Eater*.

See Brissou, Ornithologie; Cuvier, *Régne Animal*; Latham, *General Synopsis of Birds*.

BUPHTHALMUM, in Botany, (English name *Ox eye*), a genus of plants, class *Syngenesia*, order *Polygamia Superflua*. Generic character: receptacle paleaceous; pappus, an obsolete margin; sides of the seeds, particularly those of the ray, marginate.

A genus of compound flowers, of which twenty species are described by Willdenow.

BUPLEURUM, in Botany, a genus of plants, class *Pentandria*, order *Digynia*, natural order *Umbellifera*. Generic character: involucre of the umbellule larger five-leaved; petals innate; fruit sub-rotund, compressed, striated.

Willdenow describes twenty-four species, inhabiting various countries; three are natives of Britain. English names, *Hare's ear*, *Thorough-wax*.

BUPRESTIS, in Zoology, a genus of insects of the order *Coleoptera*, family *Stenocera*. Latr. Generic cha-

BUOY.
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BUPRESTIS.

BUPRES- racter: antennæ, in both sexes, serrated; labium
TIS- exerted; palpi filiform; the last articulation more
-BURBOT. or less cylindrical; maxillæ terminated by a double pro-
 cess; tarsi filiform; each joint, except the last, broad,
 cordate-triangular.

The *Buprestides* constitute the most beautiful genus of the *Coleoptera*. The colours of the wing-cases surpass in brilliance almost every thing else in nature. In some the brightest emerald ground is studded with burnished gold; in others blue on gold; and various other combinations of colours, all of which possess a metallic lustre. These insects walk slowly, but their flight, especially in warm sunny weather, is extremely rapid. Like many other insects, they fall to the ground as if dead, on the approach of danger. The largest and most splendid species are natives of Asia and Africa, though in Europe there are many very interesting ones.

BUR, Fr. bourre, of unknown etymology. "The down or hairy coat, wherewith divers herbs, fruits, and flowers are covered." *Cotgrave*.

That which sticks or adheres, as such down or hairy coat does to any thing on which it falls.

For þow smoke and smorre smerte) þan sytthe
 Tyl he be bereft of bynde, and þe burr in his jroth
 Knowe) and coray) þat crist gree hym sorwe
 That sholde bringe ys bettere wode, n) blowe til hit brente.
Piers Plouman. Vision, p. 337.

Having no hold but the very Scripture, wherunto they cleane as heres so fast that they can not be pulled away save with very tryinge them out. *Tyndall. Works, fol. 297.*

I could not tell how to rid myself better of the troublesome burr, then by getting him into the discomure of hunting.

The Return from Parana, act ii. sc. 6.

By the rough burrowing docks
 Ranker than the oldest fox.
Drayton. The Muses Elvium. Nymphal 3.

Notable is the bar likewise and worthy to be observed, I mean that which sticketh to our clothes as we passe by, the flower fifth close and growth within the maid bar, and cover appereth without forth.

Holland. Plume, li. 39.

But O! that hapless virgin, our lost sister,
 Where may she wander now, whether betake her
 From the chill dew, among rude burs and thistles?
Milton. Comus, l. 368.

Lord bless me, Mrs. Brown, your hand;
 And you, my dear, take hold of hers,
 For we must stick as close as burrs,
 Or in this racket, noise, and goller,
 We certainly shall lose each other.

Lloyd. Chit Chat.

BEA MARIIGOLD, the English name of the *Bidens tripartita*.

BURBOLTS, i. e. Birdbolts. See **BEAD**. Mr. Gifford says:—blunt, pointless arrows; for with such birds were brought down.

BEAT. He set up his hills here in Messina, and challeng'd Cupid at the flight; and my rascal's fool's reading the challenge, observ'd for Cupid, and challeng'd him at the *burbolt*.
Shakespeare. Much ado about Nothing, fol. 161.

I saw a little devil fly out of her eye like a *burbolt* which sticks at this hour up to the feathers of my heart.

Ford. The Witch of Edmonton, act ii. sc. 1.

BURBOT, in Zoology, the vulgar name of the *Gadus Lota*.

BURDEN, or } A. S. *byrden* or *byrthen*, from the **BURDEN**
BURTHEN, v. } A. S. *byr-an*, to bear, to carry.
BURADENING, } That which is borne or carried;
BURADING, n. } the weight which is borne or car-
BURADENING, n. } ried, sustained or supported, the
 load.

To burden, is to impose a weight or load; to load, to oppress.

He bar a burden yboudne, with a brod lyfte.

Piers Plouman. Vision, p. 119.

Burdens that been importable

On folkes shoulders thingis they conche

That they nilt with their fingers loschen

And why wol they not mouche it whye

For hem no liste and sikerye

For saddle burdoun that men taken

Make folkes shoulders aken.

Chaucer. The Remount of the Rose.

But that light thing of our tribulations that beath now hot as it were hi a moment, overchill in us our measure an earlastyge let into the highness of glorie.

Wiclif. 2 Corinthians, ch. iv.

For as I can be content to confound the lightness wherewith I have bin in times past worth to be burdened, so would I be gladd, if now when I am otherwise bent, my better endures might be accepted.

Guicciardi. The Steele Glas. Prefatory Address.

If that my booke be burthensome

shift the of it betyme

Least thou any-lye cholden the

with greuous wote of cryme.

Drant. Horace, Epistole, ep. 3. 2.

There is buryed a bodye, which albeit were alyue, yet were it grosse and leauy, and by the reason of that burdounesse to the soule, gennuous of the same, but there shal no gyfte not a natural, but a spirital bodye, which to the soule be no let, whither soeuer it move.

Udall. 1 Corinthians, ch. xv. fol. 43.

He caused a proclamation to be made y^t all soldiers should declare their debts (wherewith he perceived manye of them were burdend) & though their debt did rise through their owne disorders & excesses, yet he was determined to discharge every man.

Brenne. Quatuor Curios, book iiii. fol. 253.

Whilist in her cries, that shd the vale along

Still Caland was the burthen of her song

Browne. Pastorals, book i. song 1.

Heavie burdons and loaden be stirred and removed with more ease in water.

Holland. Plume, v. i. fol. 46.

And like some boltrous wind arising from the north,

Came that unwieldy host; that, which way it did move,

The very burthensome earth before it seem'd to shove

And only meant to chain the universe its own.

Drayton. Poly-didon, song viii.

Come now by this time having giuen the head unto licentiousness more and more, became burthensome and offensive to all good men.

Holland. Ammannus, fol. 14.

He had built at his own expence, to prosecute them, a strong handsome ship, which was named the Bark Raleigh, of two hundred ton burdon.

Oliph. Life of Raleigh, fol. 221.

As exercise becomes tedious and painful when we make use of it only as the means of health, so railing is apt to grow uneasy and burthensome when we apply ourselves to it only for our improvement in virtue.

Tatler, No. 147.

Thus Demosthenes, finding that ship money was levied irregularly, and that the poor bore the same burden as the rich in equipping the galleys, corrected this inequality by a very useful law, which proportioned the expence to the revenue and income of each individual.

Hume. Essay 10. Of some remarkable Customs.

The Druids were kept entirely distinct from the body of the people; and they were exempted from all the inferior and burthensome offices of society, that they might be at leisure to attend the important duties of their own charge.

Burke. An Abridgement of English History, book 1. ch. ii.

BUREAU. BUREAU, Fr. "a thick and coarse cloth, of a brown russet, or dark mingled colour; also the table that's within a court of audit, or of audience (belike, because 'tis usually) covered with a carpet of that cloth; also the court itself." Cotgrave.

For not the desk with silver rails,
Nor bureau of expence,
Nor standish well japane'd, avails,
To writing of good sense.

Swift.

The second notification was that of the king's acceptance of the new constitution; accompanied with fanfaronades in the modern style of the French *bureaux*, things which have more the air and character of the noisy declarations of their cloths, than the tone of regular office.

Buckle. *Thoughts on French Affairs.*

BURFORD, a town and parish in the County of Oxford, situated on the river Windrush. The church is spacious, with a good spire. Here are considerable manufactures of saddles, rugs, and doffies. The inhabitants celebrate a festival on Midsummer-eve, in commemoration, as they affirm, of an engagement at Battle Edge a short distance west of the town, where Ethelbald, King of the Mercians, was defeated by Cathred King of the West Saxons. Another encounter took place in 1649, wherein Fairfax, the Parliamentary General, gained a victory over the opposite party, and took 1400 prisoners. This is an ancient place, a synod for certain ecclesiastical regulations having been convoked at it in the year 685. The Church is a Vicarage in the gift of the Bishop of Oxford. Population in 1821, 1696. Distant seventeen miles north-west of Oxford, and seventy-two north-west of London.

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BURGEON.

Goth, *beirgan*; A. S. *beorgan*, *beorgan*, *beorgan*; to defend, to keep safe, to fortify, to strengthen. A *Burg* meant formerly a fortified town.

Some after þe wynter, when þe somer bigas,
þe kyng & his mayne went to burgh Kene.

R. Browne, p. 15.

The messman so well him lode,
That they be comen safe to londe,
Where they gone out upon the stroude
In to the burgh, where that thei fonde
The kyng.

Gower. *Conf. Am. book v.*

By presumption wherof, he sent into all gode burghes, cyties, and townes of his land, secretly and stryke consynsance, charge the rulers, that they, upon a certeyne day, that is to say, upon the daye of Seynt Bryce, at an houre assigned, in every place of his lande, the Daungs shulde be sodaynly slayne.

Fulper, v. l. ch. 198.

Now þei saille & rowe to Wales to Leulyns,
A burgess of Winton charged was with wyces,
He merkeþe þe ship, & asked wherþe þei were?

R. Browne, p. 236.

Noþr in cole noþr in crystf hons. Was Crist yhere
Boke in a burgesses hons. þe beste of all þe some.

Piers Ploughman, Vision, p. 234.

A large man he was with eyen stepe,
A fairer burgess is ther non in Chepe:
Buld of his speche, and wise and wel taught,
And of manhood him lacked righte naught.

Chaucer. *The Preligue*, v. 756.

Also that where before tymes the synages of Englonde used to sende out consynsance vnto burgyngs of cyties and townes, to

those of theyre fre hybertie such knyghts of the shyre as they thought moste worthyell for the comon weale of y^e sayd shyre & lande, have King Rycharde wille appoynte y^e persons, and wylle them for to chuse such as then he named, wherby his singular curys were preferryd & the comon curys put by.

Fulper. *Ames*, 1398.

True burghers and bonde, to naught hve bringe) ofte
And all the comen in care and covetyse.

Piers Ploughman, Vision, p. 48.

Who compt the quiet burgher bet an ase,
That limes at ease contented with his owne,
Whiles they seekle more and yet are overtowne.

Gower. *Prologue of Warr.*

After that, four dukes, four marquesses, four hundredes, four burghers.

Bate. *Peterburg*, part ii. p. 15.

He sent vnto the Bestians withall diligence and commanded, that they shoulde come towards him incognito, with the greatest brade that they coude vnto Tripodinoque. Which is a burgyr in the territory of Messure under the mountains of Gerscia.

Nicola. *Theodorus*, fol. 112.

Where's your faction!
Shrewdly the bishop gaw'd of your adherents,
When not a petty burgyr of some town,
No not a villager hath yet appear'd,
In your assistance.

Ford. *Pierlin Wierbeck*, act iii. sc. 4.

As those great burghers of the forest wild
The hart, the goat, and he that shew the child
Of wanton Mirth, in their strength do know
The due observance nature doth us owe.

Dryden. *The Men to the Moon*.

And albeit every of the forecayd cities sent one of their burgmasters vnto the towne of Hagut in Holland, to treat with the English ambassadors, it was in the end found out, that they had not any authority of negotiating or concluding at al.

Habsburg. *Voyage*, p. 1. *Prin. Amos*, v. l. fol. 157.

Proteogenes, historians note,
Liv'd there a burgyr, neat and lot,
And, as old Play's writings show,
Appelles did the same at Co.

Pier. *Proteogenes and Appelles*.

A burough, as we have formerly seen, is usually distinguished from other towns by the right of sending members to parliament, and when the right of election is by burgage tenure, that alone is a proof of the antiquity of the burough.

Blackstone. *Commentaries*, v. li. p. 62.

In vain an expiring interest in a burough calls for offices, or small livings, for the children of mayors, and aldermen, and capital burgyers. His court rival has them all.

Burke. *Thoughts on the present Discontent*.

Hence charter'd buroughs are such public plagues;
And burghers, men innumerate perhaps
In all their private functions, once comin'd,
Become a loathsome body noly fit
For dissolution, hateful to the main.

Cooper. *The Task*, book ii.

The king sent a notification of these proceedings to each burgyr, where the people of the court also swore to the observance of them, and considered, by means of mutual strength and common charge, to prosecute delinquents against them.

Burke. *Abridgement of English History*, book ii. ch. vii.

BURGAGE TENURE, denotes the mode of service, under which tenants in ancient Boroughs were held, whether immediately of the Crown, or (as, according to the principles of our law, was the case in all lands not directly so held) mediately under some *mesne lord*.

It is known, that anciently there were four distinct sorts of service, whereby land was held, arising out of the several combinations of their quality, whether free or base, and of their certainty or uncertainty. Bur-

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GLARY.

age Tenure was an instance of the highest and freest class of tenure; the quantity of service, or the performance of which it was held, being ascertained, and not arbitrary; and its nature being such as might be rendered by the military and privileged classes, and not by the *villains* only. Like the other sorts of free and certain tenure, or tenure in socage, (a word of which this is not the appropriate place to examine the precise force.) Burgage Tenure is probably to be referred to an origin anterior to the Norman Conquest, which it may have survived from the circumstance of the tenements thus held being so small, as to hold out no inducement to the Crown, to grant them upon the more honourable tenure of military services. They were thus left to the humbler, and, according to the policy of those days, the more unprofitable class of the people; the tradesmen and artisans, who, on the payment of their small rents, were left in the enjoyment of their ancient and despised privileges of Saxon liberty. And it may be out of these privileges, thus disregarded, and thus preserved through periods of the purest slavery, that much of the more free and popular part of later institutions has arisen. Those Boroughs in which, in the present day, the right of election is by Burgage Tenure, are obviously, as Blackstone has remarked, book ii. ch. vi. of the highest antiquity.

BURGAN, a Margravite of the former German Circle of Soshia, and now included in the Kingdom of Bavaria, and Circle of the Upper Danube. It is situated between the Lech and the Iller, and belonged to Austria, till it was resigned to Bavaria, at the Peace of Presburg, in 1805. It commences near Augsburg, and is about thirty-six miles long, and nearly of an equal breadth. The chief town has the same name, with a population of 2400 individuals.

BURGENET, Fr. *bourguinette*, perhaps from the A. S. *byrg-en*, to protect, to defend.

A defence or protection, (ac.) for the head; a helmet.

Then leaning talks, he by his weapon speaks,
And drives a blow, which Blackenbury breaks
By lifting up his left hand, else the steel
Had pierc'd his burgonet, and made him feel
The pangs of death. *Don Quixote*. Part II.

The glorious day that I thy rich glove won,
And in my course a flame of light'ning beat,
Out of proud Herford's high-plum'd burgonet,
Dropt down. *The Barons Wars*.

BURGLARY, } I. e. *burgi latrocinium*; the bur-
BURGLAR, } gling or plundering of a house.
BURGLARIOUS.

Surely, neither charity, nor justice can dissuade us from resisting the laws of God and man will allow me to defend my own; and if in this resistance the thief, or burglar, miscarry, his blood will be upon his own head.

Heil. Cases of Conscience, v. iii. fol. 800.

In the same prince's reign, Sir William Brula was sent to the Tower, only for procuring the pope's bull against certain burglars that robbed his own house.

Trial of Garnet. Cobbett's State Trials, v. ii. p. 272.

So that to break open the closet of a man's breast, to ransack his mind, to pilfer away his thoughts, his affections, his purposes may well be deemed a worse sort of burglary or theft, than to break open doors, to rifle trunks, or to pick pockets.

Barnes. Sermon xxi. vol. i.

Love is a *burglar*, a felon
That at the window eye does steal in
To rob the heart; and with his prey,
Steals out again a closer way.

Belier. Hudibras, part ii. can. 1.

The definition of a *burglar*, as given us by Sir Edward Coke, is "he that by night breaketh and entereth into a mansion-house with intent to commit a felony."

Blackstone. Commentaries, iv. 224.

In *burglary* do they insist, that the jury have nothing to do but to find the taking of goods, and that if they do, they must necessarily and the party guilty, and leave the rest to the judge; and that they have nothing to do with the word *felony* in the indictment?

Burke. Power of Justice in Prosecutions, &c.

As for the entry, any the least degree of it, with any part of the body, or with an instrument held in the hand, is sufficient; as, to step over the threshold, to put a hand or a hook in at a window to draw out goods, or a pistol to demand one's money, are all of them *burglarios* entries.

Blackstone. Commentaries, book iv. ch. xvi.

BURGLARY, is the name of a felonious offence at Common Law, but the range of which has been extended, and its punishment increased, by various statutes. It is usually derived from *burgi latrocinium*,

"the robbery of a castle;" and properly denotes the breaking into and entering a dwelling house, in the night time, with the intent (whether actually executed or not) of committing some felony within it. These circumstances are all of them material ingredients of the offence. Thus, it is necessary, in order to constitute *Burglary*, that the building, wherein it is committed, should be the ordinary habitation of some individual, or, at least, an out-house actually belonging to and adjoining it. A set of rooms in a college, or inn of court, or the single room of a lodger within a dwelling-house, would in law be held to be dwelling-houses, within which this offence may be perpetrated; and it has been determined that a church also may be the subject of *Burglary*. Breaking and entering the house are further essentials of the crime; but the law puts so liberal and wide a construction on these words, in an indictment for *Burglary*, that a person who opens a door or window, which has previously been, in any way, fastened or shot, or who even enters through an open chimney, (such an aperture not, in its nature, admitting of being closed,) will be held to have sufficiently broken into the house; as also, if he have introduced any part of his body, as his hand, or even, an instrument held in his hand, this will be deemed a sufficient entry. It is not necessary to prove that any offence was actually perpetrated within the house, provided circumstances be proved, from which the jury may infer that such was the intent of the house-breaker. The offence, however, whether completed, or only meditated, must be some one, which either the common law or the statute law has constituted felony, (as larceny, murder, &c.) The only other, and most essential character of *Burglary*, is, that it be committed in the night; which, with respect to this offence, the law, it is said, considers as beginning as soon as the evening twilight ceases to be sufficiently strong, to enable persons to distinguish each other's faces; and, similarly, as ending in the morning, as soon as the dawn is sufficient for that purpose. The essence, however, of the offence is the invasion of the security of families, during those hours, when they are disarmed by their necessary repose in sleep; and, consequently, the *Burglary* would be complete, if committed within a reasonable time after the disappearance of day-light, though the night should, from the effects

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of summer twilight, or of a bright moon, be, in reality, as light as day.

BUR-GUNDY.

The legislature, by the statute of the eighteenth of Elizabeth, c. 7, has taken away from Burglary the benefit of clergy. The third of William and Mary, c. 9, has extended the same penal exclusion to all accessories before the fact. And the twelfth of Anne, c. 7, has extended the consequences of Burglary, to persons, who, having entered a house, though without breaking into it, and that, whether by night or oot, with a felonious intent, shall afterwards break out of it in the night time.

BURGOS, an ancient city of Spais, the Capital of Old Castile, once the residence of the Counts of Castile, and subsequently the seat of that monarchy. It stands partly on the declivity, and partly at the bottom of a hill, near the right bank of the river Arlançon, and is in the form of a crescent, but most of the streets are narrow, winding, and gloomy. Burgos is encompassed with old walls, and defended by a citadel. It contains a college, numerous churches and convents, and a population of about 10,000. The cathedral is one of the most beautiful and best preserved Gothic structures in Spain. It stands on an elevated site, and was built by Ferdinand III. in the beginning of the thirteenth century. Such is its extent that service can be performed in eight different chapels at the same time without inconvenience. Some of the other churches are also handsome, and contain many splendid monuments. Before the middle of the sixteenth century, the Kings of Castile divided their time between Burgos and Toledo; but since the Court has been removed, the city has declined. It was unsuccessfully besieged by the British troops in 1819, but surrendered to them during the following year, without resistance. Burgos is 112 miles north of Madrid, in lat. 42° 21' N. long 9° 40' W.

BURGUNDY, *CINTRA*, or, one of the ten Circles into which the Emperor Maximilian divided the German Empire in 1512. It was at first very extensive, and beside the free County of Burgundy, contained the whole seventeen Provinces which now constitute the Kingdom of the Netherlands. But after the Dutch Provinces had declared their independence, and the southern part of the Circle was acquired by France, it embraced only the Spanish or Austrian Netherlands.

BURGUNDY, *DEUXIÈME*, or, which is also called *BURGUNDY PAISON*, and sometimes *LOWER BURGUNDY*, to distinguish it from *Franche Comté*, or *Upper Burgundy*, is a Province which occupies a large space in the east of France. It included the districts of Bresse, Gex, and Gex, and bordered upon the Provinces of Bourbonnois, Nivernais, and Champagne. It was also bounded on the east by *Franche Comté*, and on the south by *Lyonnaise*. Its length was about 150 miles, breadth 90, and area 5350 square miles, with a million of inhabitants. Burgundy was divided into several districts, each taking its name from its principal town, and Dijon was considered as the Capital. The surface of this Province was much diversified with mountains, forests, marshes, and rivers. Most of these last are navigable, and an attempt was made prior to the Revolution to join them by means of canals meeting the Saône and Loire, and the Saône and Seine by means of the Yonne; but this work has not been completed. The climate is colder than might be expected from its latitude, but varies according as the

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district is low or hilly. It is, however, one of the most productive tracts in France, and its wines are well known in all parts of Europe. It also frequently supplies corn to Dauphiny, Provence and Languedoc. Most of the plains consist of rich arable land, the sides of the hills are adorned with vineyards and other fruit trees, and their summits are either covered with forests or sprinkled with flocks and herds. Iron ore and other minerals are obtained in the mountains of Burgundy; and in former times considerable manufactures of silk, wool, cotton, and leather were carried on, but these have now declined. This Province was early peopled by the *Burgundi* who raised it into a Kingdom, and from whom its name was derived. After it was annexed to France, it was governed by a Viceroy, with the title of Duke of Burgundy. In process of time, this Dukedom became hereditary, and the Dukes of it acquired such influence, as in the tenth century to ascend the throne of France. After the death of Charles the Bold, without issue, in 1477, Burgundy was seized by Louis XI. and has remained ever since an integral portion of that monarchy. At the Revolution, the departments of the Saône and Loire, the Côte d'Or, and the Yonne were formed out of this Province. Portions of it were also included in those of the Nièvre, the Aube, the Upper Marne, and the Aisne. The chief towns of Burgundy were Dijon, Maçon, Autun, Chalon sur Saône, Auxerre, and Sens.

BURL, } In Pliny, book xxv. *mar desquamatur Ci-*
BURLS, } *molis*—is rendered by Holland, "they fall anone to *berling* it with Cimolia." And see the quotation from Holland's *Plutarch*, in V. *Bæclaw*. Skioeoe thinks it is from the Fr. *bonne*. See Bua.

To *berl* then is merely to clear away or take off the burrs, the down or hairy coat, the shreds, knots, threads, &c.

To come then to the mystic of *fullers craft*, first they wash and scour a piece of cloth with the earth of Sandina, then they perfume it with the smoke of brimstone, which done, they fall anone to *berling* it with Cimolia. Holland. *Plutarch*, v. li. fol. 360.

Then up-lung
On rugged tenters, to the fervid sun
Its level surface, reeking it expands;
Still brightening in each rigid discipline,
And gathering worth; as human life, in pains,
Conflicts, and troubles. Soon the clothier's shears,
And barbers thistle, skim the surface sheen.
Dyers. The Fleece, book iii.

BURLESQUE, *v.* } A word recently introduced
BURLESQUE, *n.* } into our country. Skioner. Fr.
BURLESQUE, *adj.* } *burlesque*; It. *barlesco*; from
Fr. *barler*; It. *barlere*; Low Lat. *bardare*. See BORDA.
Cotgrave says, "burlesque; jesting; or in jest, not serious; also mocking, flouting." See the quotation from the Spectator.

In which time he [Denham] did translate one of Virgil's *Æneids* and *burlesqued* it, but whether he ever published it I know not.
Wood. Athens Orem, 2. fol. 423.

And which is worst, the sobriest sort on't,
And to the world the most important
Of th' whole poetical creation,
Burlesque, had never been in fashion.

Cotton. *Upon the Great Frost*.

The dull *Burlesque* appear'd with impudence,
And pleas'd by novelty in spite of sense.

Dryden. *The Art of Poetry*, vol. i.

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BUR-GUNDY.

BUR-LESQUE.

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Burlesque is therefore of two kinds, the first represents mean persons in the accompaniment of heroes; the other describes great persons acting and speaking, like the basest among the people.
Spectator, No. 243.

It is a dispute among the critics, whether *burlesque* poetry runs best to heroic verse, like that of the *Dispanary*; or in droller, like that of Hudibras.
Id. No. 240.

I believe no man living could have imagined it possible, except for the sake of *burlesquing* a subject, to propose remedies, so ridiculously disproportionate to the evil, so full of uncertainty in their operation, and depending for their success in every step upon the happy event of so many new, dangerous, and visionary projects.
Acute. Observations on a late State of the Nation.

Who is it that admires, and from the heart is attached to national representative assemblies, but must turn with horror and disgust from such a profane *burlesque*, and abominable perversion of that sacred institute?

Id. Reflections on the Revolution in France.

He has written some very agreeable pieces, of the *burlesque* kind, in imitation, with much delicacy, wit, and humour, and I will add too, even elegance; for every species of composition, which is perfect in its kind, may with propriety, be termed elegant.

Mcintosh. Piling, Letter xii. book vi.

BURLETTA, from the It. *burletta*. See BURLESQUE.

The new burletta's now the thing
Pray did you never hear me sing?
"Never indeed!" *Cambridge. The Intruder.*

BURLEY ON THE HILL, a village and parish of England, in the County of Rutland. Here there was a castle or castellated mansion-house, which belonged to Spencer, Bishop of Norwich, in the reign of Richard II., and afterwards to George Villars, Duke of Buckingham. This nobleman entertained James I. in it, with Ben Jonson's *Masque of the Gipsies*. It was burnt during the civil war, by the forces belonging to the Parliament, and rebuilt by Daniel, Earl of Nottingham, in which family, which has since assumed the older title of Winchileas, it still remains. Population 922. The Church is a Vicarage in the gift of the Earl of Winchileas. Distant three miles north-north-east of Oakham.

BURLINGTON, or BALDWINSTON, a seaport town in the East Riding of Yorkshire, on a bay formed by Flamborough Head, which is about five miles distant, nearly north-east. It is situated about a mile from the shore; but there is another portion of it, named Burlington Quay, situated directly on the coast, formed by a pier, which extends a considerable way into the bay. This is defended by two small batteries. Considerable trade is carried on here, and the burden of the shipping belonging to the port lately amounted to about 5850 tons. There is a Custom-house, which is dependent on Hull. The Quay is much resorted to for sea-bathing. The remains of Burlington church, founded in the reign of Henry I. prove that it must have been a very fine structure. Coeval with the same Prince, a priory of Dominicans was established. William of Newbury, the monkish historian, is commonly reputed to have been a native of this town. The Church is a perpetual Curacy in the gift of the Archbishop of York. Population of the whole parish in 1821, 5034. Distant twenty miles from Scarborough, twenty-six north of Beverley, and 908 north of London.

BALDWINSTON, the Capital of a County in the State of Vermont, North America, near the borders of lake Champlain; in 1830 it had a population of more than 1100 individuals.

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BALDWINSTON is also the name of a County and city in New Jersey. The city stands partly upon the main land, and partly on an island in the Delaware, and communicates with the shore by four causeways and bridges. It is a pleasant town, favourably situated, and has a good harbour. The population in 1810, was 2410; in 1820, 2758. That of the whole County, of which it is the Capital, in 1820, included 98,992 individuals.

BUR'LY, n. } A burly man; a large, lusty man.
BUR'LY, adj. } q. d. a boorlike man; agricole simile.
BUR'LINESS. } Applied to any thing large, distended, unwieldy, clumsy, boisterous.

Thanks Jupiter right faire and amiable

God of the sterres in the firmament,

And soverie to all thing gratefull,

For his father Saturne fure different

With burly face, and browen bright and bent.

Chaucer. The Testament of Gower, fol. 196.

His burly brow that help'd him off in need,

Right prively he hid it under that weed.

Henry the Minstrel, in Ellis.

He was of visage lourly, of body mightie, strong and chene
made: howe be it in his latter dayes with over liberal dyet,
somewhat corpulent and lecherous and subiect to much uncomely.
Sir Thomas More. Works, fol. 26.

Against they which troubled as yett with worldly hates
and deuyres, can rushing in with asps & virly burly, do grece
and vices disquiet hym.
Udall. Mark, ch. iii.

In allegorye David, I approve a doctrinee not so dyspalyceous,
the grounds of a vowe after the sacred Scriptures, and not the
same of it, as it hath bene burlye desired in schismaticke bysation.
Bede. Apology, p. 48.

— Deepse the Xanthus on his waves,

Shall heave these bravely to a tomb, that in her burly breast,

The sea shall open, where great fish may keep thy funeral feast,

With thy white fat.

Chapman. Homer's Iliad, book xxi. fol. 290.

Nor let the spacious mound of that great Mercian king,

(into a lesser roomth thy burlesque to bring)

Include thee.

Dryden. Polyolicon, Song 8.

The girl, I found, had good sense, and told me with a smile,
that notwithstanding it was her own petticoat, she should be very
glad to see an example made of it; that she woe it for no other
reason, but that she had a mind to look as big and burly as other
persons of her quality.
Taylor, No. 116.

And some ascribe th' invention to a priest,

Burying and big, studies of his race.

Cropper. Task, book I.

BURN, v.

BURN, n.

BURNER,

BURNING,

BURNING-GLASS.

Goth. *brinnan*; A. S. *brennan*,

byrnan; Dutch, *bernen*, *brannen*;

brunnen; *brunnen*; Sw. *bränne*. See

TO BURN.

BURNING-GLASS. } To be, or cause to be, on fire,
destroyed by fire.

Met. Th. be inflamed, with passion or desire; i. e.
to feel the passion of anger, love, hate, &c. to a
heating or burning excess.

He causeth th' one to rage with golden burning dart,

And doth slay with leaden robe againe the others hart,

Whose flames of burning fire, and easy sparkes of flame,

In balance of sensual weight he pondereth by same.

Surrey. Description of the Plague Affections. &c.

For with a beck you shall me call;

And if of one, that forse I shew,

Ye have pittie, or ruth at all,

Answer me faire with yea or nay.

Wylt. The Lady to answer directly with Yea or Nay.

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Merewith I feeble the droppes of exulting sweate,
Which trickle down my face enflamed as,
And in my body feele I lykewise beate,
A burning heart which tosse me and fro.

Guicciardi. Don Bartholomew, p. 506.

Nether was it a mystery, that the burners belong without the
own were burnt, the good men being so safe, in the midst of the
fire, for since burners shall be the fire of hell, when they
whom their burn shall make in love.

Jayr. Expatriation of Daniel, ch. iii.

So that is impossible to separate good works from faith, even
as it is impossible to separate heat and burning from fire.

Tyndale. Works, fol. 42.

In yonder walls be mines of gold, quoth he!

He's a poor slave that thinks of any debts;

He's a poor slave that thinks of any debts;

He's a poor slave that thinks of any debts;

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He's a poor slave that thinks of any debts;

He's a poor slave that thinks of any debts;

He's a poor slave that thinks of any debts;

He's a poor slave that thinks of any debts;

Lyke as the larks upon a somers day,
When Titan radiant burneth his beames bright
Mouneth on eye, with his melodious laye
Of the sun eynde engulged with the light,
So am I supprest with pleasure and delight
To see this house score, that I may say
Howe ya are welcome to this court awaye.

Shelton. The Crownes of Laurell.

His old rustic rules were burnished, and his old Romish rage
new patched by a newly confirmed authority, lest they embrace
is pale of death.

Bate. Images, part ii. p. 74.

Some had their armys swords freshly burnished and some
had the comings varyshed.

Hall. King Henry IV. fol. 12.

As touching the legs of those which be whole healed, they be
all full as long when they first come into the world as ever they
will be: well may they about out bigger and burnish afterward,
but (to speak truly and properly) they grow no more in length.

Holland. Pléide, v. l. fol. 351.

The judge of torments and the king of tears,
He kills a burnish'd throne of queeneless fire:
And for his old faire robes of light, he wears
A gloomy mantle of dark flames.

Crook. Suspects of Herod, book I.

Blushes, that bin

The burnish of sin,

Nor flames of sight too hot within.

Crook. Wakes to his (supposed) Mistress.

Of Churchill's race perhaps some lovely boy,
Shall mark the burnish'd steel that hangs on high,
Shall gaze transported on its glittering charms,
And reach it struggling with unequal arms.

Techell. On the Prospect of Peace.

On the heath the better strays

Free yet—(the furrow'd task is done),

Now the village windows blaze

Burnish'd by the setting sun.

Cromwell. Evening.

That our disgrace might want no sort of brightening and burn-
ishing; observe who they were that composed this famous
embassy.

Burke. Speech at Bristol previous to the Election.

BURNING-GLASSES and MIRRORS, are optical instru-
ments intended to produce great heat by the concen-
tration of the solar rays, the former by refraction, and
the latter by reflection.

We have already in the historical chapter preceding
our treatise on OPTICS, spoken of the Burning instru-
ments of the ancients, particularly of the reported
feats of Archimedes and Anthemius, and therefore
without entering again on these doubtful points, we
shall proceed to describe only such instruments of
modern construction as have had their effects ascer-
tained by the most satisfactory experiments.

Duffon's Burning Mirror.

Of the modern Burning instruments by reflection,
the first which seem deserving of particular notice,
were those constructed by Buffon, the celebrated
French naturalist. This distinguished philosopher be-
fore he began to form his great Mirror, made a number
of preliminary experiments in order to ascertain the
effect of different substances; the quantity of light lost
by reflection with different angles of incidence; and
under various circumstances of distance, &c. Having
by this means satisfied himself as to certain points
which were before doubtful, he proceeded to combine
168 pieces of plain silvered glass, each six inches
by eight, with an interval between them of four
French lines, in order to allow to each a free motion

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BURN-
ING-
GLASS.

in every direction, as well as for allowing the observer to see the place to which the images were to be thrown. These pieces of glass were mounted in an iron frame, and each of them so fitted with screws and springs, that a motion could be given to them in any direction, whereby the images reflected from all the Mirrors might be easily thrown upon the same spot. With this instrument the following results were obtained.

1. March 23, 1747. The author set on fire at the distance of sixty-six feet a plank of tarred beech wood, with forty Mirrors only. In this experiment the instrument was not mounted on its stand, and was disadvantageously placed, forming with the sun an angle of 20° declination, and another of more than 10° declination.

2. The same day, the Mirror being still more disadvantageously placed, a plank tarred and nsulphured was set on fire at the distance of 168 feet with ninety-eight Mirrors.

3. April 3, at four o'clock in the evening, when the sun's rays were weak and his light very pale, and when the Mirror was mounted on its stand, a slight inflammation was produced on a plank covered with wool cut into small pieces (*laine hachée*) at the distance of 138 feet, with 112 Mirrors.

4. April 4, at eleven o'clock in the morning, when the sun was very pale and obscured with vapours of light clouds, 154 Mirrors, at the distance of 150 feet, made a tarred plank smoke to such a degree in two minutes that it would have been inflamed had not the sun quickly disappeared.

5. April 5, at three o'clock in the afternoon, the sun being more feeble than on the preceding day, 154 Mirrors at the distance of 150 feet, inflamed in two and a half minutes chips of fir deal, sulphured and mixed with charcoal. When the sun was vivid the inflammation took place in a few seconds.

6. April 10, after midday with a clear sun, 138 Mirrors at the distance of 150 feet, set fire to a tarred plank of fir. The inflammation was very sudden, and took place over the whole extent of the focus, which was about sixteen inches in diameter.

7. April 10, at half-past two o'clock, 148 Mirrors at the distance of 150 feet, set on fire a plank of beech sulphured in some parts, and covered to others with wool cut in small portions. The inflammation, which began in the uncovered part of the wood, was so sudden and violent, that it was necessary to plunge the wood into water in order to extinguish it.

8. April 11. Twelve Mirrors at the distance of twenty feet inflamed small combustible matters. Twenty-one Mirrors inflamed a plank of beech that had been already partly burned. Forty-five Mirrors at the same distance, twenty feet, melted a large pewter flask which weighed about six pounds. One hundred and seventeen Mirrors melted some thin pieces of silver, and made a sheet of iron red hot. By employing all the Mirrors, Buffon imagined that he could melt metals as easy at fifty feet distance as at twenty feet.

From a number of subsequent experiments he afterwards ascertained that forty or forty-five feet was the most advantageous distance for making experiments on metals. The silver plates that were melted at this distance with 124 glasses, emitted a most abundant smoke; but as they were very clear he did not ascribe this smoke to grease or to any other substance

they had imbibed, as was supposed to be the case by some of those who witnessed the experiment. Buffon afterwards burned wood at the distance of 300 feet, and 210 feet, when the sun was brilliant, and he melted all the metals and metallic minerals at the distance of twenty-five, thirty, or forty feet. The Mirror required but half an hour to be properly adjusted, so that all the images might coincide; but when the adjustment was completed, the focus would continue unaltered for more than an hour.

Buffon's Burning-glasses and Lenses

The first object of our author in these experiments was the combination of two circular segments of a glass sphere, so as to form a lenticular cavity to be filled with water. These glass segments were first moulded into their proper shape, then regularly ground on both sides, so that the concave and the convex surfaces were exactly parallel. The one which he constructed was twenty-seven inches in diameter, with a focal length of about $5\frac{1}{2}$ feet, and the segments were of considerable thickness to prevent them from breaking or altering their form by the weight of the included water. As the refractive power of water is very small, the author proposed to increase it by saturating it with salt; but notwithstanding every precaution, he found that the focus of lenses of this kind was never well terminated nor reduced to its smallest size, and that the different refractions that the rays sustained produced a very great degree of aberration. Buffon afterwards proposed to make each segment consist of a number of smaller segments put together into a frame; but as the water could not easily be prevented from insinuating itself between the joints of the segments, and as there would be a great difficulty in arranging them in the same spherical circumference, this kind of Burning-glass does not appear to have ever been executed.

Another very ingenious idea for the construction of a large Burning lens we owe to the same distinguished philosopher; this is as follows: Instead of making the Burning lens of one piece of glass, he proposes to form it of three concentric pieces resting upon each other. Thus if the whole diameter of the lens is to be twenty-four inches, which would require a central thickness of three inches if it were of solid glass, the middle part will be a lens eight inches in diameter, with a thickness of one inch. This lens it is proposed to insert in the middle of a circular zone, whose diameter are eight and sixteen inches; and this circular zone is again inserted in the middle of another circular zone, whose diameters are sixteen and twenty-four inches. The surfaces of the lens and of the two zones are all ground to the same radius, so that when they are placed together, the solar rays would be reflected to one focus in the very same manner as if they had fallen upon a lens twenty-four inches in diameter. The great advantages that are gained by this construction, is the diminution of the quantity of glass, as it does not require half so much as is necessary in lenses of one piece. In consequence of this diminution of thickness, the power of the lens is remarkably increased. The rays which fall upon the central parts, instead of being absorbed by the great mass of glass through which they had to pass, will be transmitted through the lens of eight inches, and will be twice as powerful as if they had been

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refracted by a similar portion of a solid and continuous lens.

Tschernhausen's Burning-glasses or Lenses.

These were of considerable diameter and of great power, and were the first of the kind that had been constructed. The largest lens was near four feet in diameter, its focal length twelve feet, and the diameter of the focal image an inch and a half. The whole formed of one immense solid cast of glass. In order, however, to increase the power still more, the light refracted by the large lens was received upon a lens of smaller size, which converged them to a point nearer the large lens than its principal focus, and had a focal image of only eight lines in diameter. The large lens, which weighed 160 lbs. was purchased by the Duke of Orleans, and presented by him to the French Academy. As its effects were extremely powerful, some of the principal results will be interesting.

1. All sort of wood, whether hard or green, and even when wet, were burned in an instant.
2. Water in small vessels boiled immediately.
3. All the metals when the pieces were of proper size were easily melted.
4. Tiles, slates, delfware, pumice-stone, talc, whatever was their size, became red and vitrified.
5. Sulphur, pitch, and resin melted under water.
6. When the metals were placed in charcoal, they melted more readily, and were completely dissipated.
7. Ashes of wood, vegetables, paper, and cloth were converted into transparent glass.
8. All the metals were vitrified upon a plate of porcelain, and gold received a fine purple colour.
9. Substances that would not melt in pieces were easily melted in powder, and those which resisted the heat in this form, melted by adding a little salt.
10. A substance easily fused assisted in melting more refractory substances when placed with them in the focus; and it is very singular that two substances which were very difficult to melt separately, were very easily melted when exposed together, such as flint and English chalk.
11. A piece of melted copper being thrown suddenly into cold water produced such a violent concussion, that the strongest earthen vessels were broken to pieces, and the copper was thrown off in such small particles, that not a grain of it could be found. This did not happen with any other metal.
12. All bodies except the metals lost their colour. The precious stones were instantly deprived of it.
13. Certain bodies vitrified easily and became as transparent as crystal; but by cooling they grew as white as milk and lost all their transparency.
14. Other bodies that were opaque became beautifully transparent when they were cooled.
15. Substances that were transparent both when melted and cold, became opaque some days after.
16. Substances which the heat rendered at first transparent, but which afterwards became opaque by being melted with other substances that were always opaque, produced beautiful glass, always transparent.
17. The rays of the moon, concentrated with this lens, which were extremely brilliant, had no heat.

Irradine's Burning Lens.

This lens, which was constructed under the direction of commissioners named by the French Academy, at

the expense of M. Irradine de Montigny, consisted of two spherical segments, eight feet in radius, and eight lines thick. The lenticular cavity was four feet in diameter, and six inches and five lines deep at the centre, and was filled with spirit of wine, of which it held 140 pints. The focal length of a zone at the circumference, about six or seven lines broad, was ten feet and six lines; the focal length of the portion at the centre, about six inches in diameter, was ten feet seven inches and five lines, and the diameter of the focus was fourteen and three-fourths lines.

When the whole surface was covered, except a zone at the circumference of six or seven lines, the following were the foci of the different rays.

	From the centre of the lens.	
	Fet.	inch. Lines.
Violet	9	6 4½
Blue	9	7 10½
Yellow	10	2 3
Orange	10	2 10
Red	10	3 11½

The following experiments were made in October 1774, in the Jardin de l'Infante, by MM. Irradine, Macquer, Cadet, Lavoisier, and Brisson, the commissioners appointed by the Academy.

1. The Burning power of the anterior of the lens was much greater than that of the exterior half.
2. On the fifth of October, after midday, the sky not being very clear, two farthings being placed upon the charcoal, were completely melted in half a minute.
3. In order to melt forged iron it was found necessary to concentrate the rays by a second lens, eight and a half inches in diameter, twenty-two inches and eight lines focal length, from the centre of the great lens; at this place the cone of rays was eight inches in diameter, and the Burning focus now reduced to eight lines in diameter, was one foot from the small lens.
4. In the focus of the small lens, upon a piece of hollow charcoal, small pieces of forged iron were placed, which were instantly melted. After fusion, the metal bubbled up and fumed like nitre in fusion, and then sent off a great number of sparks. This effect (which was observed during the experiment with Tschernhausen's lens,) always took place after the fusion of forged iron or steel.
5. In order to try the effect upon great masses, a piece of forged iron and the end of a nail were exposed to the focus, and were melted in fourteen seconds. A piece of nail five lines long and one-fourth of a line square, which was added to the rest, was instantly fused; and the same was the case with a screw, which had a round head and was eight lines in length.
6. Some days afterwards a bar of steel, four inches long and four lines square, was exposed so as to receive the focal image upon the middle of its length. This part was completely melted in five minutes, after having begun to run at the end of the second minute.
7. Platina in grains, appeared to draw together, to diminish in bulk, and to prepare for fusion; a little after it bubbled up and smoked, all the grains were united in one mass, without, however, forming a spherical button like other melted metals. After the platina

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had undergone this semifusion it was not attracted by the magnet, as it was before the operation.

8. A portion of platinum, deprived of the iron which it contained, and therefore not affected by the magnet, lost a part of its bulk, smoked and formed one mass, which was extended under the hammer.

9. Several experiments were made in order to find the lens that was most proper for collecting rays after refraction by the large lens. A spirit of wine lens, two feet in diameter and four feet focus, a solid lens eighteen inches diameter and three feet focus, and another thirteen inches in diameter, were successively tried; but none of them produced such a powerful effect as the lens eight and a half inches in diameter, and twenty-two inches and eight lines focus, though it was full of vesicles and striae.

Parker's Burning-glass.

This celebrated Burning lens was constructed by Mr. Parker, of Fleet-street, London, at an expense of upwards of £200. It is of flint glass, three feet in diameter, and which, when fixed in its frame, exposes a diameter two feet eight inches and a half in the clear, without any important imperfections. The lens is double convex, each side of which is a portion of a sphere of eighteen feet radius, its thickness in the centre is three and a quarter inches; its focal distance six feet eight inches, and the diameter of the Burning focus one inch; its weight is 21½ pounds. The second lens, whose diameter in the frame is sixteen inches, and its clear diameter thirteen inches, has its central thickness one inch and five-eighths, the length of its focus twenty-nine inches, and the diameter of the focus three-eighths of an inch; its weight is twenty-one pounds. When the two lenses are compounded together, the length of the focus is five feet three inches, and the diameter of the focus half an inch. Referring to Fig. 1, plate XXI. C is a truncated cone, composed of ribs of wood, at the larger end of which is fixed the great lens A, and at the other the less lens B; near which is also fixed a rack D, passing through the pillar L, moving by a pinion turning in the pillar by means of the handle E, giving thus a vertical motion to the machine. I is a bar of wood fixed between the two lower ribs of the cone at G, having within a chased mortise, in which it moves in an apparatus H, with the iron plate I fixed to it; and as this part turns in a socket K, a means is thus obtained of placing the matter under experiment, so that it may be acted upon by the focal rays in the most direct and powerful manner. L L is a strong mahogany frame, moving on the castors M M; and immediately under the table N are three friction rollers, by which the machine moves horizontally. O is a strong iron bow, in which the frame hangs. It is difficult to form an accurate estimate of the Burning power of this lens on theoretical principles, but its practical power may be conceived by the results given in the annexed table.

The following experiments with this lens were made under the inspection of Major Gardiner, together with some gentlemen of the Royal Society.

Substances fused, with their weight and time of fusion.	Weight in grains.	Time in seconds.
Common slate	10	2
Scoria of wrought iron	12	2
Gold, pure	20	3
Platina, ditto	10	3
Nickel	16	3
Cast iron, a cube	10	3
Silver, pure	20	4
Crystal, pebble	7	6
Terra ponderosa, or barytes ..	10	7
Lava	10	7
Asbestos	10	10
Steel, a cube	10	12
Bar iron, ditto	10	12
Garnet	10	17
Copper, pure	33	20
Onyx	10	20
Sulphur	10	23
Pumice-stone	10	24
An oriental emerald	2	25
Jasper	10	25
White agate	10	30
Flint, oriental	10	30
A topaz or chrysolite	3	45
Common lime-stone	10	55
Volcanic clay	10	60
Cornish moor-stone	10	60
White rhomboidal spar	10	60
Rough cornelian	10	75
Hoten-stone	10	80

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The following experiments were also performed with this instrument.

A diamond of ten grains, when exposed to the lens for thirty minutes, was reduced to six grains. It opened, foliated, and emitted whitish fumes, and when again closed, it bore a polish and kept its form.

Gold retained its metallic state, though exposed for many hours.

The specimens of platina were in different states of approach to a metallic form.

Copper did not lose any of its weight after an exposure of three minutes.

Iron and shear-steel melted first at the part in contact with the charcoal, while the other part exposed to the focus was infused. Iron scoria melted in much less time than the turnings of iron.

Calx of iron, from vitriolic acid, precipitated by mild fixed alkali, weighed five grains before exposure, and five and a quarter after it.

The remains of regulus of zinc, after it had melted and was nearly evaporated, were magnetic.

Regulus of cobalt was completely evaporated in 57". Regulus of bismuth, exposed in charcoal, was nearly evaporated;—so black lead it began to melt in 2", and was soon after completely fused; iron, on exposure for 180", lost only half a grain; when placed on bone-ash it fused in 3".

Regulus of antimony, thirty-three grains, on charcoal, were fused in 3", and eleven grains only remained after 195".

Fine kaursh, from the cannon foundry, evaporated

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very fast during 190°, and 30° afterwards the remainder flowed in globules, which were attracted by the magnet when cold.

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Crystal pebble of North America, five grains, contracted in 15°, were perfectly glazed in 133°, ebullisced in 150°, and became of a slate colour and semitransparent.

Agate, oriental flint, cornelian, and jasper, were rendered externally of a glossy form.

Garnet, placed upon black lead, fused in 120°; it became of a darker hue, lost one-fourth of a grain, and was attracted by the magnet. Ten eot garnets, from a bracelet, run into one another in a few seconds.

Mr. Wedgwood's pyrometrical clay ran into a white enamel in a few seconds. Other seven kinds of clay sent by that gentleman were vitrified.

Lime-stone was sometimes vitrified, and sometimes agglutinated. A globule from one of the specimens flew into a thousand pieces when put into the mouth.

Stalactites zeolithus spumous, nice grains, took a globular form in 60°. The globule began to become clear in 148°. It became perfectly transparent in 155°. When cold its transparency diminished, and it assumed a beautiful red colour.

Lavas and other volcanic products likewise yielded to the power of this lens.

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In the year 1808, Sir Joseph Banks, Dr. Crawford, and some other members of the Royal Society, were present at an experiment for concentrating the lunar rays; but though the most sensible thermometers were applied, it was rather thought that there was a diminution than an increase of heat.

It is much to be regretted that this noble instrument, which as we have seen cost the maker £700, should have been permitted to be sent out of the country. A subscription was proposed for raising the sum of 700 guineas to indemnify the inventor, but the scheme failed; and the lens, instead of being placed as was intended in some of our great national institutions, was disposed of to Captain Mackintosh, who accompanied Lord Macartney in his embassy to China, where it was left disregarded at Pekin; a monument, as has been well observed, of Chinese ignorance and of British parsimony.

The great expense of a powerful instrument of this description, has led to various schemes, by different modes of construction, for reducing the charge, to some of which we have already alluded, and we may refer to others proposed by Dr. Brewster, and one we believe lately in Paris; we are not however aware of any one of this kind actually constructed, in which the power is very remarkable, and therefore we think it unnecessary to enter into the details of the proposition.

BURNLEY, a town in the County of Lancaster, situated near a navigable canal from Leeds to Liverpool. Manufactories of woollen, cotton, and other commodities, are established here on a considerable scale; and in the neighbourhood lead has been found, together with excellent coal and slate. Population 4368. Distant twenty-three miles north of Manchester, and 210 north-north-west of London.

BURNTISLAND, a Royal Burgh of Scotland, pleasantly situated in the County of Fife, on the north shore of the Forth. The harbour is good, and is sheltered by steep hills from the northern storms. Ship-building and the curing of herrings are the great sources of employment of the inhabitants. In ancient times it appears to have been fortified, and was frequently destroyed in the wars between North and South Britain. It unites with Kinghorn, Dysart, and Kirkcaldy in sending a Member to the Imperial Parliament; and there is a regular ferry between it and Leith, which is here about nine or ten miles across. The population in 1821, was 2136.

BURRAMFOOTER, the Brahṁā-putra (Brahmā-putra, i. e. the son of Brahṁā), the largest of the Indian rivers, discharges its waters into the Bay of Bengal after a course of more than 1600 miles. Its source is not exactly known, but is most probably in the elevated table land, of which the Himālaya chain is the south-western declivity. If it be the same as the Sāmpā, which seems scarcely to admit of a doubt, as the latter is known to the Népālese by no other name than that of Brahṁā-putra, (*Edinburgh Phil. Journ.* No. v. p. 37,) it rises nearly in lat. 31° 30' N. and 83°

50' E. not two hundred miles, in a straight line, from the Mānsaróvar and source of the Setlej. It runs parallel with the southern mountains, till it reaches the confines of Tibet, where it makes a bend, first nearly due south, and then suddenly turning to the south-west, traverses the whole of Ashām and enters Bengal at Góyalpārā; at Rangamati it makes another bend, and then passes in a south-easterly direction to the Gulf of Bengal, which it enters at some distance below D'háca; but as the country on the borders of Tibet and Ashām is little known even to the natives, the interval between the termination of the Sāmpā and the point where the Brahṁā-putra enters Ashām, is entirely conjectured. A series of cataracts are supposed to interrupt the navigation of the latter, in its passage through the Tibetan mountains. Not long after it descends into the valley of Ashām, at a place called Ticipótā-muk'h (or mouth) about 314 miles E. of Góyalpārā, it divides into two branches, the Lasit of Ashām, Lāhít or main stream (in Sanscrit, Lāhitya) and Ditting, which uniting again at the distance of 130 miles from the point of separation, form the island of Mājūli, a sort of holy land to the Ashāmiens. About thirty miles lower down, and 104 above Góhātí (or Gowáhtí) in lat. 26° 9' N. long. 91° 48' E. the river again divides; the southern and smaller branch being called Colfong. The northern branch is plainly, in both cases, the main stream, and retains its original name. The Brahṁā-putra and Colfong unite again at Cajóli-muk'h, and form a second island nearly ninety miles in length and twenty wide. About twenty miles above Góyalpārā, this mighty stream enters the British territory,

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having that of Ashm on its northern bank as far as the immediate vicinity of that town. It has there a vast expanse, and the scenery on its banks is grand and picturesque; but its waters are seldom clear, and during the floods, at the close of the rainy season, are filled with fragments of trees and houses swept away in their course, and too often with decaying corpses of men and beasts, melancholy evidences of the violence of the stream and the improvidence of those who dwell on its banks. In the district of Rang-pur, the first part of Bengal through which the Brahmaputra passes, its stream is a mile wide where not encumbered with islands, but in many places it is subdivided by them into many different channels. The Gárg hills here occasion another bend in its course; near the most easterly point of which it receives the Megh, a much smaller stream; and their united waters bear the latter name till they meet the Ganges just before it reaches the Indian Ocean. For the last sixty miles above this point, Megh has a channel four or five miles wide, and is perhaps the largest stream of fresh water in existence. When united, these two mighty rivers form a considerable gulf, studded with numerous islands, some of them having a considerable magnitude. The bore, or sudden and overpowering influx of the tide into narrow channels, so powerful in the Ganges, is felt nearly as much in the different branches of the Brahmaputra. This river has also its annual inundation: it begins to rise in April, attains its greatest height in August, and subsides during the following months. Innumerable sand banks render it difficult to navigate; and the alluvial lands near its mouth are exposed to frequent changes from its encroachments, as was remarked in the article on BHOAL. So little was the geography of the eastern part of Bengal known in the middle of the last century, that D'Anville, one of the best informed geographers who ever lived, believed the Brahmaputra, which is in fact one of the largest rivers in the world, to be only one of the inferior streams which contribute their waters to the Ganges.

(Rennel's *Memoir*, &c. 314, seq.; Hamilton's *Hindostan*, l. 13; Hamilton's *Gazetteer*; Bernoulli's *Hindostan*, ii. 111; (Bocannon) Hamilton's *Account of Assam*, in *Annals of Oriental Literature*, No. ii. 313; *Id.* in *Edinburgh Philosophical Journal*, No. v. 39; Wade's *Account of Assam*; *Asiatic Annual Register*, vol. vii. 140.)

BURROUGH DUCK, in Zoology, a name of the *Anas Tridactyla* or *Shiroleke*.

BURROW, v. n. A. S. *bergon*, *byrgon*, to defend, *Burrow*, n. } To protect, to defend. See BOROON.
BURROW, v. n. } See Tooke, ii. 183.

A defended or protected place for rabbits, &c.; to which *warren* is synonymous.

Foras has *burro* or *denno*, and briddo of the air has *ontis*, but means some hath said where he shall rest his head.

Mattheu, ch. viii. v. 20.

— As I have seen

A simple tumbler on a burrow'd grass

Read close away his course, yet give a check

And throw himself upon a rabbit's neck,

Brown, *Pastorals*, book ii.

Also the fowls that were there, were very good meats and great store of them, they have *burrows* in the ground like *conies*, for they cannot fly.

Hakluyt, *Voyage*, &c. v. iii. fol. 805. *Thomas Candler*.

Sir, this term of court reporters, when they are forced into day upon one point, are sure to *burrow* in another; but they shall have no refuge; I will make them bolt out of all their holes.

Darke, *Speech on American Taxation*.

As when hawks, herons, or other birds build in my trees, or coverts or other creatures make their *nests* or *burrows* in my land, and have young ones there; I have a qualified property in those young ones till such time as they can fly or run away, and then my property expires. *Blackstone*, *Commentaries*, li. 394.

BURSARIA, in Botany, a genus of plants, class *Pentandria*, order *Monogynia*. Generic character: petals five, inserted into the receptacle; capsule compressed, separable into two parts, unilocular, two-seeded.

The only species of this genus, is the *B. spinosa*, a native of New South Wales, Cavanille's *Icones*, p. 30, t. 350; *Andrews's Repository*, 314.

BURSARIA, in Zoology, a genus of the *Infusoria* *nuda* of Lamarck. Generic character: body simple, membranaceous, concave.

A microscopic genus, inhabiting stagnant water, &c. BURSE, Dutch, *beurs*; Ger. *börse*; Fr. *Bourse*; It. *borsa*; Sp. *bolsa*; Lat. *Bursarius*, *bursar*, from the Gr. *βύρα*, *corium*. (Voss. de l'it. lib. ii. ch. ii.) i. e. a hide or skin—the material of which that now called a *purse* or *bourse* was made. *Per synecdoches*, Wachter observes, *matrice pro forma*. See also Menage's *F. Bourse*. Holland renders *resica*, a *burse* or *skin*. It is also applied to

A place for money or mercantile transactions.

Tactels—

Trampling the *bourse's* marble twice a day,

Tells nothing but stark truths I dare well say.

Hall, *Satire* l. book vi.

Furthermore hee affirmeth, that they be not the right stones of a beaver, when they are scarce without a twofold *burse* or *skin*, which no living creature hath besides.

Holland, *Pinus*, fol. 420.

As for his [Hales] justice and uprightness in his dealings, all that knew, have avouched him to be incomparable; for when he was *burser* of his Coll. and had received bad money, he would lay it aside, and put good of his own in the room of it to pay to others.

Wood, *Athenae Oxon.* fol. 390.

Not the plotting of a headship, (for that is now become a court business,) but the contriving of a *burse* of twenty nobles a year, is many times done with as great a portion of using, silding, &c.

Hale, *Remains*, p. 276.

It has been considered as of so much importance, that a proper number of young people should be educated for certain professions, that sometimes the public, and sometimes the piety of private founders, have established many pensions, scholarships, exhibitions, *bursaries*, &c. for this purpose.

Smith, *Winth of Nations*, book i. ch. x.

BURSERA, in Botany, a genus of plants, class *Polygynia*, order *Dioecia*. Generic character: hermaphrodite flower; calyx three, four, or five dentate; corolla three, four, or five petals; stamens six, eight, or ten; stigma sessile, three-lobed; capsule multilocular, three-valved, one-seeded; seed villate; *moak*, *calyx*, *corolla*, and *stamens* as the hermaphrodite.

A genus belonging to the natural tribe *Terebinthaceae*, containing four species, natives of the West Indies and the Mauritius.

BURSLEM, a town and parish in the County of Stafford, situated near the Trent and Mersey canal, which, about a mile distant, passes through a low tunnel. Very extensive potteries, which occupy a large proportion of the population, have been carried on here for a long time. Population in 1821, 10,176. Distant three miles from Newcastle-under-Line, and 151 from London.

BURROW
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BURS-
LEM.

BURST.
BURTON
UPON
TRENT.

BURST, v. or } A. S. *burstan*, *burstian*, *burstian*,
BAST, } *burstian*; Dutch, *bursten*, *bursten*;
BAST, n. } Ger. *breiten*, *breiten*; Sw. *brida*, to
break open or burst. It seems to be peculiarly ap-
plied—when the thing broken incloses or surrounds
something else; as in *burst* a bladder; the bottle
burst. It is also used without any such restriction.

To break open or apart, to rush, to gush forth. Met.
to burst with envy; the passions burst forth.

From the Lat. *rupture*, we have borrowed the com-
pounds, abrupt, &c. corrupt, &c. disruption, eruption,
irruption, and also the uncompound *rupture*.

Jo þu mynstra of lenece was jdo, to þe eardle hið some,
And sloo to grounde vane yow, and berste moye a meide
Jot longe yt was ar þer all myne wyne feld.

R. Gloucester, p. 437.

An enygn had þei þer in, & profted for to last,
þe gerde burst in tyn, to help not it not last.

R. Brasse, p. 326.

And this Judas hadde a feld of the hire of wickedness, and he
was hanged and to burst the myddell and alle his entrails were
shed abroad.

Wiclif. Acts, ch. i.

And the same hath now possessed a plot of ground with the
rewards of iniquity, and when he was hanged burst asunder in
the myddes and all his bowels gushed out.

Bible, 1531.

And er that Arcite myght see þe kepe,
He right him on the point of his heed,
That in the place he lay so he were ded,
His best to breken with his sadel horn.

Chaucer. The Knight's Tale, p. 2693.

In which they ran a rumble and a srough,
As though a storme should breken every bough.
Id. ib. p. 1892.

The song with drews his lyght, the arth trembled and quaked
and the rocks breake in sonder.

Joye. Expertion of Daniel, ch. v. p. 63.

Whanne the kyng of Englande arryved in the Hovse Saynt
Wast, the Kyng jured out of his shypp, and the first foote that he
sette on the grounde, he fell so rudely, that y^e blode burst out of
his nose.

Proverbs. Creggie, v. i. ch. cxviii.

Duo. — O, the sacrifice
How ceremonious, solemn, and reverend
It was i' th' offering!

Cato. But all, and the care-drawing voice o' th' Oracle,
Kin to Jove's thunder, so surpris'd my sense,
That I was nothing.

Shakespeare. Winter's Tale, fol. 286.

When the Cardinal reported this message to the Pope, he was
struck with so sensible an affliction that he burst into tears.

Tattler, No. 5.

For this purpose we agreed to meet him with our usual smiles,
to chat in the beginning with more than ordinary kindness, to
amuse him a little; & then in the midst of the flattering calm
to burst upon him like an earthquake, and overwhelm him with a
sense of his own baseness.

Goldsmith. Peter of Wakefield, ch. xv.

— Of grief
And indignation rival burst I pour'd;
Half excretion mingled with my prayer;
Kindled at man, while I his God ador'd.

Young. The Complaint. Night 3.

BURTON UPON TRENT, a town in the County of
Stafford, on the north bank of the river Trent, which
separates this County from Derbyshire. The river
here is crossed by a fine bridge, of ancient date, of
thirty-six arches, and is navigable by barges of con-
siderable burden as far as Gainsborough. Burton is a
Borough, and its inhabitants have the privilege of ex-
emption from service on County juries. There were for-
merly many workers in marble and alabaster here, both
of which substances are plentiful at no great distance.

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Three extensive cotton-mills have been erected. There
is a considerable manufacture of kate, and also of iron
articles. But Burton is chiefly celebrated for its ex-
cellent ale, of which vast quantities are made, both
for home consumption and for exportation. Contrary
to common usage, the brewers in preparing it employ
hard instead of soft water. This is an ancient practice,
and is mentioned early in the Saxon period of history.
The greater part of it was burnt down in the year
1255, and it suffered much during the civil wars, when it
was repeatedly taken and retaken. Population, in
1891, 6700. The Church is a perpetual Curia, in the
gift of the Marquess of Anglessea. Distant eleven miles
south-west of Derby, and 124 north-north-west of
London. Long. 1° 36' W. lat. 52° 50' N.

BURY ST. EDMUNDS, anciently *Bedrices-worde*,
a town in the County of Suffolk, on the river Lark, or
Bourne, which is navigable from Lynn to Fornham.
The town extends about a mile and a half in length,
from north to south, and a mile and a quarter in
breadth. It was surrounded by walls formerly, and all
its gates were still standing in 1766. It contains two
parish Churches, St. Mary's and St. James's, both per-
petual Curacies, in the gift of the Corporation of the
town. The former is a fine structure, said to have
been erected in the year 1005; it was renewed in
its present shape in the year 1424, and fortunately its
beautiful sculptures have escaped the zeal of the
reformers. St. James's church, an elegant Gothic
structure, though originally built in the year 1300,
was not completed before the period of the Reformation.
Its spacious windows were once filled with painted
glass, of which there are still some remains. Both
churches contain numerous monuments; and the body
of Mary, daughter of Henry VII. and Queen of Louis
XII. afterwards Duchess of Suffolk, who died in 1533,
was transferred from the abbey church, on the disso-
lution of the religious houses, to that of St. Mary.
Previous to the Reformation there were five hospitals
here, and there are still several benevolent institutions,
the principal of which is a free school founded by
Edward VI. The shire-hall, or sessions-house, in which
the County assizes are held, has been lately formed out
of a church dedicated to St. Margaret. Bridewell, a
small ancient strong building, was formerly a Jewish
synagogue, and there is now a spacious school in the
vicinity of the town. Great quantities of wool, which
is a considerable article of trade and manufacture,
are brought yearly, and exposed to sale in wool-halls.
This town is a Borough, and returns two representa-
tives to Parliament. It is one of the greatest corn
markets in the kingdom. Here are the remains of an
abbey, anciently one of the most wealthy and magni-
ficent in Britain, said to have originated from a wooden
church built by Sigbert, King of the East Angles, and
among the brethren of which was numbered in the
fifteenth century, the learned John Lydgate, known as
the monk of Bury. Bury St. Edmunds is an ancient
place, and by some has been considered a Roman sta-
tion. Its present name is supposed to be derived from
Edmund, King of the East Angles, afterwards cano-
nised, who was buried here, and whose history has
furnished numerous legends. During the reign of
King John, the Barons met here and formed a league
against him; and it has been the seat of two Parlia-
ments, one of Henry III. and the other of Edward I.
The town suffered great injury from fire, in 1608, and

BURTON
UPON
TRENT.
— BURY ST.
ED-
MUNDS.

BURY ST. thirty years later experienced a destructive mortality from the plague. Population, in 1821, 9999. Distast ten miles from Newmarket, 43 south-south-west of Norwich, and 72 north-north-east of London.

BURY, a town in the County of Lancaster, situated on the river Irwell, about two miles from its junction with the Roch. Very extensive manufactures, particularly of cotton, are carried on to all their different branches under the direction of Sir Robert Peel; and there are also woollen manufactures. Population of the whole parish, in 1821, 34,581. The Church is a Rectory, in the gift of the Earl of Derby. Distant nine miles north of Manchester, and 194 north-north-west of London.

BURY, Dutch, *berghen*; Ger. *bergen*; A.S. Bu'RYGA, *byrgan, sepulture*; to put into a place of Bu'RYING, *protection, safety, or defence*. Hence Bu'RIAL, *also*—to hide, to secrete, to conceal; to put or keep in secrecy, or concealment.

Burial, A.S. *byrgel*, is the diminutive of *byrig* or *burgh*, a defended or fortified place. Tooke, ii. 184. See BACON.

Je morres after Seynte Marce day þe lictre ded was,
In þe abbej of Can georg was, þys kyng
And Henry, þys goode son, was at þys byrgen.
R. foliostater, p. 382.

When he was knyghted of þe pope Serge,
He died and was buried in Rome solempne.
R. Braun, p. 1.

Ryght so by þe rode quæþ ich. rouhte þe nerere
Wher my body shalwe be, by so god hadde my goodnes.
Piers Plouman. Vision, p. 292.

Cecil him take and buried him anon
By Tiburce and Valeria softly.
Within his buryng place, under the stone.
Chaucer. The Second Nunnes Tale, v. 15877.

Another of his discipulis seide to him, Lord suffre me to go
first, and bury my fadir: but Jhesus seide to him, sou thou thu
and lete the dede men bury the dede men.
Wyclif. Matthew, ch. viii.

They shal ordeyne us also to be dead buryngs, our goring
throwe the londe, and appoynte them certain places to burye
those in, whiche remayne ypon the felde, that the land may be
cleasid.
Bible, 1551. Eszechiel, ch. xxxix.

But sees thou sinfully y me beguile
My bodie mote y seen within a while
Right in the house of Athens flyng
Withouthen sepulture and buryng
Though ye ben harder then is any stone.
Chaucer. Legend of Good Women, Of Phillis, fol. 269.
An buryng al wyse ymad. *R. Gloucester, p. 204.*

Valerian is to the place gon,
And right as he was taught by hire lerning,
He found this hely old l'ban anon.
Among the scietes buried louting.
Chaucer. The Second Nunnes Tale, v. 15654.

The earth school; and stones weren clowen, and burials weren
opened, and many bodies of sayntes that hadden slept ryse up
wylf. *Matthew, ch. xxviii.*

Thus they ruged somewhat his yre, and so passed that night;
and the next morning Richard Stafford was buried in the
church of the village (Dorset), and at his buryng were all those
of his lineage, barons, knights, and squyres, that were in that
army.
Freemant. Cromwell, v. li. C. 12.

I observed, indeed, that the present war had filled the church
with many of these unshaded monuments, which had been
erected to the memory of persons whose bodies were perhaps
buried in the plains of Blenheim or in the bosom of the ocean.
Spectator, No. 26.

I have determined to revise my speeches, lest, for the want of
this remaining labour, all the pains they cost me should be thrown
away, and they, with their author, be buried in oblivion.
Melmoth. Pilgr, Letter 5. book v.

BUSACO, a convent in Portugal, in Beira, on a ridge extending northward to the river Mondego, where a memorable engagement took place on the 27th of September 1810, between Lord Wellington and Massena. The superior force of the French at that time had obliged the English General to retire from Almeida towards Lisbon, but he availed himself of every favourable position in the route to make a stand, and oppose the progress of the enemy; and the Sierra Busaco was one of these posts. Two desperate attacks were made by the French to dislodge the allied troops, both of which were unsuccessful, and attended with great loss to the enemy. After this stand the Duke continued his retreat, first to Coimbra, and thence to the lines of Torres Vedras.

BUSH, } Fr. *bois*; It. *bosco*; Sp. *bosque*; Ger.
Bu'SHMENT, } *bush*; Dutch, *bosch*; Swe. *bukse*, a
Bu'SHY. } wood. From *boscus*, I feed, because
there cattle feed; as *verna*, from *verna*. Wachter and
Junius. Skinner prefers to derive it from the Lat. *arbuscula*. Formerly applied to

A whole wood, (*agria, nemus*;) but now to a low tree or shrub with thick, small bows or shoots: to any thing similar, as a *bushy wig*.

Bushment was used anciently as *ambush* and *ambushment* are now. See *AMBUSH*, and also *BUSH*.

Bridles ich by hostile, in bushes laden acetras.
Piers Plouman. Vision, p. 223.

Ther as by aventure this Palamon
Was in a bush, that no man might se,
For sore afresh of death was he.
Chaucer. The Knight's Tale, v. 1519.

And of deed men that theyr eyes have not red in the book
of Moyse on the sayn how God spak to him and cryde, Y am
God of Abraham and God of Isaac and God of Jacob?
Wyclif. Mark, ch. xii.

His head is the most fine gold; the lockes of his herte are
black, browne as the evening. *Bible, 1551. Psalms, ch. lxxv.*

His head is as the most fine gold, his locks are blacke and black
as a raven. *Id. Modern Version.*

To binde a bush of thornes amongst sweet smelling flowers,
May make the possie seeme the worse, and yet the fault is ours:
For throw away the thorne, and make what wilt cause it.
The possie then will shew itselfe, sweete, faire and fresh of hew.
Garguise. Council to Deglamus Dux.

Tyl at last in the nether ende of the hal, a bushment of the
Duke's servants and Netherlandes and other long to the Pro-
tector, with some gentlemen and ladies that thrust into the hal
amonge the prece, began noddingly at menes buckes to crye
out as lowde as their throates would geue: Kyng Rycharde,
Kyng Rycharde and thence up their cappes in token of joye.
Sir Thomas More. Works, fol. 64.

Finally he concluded that he woude make a bushment with a
certain nombre of knyghtes; and byc awaye to take the vytayle
y was brought to the host froo y^r porte of Rumlilan.
Palsgrave. Philippe III. Anas, 1273.

The felde whist, larkes, and fowles of diuers hse
And what-so that in the brode lakes remaunde,
Or yet among the bushy thickes of byrre,
Laid down to sleepe by silence of the night
Gan swage their care, minding of traunce past.
Surrey. Alcott, book iv.

These blazing stars the Greeks call Cometas, our Romanes
Cristas: drawnfoll to be seen, with his hie body, and all over
rough and shagged in the top like the bush of haire upon the
head.
Holland. Pliny, v. l. fol. 15.

Moreover a goodly broad backe tail they [the squirrels] have,
wherewith they cover their whole body. *Id. Ib. v. l. fol. 248.*

BUSACO.
BUSH.

BUSM. Wherrupon faying a mistrust for the slaughter in the last
 — **BUSHEL.** court-house, she bawls backe so longe till she hath brought Cyrus
 layed before in the mountaynes for the same purpose, she
 shew 200,000 Persians and the King himselfe.

Art. Galding. Justice, fol. 6.

Here (queen of forests all, that west of Severn ly)
 Her broad and bushy top Deem holdeth up so high,
 The lesser are not seen, ere is so tall and large.

Joyntes. Song 7.

If Lindamor, you would take notice of these and some other
 toils and hardships that attend a gardener's trade, you would, I
 doubt not, confesse, that his employments, like his bushy, bring
 him thorns as well as roses.

Boyle. Occasional Reflections, p. 118.

As the two armies ranged together on these occasions, the
 women complained of the thick bushy beards and long nails of
 their confederates, who immediately took care to prune them-
 selves into such figures as were most pleasing to their friends and
 allies.

Spectator, No. 434.

Amid the falling gloom of night,
 Her startling fancy found
 In every bush his hovering shade
 His groan in every snarl.

Mallet. Edwin and Emma.

Close upon the passage, o'ring into Greece,
 That post committed to the Phœbian guards,
 O'erhangs a bushy cliff. *Glover. Leonidas, book 2.*

BUSHEIR, (constructed from Abū Shehr,) a port
 on the Persia Gulf, in lat. 25° 59' N. and long. 50°
 43' E. and in the Province of Fāristān. It is placed on
 a peninsula, surrounded on two sides by the sea, and
 fortified on the third by a wall with twelve bastions.
 It is a pultry town with nothing deserving of notice,
 even its mosques being extremely mean. Its har-
 bour, however, is excellent, and ships can come up
 close to the town. A considerable trade is carried on
 with India, Arabia, and Turkey. Carpets, pearls, and
 cottons are the staple exports; and the latter manu-
 factured in the place rival the nankeens of China. It
 is now the most flourishing place on the Persia Gulf,
 and owes its prosperity to the ability and enterprise of
 Nabr, one of Arab Sheikh who inhabit the broiling
 sandy borders of "the Green Sea." His descendants
 neither inherited his abilities, nor could retain his
 power; and the Governorship of Bāshehr is now sold
 and bought like all the other dignities in the Shāh of
 Persia's dominions.

(Sir William Ouseley's *Travels*; Scott Waring's
Tour to Shiraz; Morier's *Journey* in 1808 and 1809,
 p. 56; Niebuhr's *Reise*, ii. 93.)

BUSHEL, *Fr. boisseau*; Mid. Lat. *busellus*. Menage
 derives (*usque quam bene*, says Skinner,) from *bouse*,
tuber. See *Bosse*.

A *busell* of bred corn, brookt was y' yune
 For ich wolle sowe hit myself.

Piers Plowman, p. 131.

When that thou wendest homeward by the mell,
 Right at the entre of the dore behind
 Thou shalt a cake of half a bushel find,
 That was smokid of this oven melle,
 Which that I hope my lady for to stele.

Chaucer. The Reeve Tale, v. 4241.

For this I fynde of Haniball,
 That he of Romaynes on a daie,
 When he hem fonde out of arsie,
 So great a multitude slough,
 That of gode rynges, which he drough
 Of gentill hardes, that ben deade,
 Doubletelle full three, I note
 He fynded. *Gower. Conf. Am. book v. fol. 96.*

In the country wheat was sold for foure shillings the quarter,
 maish for four shillings and eight pence, and in some place a
 bushell of rie for a pound of ravelles which was four pence.

Swiss. Ann. 1515. Queen Mary.

Please to desire Mr. Morphey to send me in a *busell* of rye
 on the credit of my answer to his Curia's majesty; for I design
 it shall be printed for Morphey, and the weather grows sharp.
Tatler, No. 232.

BUSK, now written *busk*. See *BOSK*.

Silrich, but I of told, but he had had lorn,
 but a saynbird slough under a bush of thorn,
 had a koryn, right Egriht. *R. Bruns, p. 14.*

For there is neither bush nor bay
 In May, that it still shrouded bene
 And with the new lewes wene.

Chaucer. The Romance of the Rose, fol. 116.

BUSE, v. Dr. Jamieson thinks from the Ger.
BUSE, n. *butz-en, busen*; Dutch, *boeten*; Swe.
BUSE, *butz-a, ornare, decorare*; and he observes
BUSE, that in Ger. *butz frau*, is a well dressed
 woman; and that hence it means

1. To prepare, to make ready; 2. To tend, to di-
 rect one's course.

And many of Jo Danes princely were left,
 And busked westward, for to ride ell.

R. Bruns, p. 39.

Thy selve and þy sonnes þer, and ælthow þoure wyve
 Buske you to þat bot, a byle þer yune
 Tyl forty dayes be fulfilled.

Piers Plowman. Vision, p. 177.

We wener no let and derye,
 Out of þis world all schil we mene;
 And when we buske into our bere
 Ageþe u will we take ur leve.

Ritmo. Ancient Songs, p. 45.

Ye might have busked you to hastily banks
 Your pryde was perysh to playe ruche pranks.

Shelton. Ware the Howbe.

The common reared their taxes to pay
 Of them demanded and asked by the Kyrge
 With one voice importune they plainly sayd nay
 They busht them on a bushment themselves is baile to bring.
Id. ib. p. 304.

No fowler that had wylle witte
 but will force much hap,
 That birds will alwaye bushe and bote
 and scape the fowlers trap.

Turberville. Of the divers Passions, &c.

Her face was masked, her locks were cur'd,
 Her bodie pent with bushe,
 And which was needlesse, she more sweet,
 Her raiment vented muske.

Warner. Albion's England, book vii.

But heard you nam'd,
 Till now of late bushe, pertravge,
 Makes, places of fowlers frind.

Id. ib. book ix.

Off with that happy busk, which I envy,
 That still can be, and still can stand so high.

Dennis. Elvys 19.

BUSKIN, Dutch, *bracken*, broken; *Fr. botine*,
Be'kinge, *brodequin*; *It. borzchino*; *Sp. botzquin*.
 Kilian informs us that Le Ducht, in his notes on
 Rabelais, derives it from the Gr. *βίσην*, a hide or skin.
 (See *BUSSE*.) Skinner and Menage may be referred to,
 but to little advantage. See the quotation from Mel-
 moth.

Some cunning men maye teach thee for to ryde

And stuffe thy saddle all with Spanishe woooll,

Or in thy stirrups leaze a tye so tyde,

As both thy legges may swell thy busches full.

Gauegna. Council given in Master Bartholomew, &c.

o 2

BUSKIN. The Lyons shyn about his backe was of cloth gold of damaske,
wrought and frowed with flaine gold of damaske for the heeres,
and buskyns gold on his legges.

BUSS.

Hall. The 12 years of King Henry VIII.

For writing of the Froiane warr
and Grevkes layre buskyns legges,
He doth not fetche his matter downe
from ladye Lethe's egges,
He busketh on vnto the happee,
the learer hee doth drawe
Into the thickest, and lets him tast,
as he the w hole did know.

Drewe. Harers. The Arte of Poetry.

Now were the skies of storms and tempests cleared
Lord Eolus shot vp his winde in bold,
The siluer mantled morning fresh appeared,
With roses crown'd, and buskin'd high with gold.

Farfax. Godfrey of Housinger, book viii. st. 1.

His buskins (eh'd with siluer) were of silke,
Which heeld a legge more white than morning's milke,
Those buskins he had got and brought away
For dancing best upon the reuell day.

Brown. Pastoral, book 1. song 1.

Who has not seen upon the morning stage
Dire Atreus' frisk, and wrong'd Melanct's rage,
Marching in fragile state, and buskin'd equipage.

Fletcher. The Purple Island, can. 1.

In happy chaos our daring language bound
Shall sport no more in arbitrary sound,
But buskin'd hardi hereafter, shall wisely rage,
And Grecian plume referre Britania's stage.

Tuchell. On the Prospect of Peace.

Then Æschylus a decent viand us'd;
Built a low stage; in the flowing robe diffus'd,
In language more sublime than actors rage,
And to the graceful buskin told the stage.

Goldsmith. In Essay 14, from Horace.

The buskin was a kind of high shoe worn upon the stage by the
actors of tragedy, in order to give them a more heroic elevation
of stature.

Melmoth. Phry, Letter ix. book ix.

BUSS, v. } *It. baciare; Fr. baiser; Sp. besar.*
BUSS, n. } *Dutch, boesen; Lat. besciare, of unknown*
etymology. To kiss; to touch with the lips.

For lippen thine not fat, but euer leane
Thy sense for naught, they be not worth a bene
For if the base been full, there is a deile.

Chaucer. The court of Love, fol. 322.

He, lile looking that she should complein,
Of that, whereto he fear'd she was inclin'd;
Bussing her oth, and in his heart full fain,
He did demand what remedy to find.

Sidney. Arcadia, book iii.

But he that brings him home againe,
A buss / yet not a buss alone doubtlesse shall haue,
But like a frierd I will recreate him paining brain.

Turberville. Of Lady Venus, &c.

Sweete busse not sharpe battell, then,
Did alter man and minde:

Till he, as other, sorrow in
Securitie did lose.

Warner. Albion's England, book iii.

Come, grin on me, and I will think thou smil'st,
And buss thee as thy wife: miseries of love,
O come to me.

Shakespeare. King John, fol. 12.

After much buss and great grimace,
(Usual, you know, in such a case)
Much that grew what had bene done,
What might before next summer's sun.

Prior. The Mice.

Bess. Mid. Lat. *bassus*; Dutch, *buis*, a larger sort
of ship after the likeness of a box, (which *buss* also
signifies) with wide hull and broad prow. Spelman.

Herfor kyng Richard wrathes him & saie,
" Dight vs jider ward our busses & galsies,
Mi sister I wille out wys or I ferrer go."

R. Brome, p. 149.

Two *busses* were forforn, put in ye tempest brak,
Ye podes attached waren to ye kyng of Cipres Isaac.

R. Brome, p. 158.

BUSSE.
— BUSSTLE.

BUST, Fr. buste. The whole bulk or body of a man,
from his face to his middle Cotgrave.

But die, and she'll adore you—then the bust
And temple rise—then fall againe to dust.

Pope. Epistle 11. To a Lady.

With honour thus by Carolina plac'd,
How are these venerable busts grac'd!
O queen, with more than regal title crown'd
For love of wit and pious reason crown'd.

Swift. Epigram on the Bust at Richmond.

Nature! 'tis thine with manly warmth to mourn
Expiring virtue, and the closing are;
To teach, dear sculp! o'er the good and wise;
The dirge to mourn, and the bust to rise.

Canthens. Elgy to the Memory of Captain Hughes.

BUSTARD, in Zoology, the vulgar name of the genus
Otia.

BU'STLE, } The old word to buskle may be from
BU'STLES, } *busk* in the second usage given by Dr.
BU'STLINGS, } Jamieson, (see **BUSK**.) and *bustle*, a
different writing of it. Skinner thinks that *bustle* or
bustle is from the A. S. *brestian, creptian*.

To be active, to make haste, to move or stir about
in a hurry, tumult, or confusion.

Wherefore now began the kinsbopes to *bustle* and here rube
both in the secular pour & pompe over the peple and played the
kings about 160 years before Cyprian birth.

Jays. Exposition of Daniel, ch. ii. p. 297.

Now tell me thā if thou wert gurgine out of an horse—whether
arie thou geyge out—early wā thy fōie is on y' sternmost yerk
of the threshold thy body half out of the doore, or else wā
thou beginnest to set the first foote forward to goe out, in what
place of the house so ever ye stand when ye *bustle* forward.

Sir Thomas More. Works, fol. 81.

If at day breaks with candle lightes
thou *bustle* out at booke,
If thou to sun good eereye,
or studie do not looke,
In leese or malice shalt thou plonge,
yes, thought then be awake.

Drewe. Harers. Epistle to Laelia.

That as from hollow *bustling* winds, engendered stormes arise,
When dust doth chiefly clog the wayes, which up into the skies
The wanton tempest ravisheth; beginning night of day;
So came together both the fōes.

Chapman. Homer's Iliad, book xiii. fol. 176.

And down he bus'd, like an oake, a poplar, or a pine,
Hewne downe for shipwood, and so lay.

Id. Id. fol. 127.

And you shall passe by a *bustling* of a tyde that shoules out of
the channel that way, but you need not fear any thing for you
shall here no leese than eight falkon water, and being past the
said *bustling* but a minior shot you shall loose the ground and be
in the channel.

Hakluyt. Voy. &c. v. iii. fol. 625. The 2nd Battell of the West Indies.

The good man *bustled* through the crowd accordingly, but when
he came to the seats to which he was invited, the jest was at its
close, and expose him, as he stood out of countenance to the
whole audience.

Spectator, No. 6.

The light you must believe, brought down the lady's coach door,
and obliged her with her mask off to enquire into the bustle when
she seen the man she would avoid.

Id. No. 454.

While winding slow, and intricate,
Now more develop'd, and in state,
Th' united stream, with rapid force,
Pursues again its downward course,
Till, at your feet absorb'd, it hides
Beneath the ground its swelling sides.

Jays. Labour and Genius.

BUSTLE. On their arrival, they find all in a hurry and *bustle*; in and out; condolence and congratulation; the crowd is denied.
Burke. Observations on a late State of the Nation.

Forgive him, then, thou *bustler* in concerns
 Of little worth, an idler in the best,
 If, author of no mischief and some good,
 He seek his proper happiness by means
 That may advance, but cannot kinder, thine.
Cooper. The Test, book vi.

BUSY, v. } Dutch, *brigh*; Fr. *besogne, besogner*;
BUSY, adj. } It. *biogno, biogare*. "A. S. *byrgan*, oc-
BU'SINESS, } currence, to occupy or employ." Somner.
BU'SINESS, } To be busy—implies (by usage,) to
 be fully occupied or employed, to be actively engaged; to be employed or engaged beyond due measure; to be too actively meddling.

On every bough the birds heard I sing
 With voice of angel, in her emony
 That raised him, her birds forth to bring.
Chaucer. The Assembly of Foules, fol. 246.

As at another time, when Christ was so fervently *busied* in healing the people, that he had no leisure to eat, they went out to hold him, supposing that he had been beside himself.
Tyndall. Works, fol. 25.

This said Mémolus, with the foremost Bladecus and other of that sort, shalde set a fyre an oile temple within the cytie, and when the people of the cytie were *busied* to quench y^e fyre, the sayd Mémolus with his schyberates to open the gates, and so to let in Lyndegylus and his knyghtes.
Falysan, v. l. ch. 123.

And therefore being *busied* in martial affairs (whereby also I sought some advancement) I thought good to noisise unto the world before my returne, that I could as well persuade with pen as peace with lance or weapons.
Gargantuan. To the Reverend Draynes.

But I wote that yhe be without *bygnen*, for he that is without wyf is not what thing ben of the Lord, how he schal please God, but he that is with a wyf is not what thing ben of the world how he schal please the wyf, and he is departed.
Wiclif. 1 Corinthians, ch. vii.

Now her so *busy* a man as he ther n'as,
 And yet he seemed better than he was.
Chaucer. The Parson, v. 323.

And he sente hem in to Bethleem: and seide go ye, and ase ye kynd of the child and wannce ye han founden tell ye it to me: that I also come and worshippe him.
Wiclif. Matthew, ch. ii, fol. 4.

And herof made he bokes
 ze *busike* bokes. *Piers Plowman, p. 191.*

Nor (he) such preaching of reformation & amendmēt of y^e world meete maters for him to meddle wth, which with ope heresies & plaio pessilēt errors *busie* goeth aboute to paynt & infect this world.
Sir Thomas More. Works, fol. 279.

Though I sekenehe haur upon bonde
 And longe have had, yett woude I fonde
 To write, and do my *besynne*,
 That is some purle so as I gese,
 The wise man make be aduised.

Gower. Conf. Am. Prologue, fol. 1.

The Frenche kynge and his counsaile, and the dukes of Normandy were sore *busied*, what for the voyage of the Croysey that he had taken upon hym, and for the warres that the kynge of Navarre made in the realme.
Fraiser. Cronycle, v. l. C. 218.

I forget:
 But these sweet thoughts, doe euen refresh my labours
 Most *busie* lest, when I do it. l. c. *busides*.
Shakespeare. Tempest, fol. 10.

As for the greatest God, and the whole world, men should not *busily* & curiously search after the knowledge thereof, nor practically enquire into the causes of things, it being not pious for them so to do.
Cudworth. Intellectual System, fol. 76.

The other may be better called a vacation from serious *busyness*, which was some tyme embraced of wise men and virtuous.
Sir Thomas Elyot. The Governour, fol. 89.

She knows all that passes in every quarter, and is well acquainted with all the favourite servants, *bus-bodies*, dependants and poor relations of all persons of condition in the whole town.
Spectator, No. 437.

When a subject is proposed to your thoughts, consider whether it be knowable at all, or no; and then whether it be not above the reach of your enquiry and knowledge in the present state; and remember that it is a great waste of time, to busy yourselves too much amongst unsearchables.
Watts. Improvement of the Mind.

Let us look around us, and observe how the greater part of those we meet are employed. In what is it that their thoughts are *busied*.
Porteus. Lectures 12.

The persons who have worked this engine the most *busily*, are those who have ended their pangryicks in delirious his successor and descendant.
Burke. Reflections on the Revolution in France.

It seldom happens that men of a stultious turn acquire any degree of reputation for their knowledge of *business*.
Porteus. Tracts. Life of Archbishop Secker.

BUT or **BÛT**, i. e. be-out, distinguished from *bit*, to boot, though the different manner of writing the two words is not preserved to old writers. "A. S. *butan*, *buten* are used precisely as S. *but*, without. "One of them shall out fall on the ground, *butan* coveren *fæder*, without your father." Matt. x. 29. "Have ye not read how the priests in the temple profane the Sabbath, and *but* *butan* *leahste*, and are without blame." Matt. xii. 5. Even where rendered *besides*, it has properly the same meaning. "They that had eaten were about five thousand men, *butan* *wifran*, and *childan*, *besides* women and children;" Matt. xiv. 21. i. e. women and children being excepted, left out, or not included in the numeration." Jamieson in F. Bot.

BÛT, says Mr. Tooke, is the imperative be-*utan* of the A. S. *beon-utan*, to be out. The meaning of this *but* and of *without* is exactly the same. Tooke observes, that not any one word in any language will answer to our English *but*; because a similar corruption in the same instance has not happened in any other language.

Mr. Steevens acknowledges the existence of the two words *but* and *but*. *But*, he observes, is the A. S. *butan*; *butan* *leat*, *alyske* *falso*, without a lie. In ancient writings, he adds, this preposition is commonly distinguished from the adversative conjunction *but*; the latter being usually spelt *bet*.

Mr. Tyrwhitt observes, that this prepositio occurs frequently in Gawin Douglas, but that he had not himself noticed it in Chaucer. He had overlooked it. In the examples from Chaucer, "I nam *but* a compilatour," "That I may have *mat*, *but* my meate." Mr. Tooke remarks, that we should now say, "I am but a compiler," "That I may have *but* my, &c." and this omission of the negation is, in his opinion, one of the most blamable and corrupt abbreviations of construction in our language.

Be out, without, put or take out, except, unless.

þer he berede his beord ton, þat London i sleped is:
 Ac so ne elepede he yf notg, *but* þe Nawe Troi.
R. Gloucester, p. 23.

A moneye it was þer after, þat Cole syk lay,
 And dride, as God wolde, with lene þe eijghthe day,
 And oþer air nadde he non, *but* Seryt Helleu þe gode.
Id. p. 84.

And alle dukes of Brutynne, & þe Engliſh hynges echone,
 I come were to þis parliament, *but* þus Owyn god.
Id. p. 249.

BUSY.
BUT.

BUT.

That what I thought to speak or do
With tarrying he held me so,
Till when I wold, and might nought,
I not what thing was in my thought;
Or it was drede, or it was shame,
But ever in earnest or in game,
I wote there is long tyme passed,
But yet is not the houre lased,
Whiche I wote my lady hase.

Geover. Conf. Am. book iv. fol. 63.

And now hee fests them whom he formerly threatened, and
towers their fear into wonder; all unequall lure is not partiall;
all the brethren are entertained boundless, but Benjamin hath a
five fold portion. *Hall. Count. Of Joseph, v. l. p. 917.*

And yet there were in his time most famous and wortheie painters
whom he had advanced, whose works when he beheld, he would
praise them all, howbeit, not without a but, for his ordinarie
phrase was this; here is an excellent picture but that it wasteth
one thing. *Holland. Plinie, l. fol. 537.*

2 Petr. Be of good comfort, soldier,
The prince hath sent us to you.

LEU. Do you think I may live?

2 Petr. He speaks hourly, strangely.

1 Petr. Yes, you may live: but —

LEO. Finely letted, doctor.

Brumant and Fletcher. The Honourable Lieutenant, act i. sc. 5.

As for our God, he is in heauen, he doeth whatsoever it
pleaseth him.

Their fingers are but syburs and golde, even the worke of
men handes.

They haue smoothes, and speak not: eyes haue they, but they
see not.

They haue eares, and heare not: noses haue they, but they
smell not.

They haue handes and handle not, feet haue they, but they
cannot go, neither as they speake throw their theorie.

They that made them, are lyke vnto them, and so are all inches
as put theyt traste in them. *Bible, 1551. Psal. cxx.*

Thus with the year
Seasons return, but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud in sterd, and ever-during dark
Surrounds me.

Milton. Paradise Lost, book iii. v. 41.

But, to abut, Mr. Tooke thinks is from the "A. S.
bood, the first outward extremity of any thing." The
proposition, *utan*, out, with the prefix *be*, appears to
lead more obviously to this "outward extremity."
See *Borr* (as a ram).

To *but* is—to be on, to touch on, the outward extremity;
to *be* or touch upon the confines or borders;
to border upon.

And Antioche is a cite whiche was in elde tyme of so great
fame and power that so muche parte of all the country of Syria
as reacheth vnto Cilicia & betheth up it, had the same gouern
thereof. *Udall. Lutr. Preface, viii.*

The sea and land (nooth she) my sounes you get,
You find a way how you may them diuide;
The Pontique floud betwene you both is set,
For bounde of both it lye on either side.

Milford for Magistrate, fol. 176.

And Bernasdale there doth butt on Don's well-water'd ground.
Drayton. Polyolion, Song 28.

Here are true riches, large possessions indeed; such as are not
stowed to a little money, to a piece of ground, or to a kingdom,
or territory upon earth, but extend themselves over the whole
creation, without settings or boundings on any side.

Bishop Beveridge. Sermon xx.

BUT, n. } (As a ram). *Bout*, Spelman says, is the
BUT, v. } end of a thing, and abbuter is to thrust
BUTTER. } forth the end. (See *LEU* and *BUT*, to

BUT.

BUTCHER

abut.) Cotgrave, that the Fr. *but* is the end, head,
point, tip, or top, the extreme or utmost part, (in
length) of any thing; *bouter*, to thrust, put, force,
push forward; sc. the end or head. It is applied to
the action of the ram in thrusting or pushing forward;
of the waslike engine, so called,—as any thing hard,
knobby, or obtuse, like the head of a ram; thus the
but-end, a *butt* or block. Also to any thing projected;
brought or placed forward, sc. as a mark; an object
to aim at. Met. A *but* for wis.

Like to a ram that butts with horned head,

So spurs'd he forth his horse with shaggy race.

Pastor. Godfrey of Boulogne, book vii. st. 68.

Round about the chariot rode ccccc. men of armes, all in
blacks harness & their horses barded blacke with the but of their
spurs upward. *Hall. The tenth yere of King Henry V.*

And for all his strength, (he) put him by strong strokes from the
barrier, and with the but end of the speere strake the Almaine
that he staggered, but for all that the Almaine strake stryde and
hardly at the duke. *Id. The sixth yere of King Henry VIII.*

They were never espied till that the foremost were within the
outer court, and the whole company in the church-yard, not ten
pair of butts length distant from the town.

Knox. History of the Reformation, fol. 90.

So as this regard he had of exchange, that the upper end of the
board, which grew to the head of the tree, be fitted to the nether
lage or hookes of the dore; and contrariwise the butt end, serve
the higher. *Holland. Plinie, l. fol. 450.*

LALIA. Seruete Liropa, I have a lamb
Newly weaned from the dam,
Of the right kind it is sorted,
Naturally with purple spotted,
Lain together twill put you

To see how prettily I will butt you.

Drayton. The Second Nymphall, The Muses Elysium.

At the last, when the skirmish was very hot, and evening now
come on, an exceeding strong ram among other engines was
brought forward which with pushes thick and threefold butted
upon that round tower, at which in the former siege, I said, the
cite by a breach was layed open. *Holland. Ammirant, fol. 151.*

But such as he beheld hang off from that increasing sight,
Such would he bitterly rebuke, and with diuine exorte,
Base Argives, blash ye not to stand, as made for butts to dart.

Chapman. Heuer's Head, book iv. fol. 25.

It is commonly said, that trees in the forest fully grown,
which have stood many a yeare, and roundly such as are ready to be
fallen and laid along for timber, prove harder to be hewed and
sooner was drie, if a men touch them with his hand before he
set the edge of their ax to their butt.

Holland. Plinie, v. li. fol. 176.

I mean those honest gentlemen that are always exposed to the
wit and raillery of their well-wishers and companions, that are
pelted by men, women, and children, friends and foes, and in a
word, stand as butts.

Spectator, No. 47.

"Virtue and social love," he said,
And honour from the land were fold,
The patriots now like other folks,
Were made the butt of vulgar jokes.

E. Moore. The Trial of Selim.

BUT, in Zoology, the name given to the *Pleurocentres*
Fleus, or *Flounder*.

BUTCHER, n. } Fr. *bouche*, from the Lat. *bucca*,
BU'CHER, n. } whence also *boucher* and *bocherie*;
BU'CHERINO, n. } butchers, those who prepare things
BU'CHERALLY, n. } which serve ad *buccam altendam*.
BU'CHERY. } Of this opinion are Caseneuve and
others. See in Menage, who himself seems to prefer
bucca, a morsel; but *bucca* is itself from *bucca*.

To *butcher*, as now applied, is to slay or slaughter;
to kill, to put to death, to murder.

BUTCHER
—
BUTE-
SHIRE.

To panyshen on pillories, and on prying stoles
As bakers and brewers, butchers and cokes
For jess men doj most harme, to je mense puple.
Piers Plowman. Plowm, p. 42.

The parson sheweth, the vicare shaueth, the parish priest polleth,
the frier scrappeth, and the pardouner pareth, we lacke but a butcher
to pulle of the skينه.

Tyndall. Worke, fol. 136.

But whowever was the manqueller of this holy man, it shall
appeare, that both the murtherer and the consoler, had condigne
and not vnderstand punisshement, for their bloody stroke and
butchery set.

Hall. The tenth yere of King Edward IV.

He stewe with his owne hachon King Henry the sixt being
prisoner in the Tower, as meane constantly saye, and that without
condemnation or knowledge of the King, whiche would va-
duetiously yf he had entended that thinge, hane apointed that
beckerly office to some other then his owne borne brother.

Sir Thomas More. Worke, fol. 37.

He was firste hanged upon a tree lyke as an ox is haged to the
beckery, and then dismembered, so first yf arrowe, and after the
legges cut from his body, and lastly his hed stricken of, and the
trunk of his body haged to chaynes upon the common gybet of
Farys.

Polyas. Sepos. P. Paillips de Fungis.

— A third murmur
Pierced mine unwilling eares.

Ono.

That libocles
Was murthered, rather butchered, had not bravery
Of an undaunted spirit, consoling terror,
Proclaimed his last act triumph over roll.

Ford. The Broken Heart, act v. sc. 2.

And therefore wonder not (I say) that now the devil rageth in
his obedient servants, wily Winchester, draming Durame, and
bloody blunder with the rest of their bloody butchery brood.

Anax. History of the Reformation, fol. 55.

The second is a butcher's daughter, and sometimes brings a
quarter of mutton from the slaughter-house over eight against
a market day, and once buried a bit of it to the ground, as a known
receipt to cure warts on her hands.

Tatler, No. 21.

But among all our methods of moving pity or terror, there
is none so absurd and barbarous, and what more capotes us to
the contempt and dislike of our neighbours, than that dreadful
butchery of one another, which is so very frequent upon the
English stage.

Spectator, No. 44.

I see ye come, and herock loose the reias,
A general groas the general anguish speaks,
The stateli stag falls butcher'd on the plains,
The daw of death hangs clammy on his cheeks.

Lowland. On Rural Sports.

The butcheries of Julius Cæsar alone, are calculated by some-
body else; the summe he has been a messa of destroyng have
been reckoned at 1,200,000.

Burke. A Vindication of Natural Society.

BUTENIA BAO, in Zoology, a species of *Shrike*.

BUTEA, in Botany, a genus of plants, class *Diadel-*
phia, order *Decandria*. Generic character: calyx sub-
bilabiate; standard of the corolla very long, lanceolate;
legume compressed, membranaceous, one-seeded at
the apex.

This genus contains two species, natives of the East
Indies. Roxburgh, *Plants of Coromandel*, tab. 21 and 22.

BUTESHIRE, a County on the west coast of Scot-
land, composed wholly of islands lying in the Frith of
Clyde. These are the islands of Bute, Arran, Cum-
braces, Inchmarnock, and a few other small islets. Bute,
which gives come to the County, is about fifteen miles
long, and between three and four broad; and is situated
near the shore of Argyleshire; but is so deeply
indented with bays that in some places the heads of
these are not more than a mile from each other. The
whole surface contains about 30,000 acres of land,
more than half of which is capable of tillage. The

island is rather low, as few of the hills exceed 200 feet
in height. The climate is moist and mild, and nearly
double the quantity of rain falls as on the eastern coast
of Scotland. Snow, however, seldom lies more than
a few hours, and the thermometer does not often fall
more than two or three degrees below the freezing
point. All the crops common to the lowlands of Scot-
land are cultivated here; and considerable attention
has lately been paid to the improvement of its agri-
culture, by the present Marquess of Bute, to whom
about seven-eighths of the island belongs. Slate and
limestone abound in several parts, and beds of sea-
shells are found near the western shore, which is also
plentifully supplied with sea-weed. Fish are numerous
along its coasts, and the herring fishery has long been
a profitable source of employment, but little attention
is paid to the other kinds. The only town is Rothesay,
which has a good harbour, and the vessels belonging
to it a few years ago carried a burden of nearly 5000
tons. A regular communication is maintained by
packets with Greenock, and boats sail daily to Largs
to Ayrshire. The ruins of Rothesay Castle, which was
once inhabited by Scottish monarchs still remain; and
Mount Stewart, the seat of the Marquess of Bute, is a
handsome house surrounded with gardens and pleasure
grounds, and commanding a fine prospect of the navigation
of the Frith of Clyde, as well as of the opposite
shore.

The island of Arran has already been described.
The Cumbraces are two small islands near the coast of
Ayrshire, but are inclosed in the County of Bute. The
largest contains about four square miles, half of which
is cultivated. The other is still less, but is distinguished
by a lighthouse, and supports a few families
and a great number of rabbits. Inchmarnock is a beautiful
islet on the south-west of Bute, and took its name
from a chapel dedicated to St. Marnock, the ruins
of which are still visible. The whole surface does
not exceed a square mile, and like the others, is
partially cultivated. Pindin and Lamlash are other two
islets belonging to this County; the former near the
east coast of Bute, the latter opposite the harbour of
that name in the island of Arran.

Buteshire comprises five parishes and the Royal
burgh of Rothesay, which joins with some places in
Ayrshire in electing a Member of Parliament; the
County also sends one alternately with Caithness. The
population was,

In 1801	11,791	Increase 2 per cent.	Population,
1810	12,033		4c.
1821	13,797	Increase 13 per cent.	

Of this last number there were 6484 males, and 7323
females; also the employments of the people were as
follows:

	Families.
In agriculture	1314
In trade and manufactures	720
In all other pursuits	811

BUTLER,
BUTLERAGE,
BUTLERSHIP,
BUTLERY,
BUTLERESS.

A *butteler* or *bottler*. See **BOTTLE**.

Redder je *butler* kynge of Normandye,
Nom al so in ys half a mayr companye
Of ou ywarre, verro seray of je *butler* say.
R. Gloucester, p. 191.

BUTE-
SHIRE.

—
BUTLER.

Situation.

BUTLER.

BUTTER.

I am neither Enoeke no Hely
Ne Romulus or Gannede
That were born up as men ride
To heaven with da Jupiter
And made the goddes *butler*,
Chaucer. Second Booke of Fenes, fol. 277.

Cupide is *butler* of bottle;
Waikes to the luffe, and to the lorde.
Yoweth of the sweete, and of the souce
That some laugh, and some loore.
Grever. Conf. Am. book vi. fol. 130.

And restored the chiefe *butler* vato hys *butler*shyppe
agayne and he reached the cuppe unto Pharaos hande.
Bible, 1551. Genesis, ch. xl.

And then was spread
A table which the *butler* set with bread.
Chapman. Homer's Odyssey, book vii. fol. 103.

And every one, so kindly come, he gaue
His sweet wine cup; which none was let to haue
Before this leuentye house, landed him from Troy;
Which now the *butler* had leane templey.
Id. B. book iii. fol. 43.

This letter, notwithstanding the poor *butler's* manner of writing
it, gave us some idea of our good old friend, that upon the
reading of it there was not a dry eye in the club.
Spectator, No. 517.

It seems my entertainer was all this while only the *butler*, who
in his master's absence, had a mind to cut a figure, and to be for
a while the gentleman himself, and to say the truth, he talked
politics as well as most country gentlemen do.
Goldsmith. The Vicar of Wakefield, ch. xix.

Prizage, by charter of Edward I. was exchanged into a duty of
2s. for every ton imported by merchant-strangers, and called
butlerage, because paid to the King's *butler*.
Blackstone. Commentaries, book i. ch. viii.

BUTOMUS, or *Botany*, a genus of plants, class
Enanandra, order *Hexagynia*. Generic character:
calyx none; petals six; capsules six, many-seeded.
The only species of this genus is the *B. umbellatus*,
or Flowering Rush, one of the most beautiful of the
Liliaceous plants of Britain.

BUTTER, *v.* } Lat. *butyrum*; Miny (xxviii.9.)
Bu'TTER, *n.* } says that *butyrum* took its name
Bu'TTERLIKE, } *e butulus*; the Gr. *βούτυρον*,
Bu'TTERMILK, } being compounded of *βούρ*, *boi*,
Bu'TTERY, } and *τύρος*, *aliquid coagulatum*,
Bu'TTERY-HAR, } *sc.* a coagulated substance pro-
Bu'TTER-HATCH, } cured from the milk of kine.
Bu'TTER-FLY, } To *butter* is to cover, rub or
Bu'TTER-BUEN. } spread over—this substance.
Butter-fly, (A. S. *butter-flæg*; Ger. *butter-flieg*;
Dutch, *butter-vlieg*;) Junius thinks is so called from
its buttery softness.

Boje bred and ale *butter* meke and chese.
Piers Plowman. Vision, p. 112.

For when he speaketh of my lucre lo good faith he maketh me
laugh, and so I wene he maketh many mo too, that knowe well
(God be thanked) that I haue not so muche lucre thereby that I
stande in danger of choking with lucre, as Tyndall
standeth in danger of choking (God save the man) with the
bones of *buttered* hewe. *Sir Thomas More. Works, fol. 423.*

To band the hall doth come the colde to wast,
It cecles to *butter* each against the wast;
Nought saw thy payne, when play doth cease, you hast.
To study thee is best when all is done.
Turkewilde. To his Friend P. 4r.

And the mayor of Oxford kept the *butter* barre, and Thomas
Wint was chiefe *cuer* for Sir Henry Wint his father.
Hall. The 25th yere of King Henry VIII. fol. 217.

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BUTTER.

I know what's what. I know on which side
My bread is *battered*.
Gut. *Battered* / Dutch again:
You come not with the intention to affront us.
Ford. The Lady's Tramp, act ii. sc. 1.

It is said, that a certain dame or good wife of Lacedemon went
upon a time to visit Bernairre, the wife of Libetanus, but when
they approached near together, they turned away immediately one
from the other: the one, as it should seem, abhorring the smell of
rank *butter*, and the other offended with the perfume of a sweet
ointment or pomander. *Helland. Plutarch, fol. 909.*

There is little reason to doubt, but that the same soul which
before acted the body of the silk-worm doth afterwards act that of
the *butter-fly*, upon which account it is, that this hath been made
by Christian theologians an emblem of the resurrection.
Cudworth. Intellectual System, fol. 868.

Being settled at Durham, he forthwith, out of a great tract hall
in the castle there, did take as much away as made a fair *butter*
and a pantry, even to the pulpits or galleries on each side of the
hall. *Wood. Athenæ Oxon. fol. 663.*

Ma. Now sir, thought is free: I pray you bring your hand to
th' *buttery-bar*, and let it drink.
Shakespeare. Twelfth Night, fol. 256.

Clo. He vine you so, eight yeeres together; dinners, and sup-
pers, and sleeping hours exceeded: it is the right *butter-women*
rank to mark it. *Id. As you Like it, fol. 195.*

Or to see his wife at once
Branch his brow and break his sence,
O to bray her in her spleen
Call it like a *butter-pye*.
Richard Braithwaite, in Elio.

Scr. Yes, to your master's house.
You, and the rats, here, keep possession.
Make it not strange. I know, yo' were one, could keepe
The *buttery-batch* still lock'd, and none the chippings.
Ben Jonson. The Alchemist, fol. 529.

A pye which still retains his proper name,
Though common grows, yet, with white sugar strow'd
And *butter'd* right in goodness is allow'd.
King. Art of Cookery.

These wist traders regulate their bentias as they do their
butter, by the pound. *Spectator, No. 33.*

My name is sure recording page
Shall lose itself o' crows' feet,
If no rule mice, with cautious rage,
The *buttery* books devour.
Sweet. On taking n. Hatcher's degree.

Not gaudy *butterflies* are Lico's game;
But in effect, his chase is much the same.
Young. Love of Fame. Satire 4.

On each side of the ramp of birds is observed a small oggle,
yielding upon pressure a *butterlike* substance, which the bird ex-
tracts by pinching the pop with its bill. *Foley. Theology, ch. xiii.*

Beckmann has expended much learning. (*Hist. of
Inventions*, ii. 372.) in investigating the knowledge
which the ancients possessed of *BUTYRUS*. It seems
that more than one grave work has been written on this
inquiry; for the Professor now only refers to Martini
Schoock's *Tractatus de Butyro*, *en arceus ejusdem distilla
de acratione curci*, and to Tobim Waltheri *Dissertatio
de Butyro*, but he also expresses the most ardent
curiosity to become acquainted with the contents of
another tract, of which he only knew the name, Con-
radi Gesneri *Libellus de lacte et operibus lactaria*. The
translators of the Septuagint Version of the Old Testa-
ment, by adopting the word *βούτυρον* for the Hebrew
racri, have led to a false belief, that in the several
passages in which this *butter* word occurs, *butter* is
intended. The chief Biblical critics, however, have

F

BUTTER. agreed that *Chameah* does not mean Butter, but some liquid, either milk or cream, or a preparation from one of them, which when drunk possessed intoxicating qualities. Such is said to be the effect of mare's milk. It need scarcely be added, that a judgment upon this point must not be formed from our own authorized translation; since in all the cases (and in some even more strongly than in the Septuagint, as for instance Proverbs, xxx. 33, in which the Hebrew speaks not of *churning* but of *milk*) Butter has been adopted as an expression equivalent to the original *Chameah*.

The operation in which Herodotus, (iv. 2,) describes the Scythians to have employed their slaves, whom they had previously blinded, notwithstanding its obscurity of expression, is confirmed by a passage in Hippocrates, (iv.) writing on the same subject, to be churning Butter; and this is the earliest mention of the production of that substance. The Physician in other places has adopted another word *viscopos* as synonymous with *βούτυρον*; and we are taught that *viscopos* was borrowed from the Phrygians, (Fabricii Bib. Græc. iv. 571.) The Ethiopians as well as the Lusitanians according to Strabo, (iii. and xvii.) were acquainted with the use of Butter; and a wonderful quality attached to it is said to be known to elephants. (xv.) Draughts of Butter, we are told, whenever these animals are wounded, will make the wound fall out from their bodies. It is true, that this extraordinary virtue is attributed by other recorders of marvels, not to Butter but to Oil, (Arist. i.; Elian. Hist. An. ii. 18.; Plin. viii. 10,) and after all, on this point, we imagine that the sage Albertus is more correct than any of these writers, when he states that the weapon, in order to be thus affected must be in the stomach, not in the skin. *Quando Elephanti potant oleum, si in eorum ventre est ferrum extrahitur per oleum.*

Dioscorides very distinctly describes the process of making Butter: by shaking the richest milk in a vessel till the fat is separated from it. He mentions its use when melted, as an article of food instead of oil, and unmelting in pastry instead of fat, (ii. 81.) Galen also remarks, that the best Butter is made from Cows milk, whence he deduces its name, (lib. x.) The manner however in which both these writers mention this substance, is a sufficient proof that it was not of familiar occurrence in their times.

The chief food of the Germans, as described by all the Roman writers who have treated on these people, was derived from the dairy. Cæsar, (*de B. G. vi. 22.*) speaks of them as living on milk, cheese, and meat. Strabo, (iv.) remarks that the Britons, though resembling the Celts in other points, were not sufficiently civilized to manufacture cheese; and Pliny, (xi. 41.) expresses his surprise, that those whom he distinguishes by the sweeping expression of Barbarians, (and by whom it is probable he meant the Celts in general,) although they lived on milk, knew not or despised the art of making cheese, preferring Butter, which they not only used for food but for unction. It is made, he says, by the agitation of milk in long vessels, completely covered, excepting at the lid, in which there are small holes, (xviii. 9.) He could scarcely have described a modern churn more correctly if he had written with one before him. The *lac concretum* which Tacitus (*de mor. Germ. xliii.*) assigns to the Germans as food, has been variously translated Cheese or Butter. Brotier (*ad loc.*) inclines to the latter, and in order to

confirm his interpretation, quotes some lines from Apollinaris Sidonius, which may be considered as bearing but little on the purpose; for the Christian panegyrist lived more than three centuries after the historian, and speaks only of the German use of Butter, (if it be not rather Butternail,) as a nourisher of the hair.

*Infansque acido comam Butyro
Corat. Sil. l.*

The deductions which Beckmann draws from the passages which he has gathered, (and it is probable that his diligence has collected most of the information which is to be gained on the subject,) are these; that Butter is not of Grecian, much less of Roman invention; that the Greeks were made acquainted with it by the Scythians, the Thracians, and the Phrygians; and the Romans by the people of Germany. He is of opinion, that even after the Romans acquired the knowledge of it, it was used by them, rather as a medicine than as a culinary luxury: a point upon which the silence of Apicius, the Corymbus of Gastrophilus, may, of itself alone, be deemed conclusive.

In warm countries the place of Butter is still for the most part supplied by oil. In Italy, Spain, Portugal, and the southern parts of France, it is to be purchased in the apothecaries shops; and the difficulty of preserving it any length of time, is an effectual barrier to its general use. The ancients appear to have been wholly deficient in the art of giving it consistency.

Butter is a considerable article of trade in England. That made from the cows which pasture on Epping Forest, and which are thence supposed to give milk of improved flavour, is the most esteemed in London. The Cambridgeshire salt Butter, and that of Uttoxeter in Staffordshire, are highly prized in the market. The annual product of a good cow averages seven pounds of Butter per week from four gallons of milk, for several months after calving, and about half as much of each for the remainder of her time. In all matters connected with the dairy, perfect cleanliness is the first essential. In hot weather cream should be churned within three days: in severe frosts it is best to churn the whole of the milk daily. Good Butter seldom comes, (as it is termed) under an hour's labour. In summer the churn should be cooled with water, and the cooler it is made the better it works. In winter it may be placed near the fire, but as this injures the Butter, it should only be tried in case of absolute necessity; great care should be taken to move the churn equally. When the Butter is obstinately backward after its proper length of working, *but not before*, it may be assisted by half a gill of vinegar mixed with a small quantity of warm milk. After it is made, and the milk strained off, the Butter should be placed in cold water, and divided into small lumps on a sloping board. It should then be well beaten with wooden pats, until it is entirely free from milk and quite firm, cold water being constantly thrown upon it, and as much fine beaten salt being added as may be considered necessary.

Salt Butter is generally prepared in skins. It is spread in thin layers, and thoroughly sprinkled and wrought with salt, then gently pressed with a wooden rammer, and covered at top with a layer of salt an inch in thickness. Any cracks and interstices which are perceived on the few first days of barrelling, should

BUTTER. be filled up with brine before the head of the tub is fastened. Butter may be preserved in a warm climate for a great length of time, by being previously melted. For this purpose the vessel containing it should be placed in an outer vessel, with water gradually heated. A temperature of 96° suffices to melt Butter. The purer parts will form an oil on the surface, which as it cools, may be separated from the rest. It should be salted, and if an ounce of fine honey be mixed with each pound of the refined Butter, it will improve the flavour, and assist in making it keep for several years.

BUTTER-BIRD, the English name of the *Tupia* *Petardes*.

BUTTERFLY-FISH, in Zoology, a name given to the *Blenius Ocellaris*.

BUTNERIA, in Botany, a genus of plants, class *Pentandria*, order *Monogynia*. Generic character: corolla five-petals; nectary of five leaves; filaments inserted into the base of the nectary; capsule five-coccos, muricate.

This genus contains seven species, natives of South America and the West Indies. Cavanilles, *Dissertationes*.

BUTTOCK, Dr. Thomas Hickes derives from *bout*, (See to But), and A. S. *hoh* in English, *hough* or *hock*.

Over the buttock to the haunch bon.

Chaucer. The Miller's Tale, v. 3901.

Wherupon Nacon take Dauid's seruantes & shaned thē, and out of their cotes hardy by their buttocks and sent them away.

Bible, 1. Chronicle, ch. xix.

They of a third kind, besides that they be otherwise ill-favoured young, carle a loathsome and odious smell with them: they are sharp rumped and pin buttocked also.

Holland Flinn, v. ii. fol. 370.

The Troglodites, a people bounding upon Æthiopia, who live only upon the venison of elephants flesh, use to climb trees that be near their walks, and there take a stand: from thence (letting all the hard part quietly under the trees) they leape dooene on the buttocks of the lioness.

Id. ib. v. i. fol. 197.

His body large and deep, his buttocks broad
Give indication of internal strength:
Be short his legs, yet active.

Dodley. Agriculture.

BUTTON, s. } Fr. *bouton*; It. *bottone*, from Fr.
Be'tton, n. } *bouter*; It. *butturare*, to drive forth,
Be'tton, m. } to thrust forth, to protrude. See
Be'tton-maker, to BUT.

The noun is applied, to the bud of a plant; that which is thrust forth, sc. from the stem or shoot; to any thing placed upon something else, and projecting or protruding from it—as a coat button, a door button.

His honest buttressed with gold,
His comely case bearded all with grey,
His humblest hose, with linings manifold.

Gauey. Woodmanship.

For in their sight, and woeful parents armes,
Behold a light out of the button sprang
That in tip of Juleen cap did stand.

Surrey. Æneis, book ii.

But the danger was, that if she should be admitted to her defence, yet the princess carer would be buttressed and deaf, altho she should confesse.

Greneway. Tacitus, fol. 151.

For as this shaft the pikes
That in the buttens made of gold which made his girl's fast,
And where his corsets double were, the fall of it she plac'd.

Chapman. Homer's Iliad, book iv. fol. 53.

He wore a garland of roses and myrtles on his head, and on his shoulders robe like an imperial mantle, white and unspotted all over, excepting only, that where it was clasped at his breast, there were two golden turtle doves that buttressed it by their bills, which were woven in rubies.

Tatler, No. 120.

At the same time we have a sett of gentlemen, who take the liberty to appear in all publick places without any buttons on their coats, which they supply with several little silver hanks; tho' our freest advices from London make no mention of any such fashion; and we are something shy of ascribing matter to the button-makers for a second petition.

Spectator, No. 175.

When I ask, I'm not to be put off, madam, no, no, I take my friend by the button.

Goldsmith. The Good-nature'd Man.

Men who all spirit, life and soul,
Neat butchers of a button hole,
Having more skill, believe it true
That they must have more courage too.

Churchill. The Ghost, book iv.

BUTTRESS. See to BUT. A buttress, says Lye, is nothing else than that which is erected on the outside of any thing, for the purpose of supporting it.

The kernels be of Crystendome. but kynde to save.
And buttressed wit by leye.

Piers Plowman. Vision, p. 123.

Our poppays take thys xxx chaptre of Numeri for a myghty stave and most stronge buttresse of yphodologie for the fantasyd vowes of theyr monkceys and massenge grete hole.

Bale. Apology, p. 155.

And all the buttresses of stone, that held their towres upright
They tore away, with crows of iron; and boy't to ruiue all.

Chapman. Homer's Iliad, fol. 163.

Who fears, in country towne a house's fall,
He to be caught betwixt a river wall
But we inhabit a weak city, here;
Which buttresses and props but scarcely bear:
And 'tis the village masons daily calling,
To keep the world's metropolis from falling.

Dryden. Juvenal, Satire, lib. i. 315.

Then another question arises, whether this house stands from upon its ancient foundations, and is not, by time and accidents, so declined from its perpendicular as to want the head of the wise and experienced architects of the day to set it upright again, and to prop and buttress it up for duration.

Burke. Reform of Representation in the House of Commons.

After this are you surprised, that parliament is every day and every where losing: I feel it with sorrow, I utter it with reluctance: that reverential affection, which so endearing a name of authority ought ever to carry with it; that you are obeyed solely from respect to the hierarchy; and that this house, the ground and pillar of freedom, is itself held up only by the treacherous underpinning and clumsy buttresses of arbitrary power.

Id. On American Taxation.

BU'XOM, } A. S. *log-xom*, *log-xum*, *buk-xum*, in
BU'XOMLY, } old English, *bough-some*, i. e. easily
BU'XOMNESS, } headed or bowed to one's will; obedient. And further applied

To that which is easily bended or bowed, easily moved; that which is pliant, flexible, agile, briak, lively.

For holy church's botry, alle manere puple
Under obedience to be, and baron to the lawe.

Piers Plowman, p. 158.

And naþeles he hem on foyndes becomen do
To þe hercheþysop of Kauterbury.

R. Gloucester, p. 234.

And naþeles he bygan þa herte in bocmannes amende,
An þoghe on þa ryfwe grace, þat houre leuere hym sende.

Id. p. 318.

BUXOM.

They come with their sweetenest the cruel hart ensish and
make it merke, *Ascare*, and benign, without violence meing.

BUXTON.

Chaucer. The Testament of Love, fol. 297.

For all reason wote this,
That thou him, which the head is,
The members *Ascare* on shall bowe,

Gower. Prologue, fol. 2.

And they with humble herte ful barowly
Knele, upon his knees ful reverently
Him shouken all.

Chaucer. The Clerkes Tale, v. 8062.

Archilles herd his moder telle,
And wist nought the cause why
And outcries full barowly
It was reddy to that he had,
Wierd of his moder was right glad.

Gower. Conf. Am. book vii.

In the while letters he commended, of his speccelle grace, to
alle his subgettes to let me see alle the places, and to reforme
me playnly alle the mysteries of every place, and to condole me
fro eyer to eyer, til it were orde, and barowly to receive me
and my compaignie, and for to obeye to alle my requests reaso-
nable, til they weren not gretly aize the royalle power and
dignities of the soudan or of his lawe.

Sir John Mandeville. Voyages, 4to, p. 98.

But on the other part, if thou by vertuous living and *Ascare*,
give him cause to love thee, thou shalt be mistress in a merrie
house, thou shalt rejoyce, thou shalt be glad, thou shalt blame
the day that thou wert married unto him, and all them that were
helping therunto.

Flores. Instruction of a Christian Woman.

For I assure you all, that beside her noble parentage of the
whiche she is descended (as all you know) she is a woman of
most gentleness, of most humilitie, and *Ascare*, yea, and of all
good qualities, appertaining to nobilitie, she is without compari-
son.

Holt. The 20th year of King Henry VIII. 116.

Buxomum or *longummanus*. *Flabellum* or *longummanus*,
to wit, humbly stooping or bowing down in sign of obedience.
Chaucer writes it *barowmanus*.

Vergerius. A Restitution of Drowned Intelligence.

The first I encounter'd were a parcel of *Buxom* honny dames,
that were laughing, singing, dancing and as merrie as the day was
long.

Trotter, No. 273.

Their *Buxom* health of rosy hue;
Wild wit, invention ever new,
And lively cheer of vigour born.

Gray. Ode on a distich proposed to Eton College.

Twice happy soil! where still severely gay,
Indulgent Flora breath'd perpetual May;
Where *Ascare* Ceres had such fertile field
Spontaneous gifts in rich profusion yield.

Fletcher. The Shipwreck, can. 3.

BUXUS, in *Botany*, a genus of plants, class *Monocotyledonae*,
order *Tetradactylae*. Generic character: male flower, calyx
of three leaves; petals two; rudiment of a germen;
female flower, calyx of four leaves; petals three; styles
three; capsule three-rostrate, three-locular; seeds
two.

This genus contains two species, viz. the *B. Sempervirens*,
or common Box Tree, a well known native of
England; and the *B. Balanica*, or Minore Box Tree,
a native of the islands of the Mediterranean.

BUXTON, a market town in the County of Derby,
situated in a valley surrounded by hills, celebrated for
its mineral waters. They are supplied by springs,
discharging about sixty gallons in a minute, the
water being to temperature almost invariably 82°,
colourless, and devoid of taste or smell. A deposit
of sixteen grains of sediment after evaporation of
one gallon, gave Dr. Pearson eleven and a half grains
of calcareous earth, two and a half vitriolic seicheite,
and two of sea salt. It is a most active remedy in

cephritic and bilious complaints. It is used both ex-
ternally and internally, and is generally drunk at Saint
Anne's well, which is considered one of the seven
wonders of the peak of Derbyshire, as a hot and cold
spring exist within twelve miles of each other. The
great ornament and pride of Buxton is the Crescent, a
magnificent edifice, erected by the late Duke of Devon-
shire, from the design, and under the superintendence
of the late John Carr, Esq. of York. It consists
of three stories; the lowest is rustic, and forms a
beautiful colonnade, which extends the whole length
of the front, the span of which is 237 feet. It is divided
into three hotels, the Great hotel, Saint Anne's hotel,
and the Centre hotel, besides one private lodging-
house. The building of the Crescent commenced in
1781, not including the stables, which are near the
back of this extensive pile, is supposed to have cost
the proprietor not less than £130,000. A very hand-
some church, dedicated to Saint John, has also been
erected here, at the expense of the present Duke of
Devonshire, which was consecrated, and first opened
for divine worship, in the year 1812. The season for the
Buxton waters commences in June, and continues till
the middle or latter end of October. Beside the dif-
ferent hotels already mentioned, there are accommoda-
tions for about 800 or 1000 visitors. This place was
known to the Romans, of whom several remains have
been discovered in the neighbourhood. Mary Queen
of Scots, when in the custody of the Earl of Shrews-
bury, was brought with him and his wife Elizabeth,
in one of his visits to this place, and resided for
some time in the building called the Hall. She
celebrated her visit by the following application of
Caesar's slistich to Feltria.

BUXTON.

BUY.

*Buxton, que calide celebrare nomine lymphon
Forte mild posthac non adeundis, vale!*

Buxton is a Chapelry to the Vicarage of Bakewell.
Population in 1821, 1046. Distant eleven miles east of
Macclesfield, thirty-three north-north-west of Derby,
and 159 north-north-west of London.

BUY, } Goth. *bugan*; *As. bygon*, generally
Bu'yno, } used where money or security for money
Bu'yn. } is given in exchange for something else;
and thus distinguished from bartering; or exchanging
goods for goods, wares for wares.

It is opposed also to the verb to sell; as to procure,
acquire, or obtain by payment or purchase.

Wiclif uses the genuine English compounds *agen-
bier* and *ageniging*, for redeemer and redemption.

Wiclif sent his men & said, þat þer counsell so ches,
þet wild tillen us be laud, in gode lufe & þer,
þat our merchants men go forto þis & selle.

R. Branne, p. 287.

—Treuthe sent hym a lettere
And laud hym bigger boldly, what him best lyked
And stithen seiden hit a gryn, and save þe wysnynges.
Piers Plouman, p. 148.

And now he begyn hit ful bitere.

Id. p. 258.

But o thing or ye go, if it may be,
I wolde prayen you for to love me
An hundred frankes for a wreke or twys
For certain hertes that I muste love.

Chaucer. The Shipman's Tale, v. 13202.

But whanne the even-tyde was come, his disciples cumen to
him and seiden, the place is desert, and the time is now passed,
let the puple go into townes to bye hem mete.

Wiclif. Matthew, ch. xiv.

BUY.

When sun was come, bys disciples came to hym saying ;
this is a desert place, and y^e day is sprete : let the people
departe, y^e they may go into the towres, and bye them vntyllen.
Bible, 1551.

BUZZ.

Thus then the gouernours of the sayd citty, commaunded all
the sayd shippes to be sequestered into their owne hands, to the
intent that they should not be sold, nor the curious people to
have the advantage in the buying of them.
Golden Booke, l. lii. 2.

Y^e kinge called a conuocacion of the temporale & spirituale
at Paris, where to assemble hym his warrys, was granted to hym of
all thyngs bought & sold, except vntyllen, the liii. peny, so y^e
all thing that was sold by reynole, the seller should paye y^e caxcion,
& that which was sold by greut, the seller should paye the sayde
exacion.
Folgyan. Anno, 1371.

Whoso byeth, let hym not reioyce : he that selleth let him not
be sorre : for why ? trouble shal come in the myddest of all y^e
rest ; so that y^e seller shal not come agayne to the byer, for neither
of them bothe shal lyeue.
Bible, 1551. *Ezechiel*, ch. vii.

This Moyses whom thei despyerde seioye, who ordeynede the
prince and commons on yn, God sent this prince and agensider
with the bond of the assege that apperle to hym in the byrche.
Wyclif. The Deeds of Apollis, ch. vii.

For there is no departing, for alle men synnden and han
sede to the glorie of God, and hen iustified freely bi his grace bi
the agensiding that is in Christ Iesu.
Id. Resonances, ch. iii.

According to which manner and custome, all buyings and
sellings at this day came with warrantie, are usually per-
formed by interposition of the ballance, which serueth to
testifie the realite of the contract and bargain on both parties.
Holland. Plinie, v. ii. fol. 462.

When any general death of victuals falleth out in England
by reason of the scarcite of corne, things necessary may there
be provided and bought with less ease vnto the sellers and with
less hindrance and losse vnto the buyers, then in any other place
of the realme.
Hakins. Voyages, &c. *Trav.* to *Land*, l. fol. 127.

Quoth Matthew, " I know, that, from Berwick to Dover,
You've sold all your peunies over and over,
And now, if your buyers and sellers agree,
You may throw all your acres into the South Sea."

Prior. Down-Hill, A Ballad.

For the law presumes that he, who buys an office, will by
bribery, extortion, or other unlawful means, make his purchase
good, to the manifest detriment of the public.
Blackstone. Commentaries, li. 37.

Such arts awhile, th' unwearry may surprise,
And bearth th' impetuous ; but ere long,
The skilful tyger will the fraud detect,
And with abhorrence reprobate the name.
Granger. The Sugar Cane, book iii.

BUZZ, v. Skinner thinks a *sono fictum*. Junius
Bezz, n. (that it is from the Ger. *biesen*, *buzen*,
Be'ezno, *fremere*, *stridere*,
BUZZER. To make a humming confused noise ;
to utter a low, continued, uninterrupted noise in the
same elevation of sound.

They should sit even still and lye, and gaze by day against y^e
sunne, by night against the moone, till either some blind beetle,
or some holy bottle bee come flye in at their mouthes, & keaze
into their breastes an vnholesome bepe of fireblown errors and
mothe eaten heresies. *Sir Thomas More's Works*, fol. 562.

And though the Jewes and the heathen were so foolish
through their reliefe, to habite many words, yet were they
never so made, as to numble and bee out wordes that they
vnderstande not.
Wyndell. Works, fol. 221.

In faith, quoth he, & some that say this make me to doubt much,
whether the bees in their bysses vied to say matins among the.
For euen such another heaving thus make.
Sir Thomas More's Works, fol. 208.

The bee through flowry garden goes
Buzzing to drink the morning's tears,
And from the early flye brings
A kiss, commended to the rose.
Sherburne. The Sun Rise.

BUZZ.

BY.

In which time the king's desire still increasing for the change
of his wife, it was best'd into his cares, that he should try the
minds of all the chief persons in the nation how they stood
affected to the change. *Wood. Athens Oxon*, v. 1. fol. 113.

In the night they rest until the morning, by which time, one
of them awaketh and raiseth all the rest with two or three bigge
humms or buzzes that it giveth, to waken them as it were with
sound of trumpet. *Holland. Plinie*, v. l. fol. 314.

Happy, O great, though then made thought,
We envied lovers suffer more,
Our sonnets are thy buzzings thought,
And we destroy'd by what w^e adore.
Cartwright. The Goat.

Her brother is to secret come from France,
Keeps on his wooder, keeps blossoms in clouds,
And wants not buzzers to infect his cure
With pestilent species of his father's death.
Shakespeare. Hamlet, fol. 274.

Faint, underneath, the household fowls converse ;
And, in a corner of the buzzing shade,
The house-dog, with the vacant greyhound, lies,
Out-stretch'd and sleepy. *Thomson. Summer*.

Cynthia, farewell—the pensive moon,
No more let feeble flight pursue,
But all unwilling takes her way
And mixes with the buzz of day.
Lloyd. To the Moon.

Thus perish the miserable inrections of the wretched runners
of a wretched cause, which they have flye blown into every weak
and rotten part of the country, in vain hopes that when their
magruts had taken wing, their importunate buzzing might sound
something like the publick voice.

Burke. On American Taxation.

BUZZARD, n. } Lye thinks is from the verb to
BUZZARD, adj. } buzz ; from the buzzing noise it
utters.

Yea, and such blisde buzzards and beastes as wyll be able to
abyde no trethe. *Bale. Fosters*, part ii. p. 118.

These heastly buzzards are not ashamed both to say & write,
y^e to their misters they beare the figure of both Testaments, whose
veritie they impogne w^t tooth & nyphe.
Id. Images, part ii. p. 72.

God gave such strength to the Reverend Father in God,
Thomas Cramer, to cut the knots of devilish sophistry, linked
and knit by the Devils Gardener, and his blind buzzards to hold
the verity of the everliving God under bondage, that rather I
think they shall condemn his works (which notwithstanding
shall continue and remain to their confusion,) then they shall
enterprize to answer the same. *Knox. The Admonition*.

BUZZARD, in Zoology, the vulgar name of the *Falco*
Buteo.

BY, in A. S. be, written also bi, big ; Goth. bi ; Ger.
bei, *propositio* *dominans*, (says Wachter) : so much so
that according to him it is equivalent to almost every
preposition in the Latin language. Skinner is satisfied
with *prope*, *juxta*.

By (in the A. S. written bi, be, big) is the impera-
tive both of the A. S. verb *beon*, to be. And our
ancestors wrote it indifferently either be or by. "Damm-
ville be right ought to have the leading of the army ;
but by cause they be cousin germain to the admiral
they be mistrusted." 1568. See Lodge's *Illustrations*,
v. ii. p. 9. This preposition is frequently, but not
always used with an abbreviation of construct,
subauditur instrument, cause, agent, &c. ; whence the
meaning of the omitted word has been improperly
attributed to by. With (when it is the imperative of

BY. wythan) is used indifferently for *by* (when it is the imperative of *be*), and with the same subordinator and imputed meaning. As "he was slain *by* a sword; or he was slain *with* a sword." *By* was used (and not improperly, nor with a different meaning) where we now employ other prepositions, such as *for*, *in*, *during*, *through*. See Tooke, t. 403.

Jo heys men of þe lond schulle come *at fore* þe kyng
And alle þe zonge men of þe lond lete *at fore* hym byng.
þe strengeste we schal *at* choyes and *at* lot also
Chese out, and sende into oþer lond, here besse forto do.
R. Gloucester, p. 111.

þer poullous had þisete kinde þe water of Dene,
Eþrighte guded partie, & gered him fulle sone.
Listen now, how þese Cristen, þe þe mykelle mercy
Agayn þe fuls paies þe Cristen stode be þe.
R. Branne, p. 16.

Do ȝit be conselle, þou sallist not it repent.
Id. p. 256.

Furst religious of religion, here ruele to holde
And under obedience to be, by dayes and by nightes.
Piers Plowman, *Vision*, p. 158.

And haþ fyre fulre sones, by þus furste wyf.
Id. *ib.* p. 173.

—By Marie of heven
Thou shalt fynde fortune, faile at þy moote neede.
Id. *ib.* p. 193.

For deeth was *at* a man, and *at* a man is agherlasyng fro
deeth.
Wiclif. *1 Corinthians*, ch. xv.

Awake thou eke, quod he, God yere thee sorwe,
What alleth thee to sleepen by the mornynge?
Chaucer. *The Manciple's Prologue*, v. li. p. 263.

But by my mother sainte Venus
And by her father Saturnus
That her engendered by his life.
Id. *The Romance of the Rose*.

He doughty Artours dawes,
That held Englonde yn good lawes,
They fell a wonder cas,
Of a key that was parties,
That lyght Lancelot, and asste yette;
Now barkelech hit was.
Lancelot, in *Ritson's Romances*, v. i. p. 179.

Ten yere sech fest be holde,
In the worshepe of Mari mygd,
And for hym that dyed on the rode.
De that his good began to stoke
For the gret fettes that he dede make,
The knyght gentil of blode.
Webster. *Metrical Romances*, *Sir Cleges*, l. 58.

Hys sene was called Geryneye,
Beyete he was of yre Geryneye,
He a forest syde.
Lybess Dacanus, in *Ritson's Romances*, v. ii. p. 1.

Thanne seyde Artour the kyng,
Thys ys a wonder thyng,
Be god and seyd Dreyr,
Whanne he that wolde be a knyght,
Ne wet noght what he byght,
And ys so fayr of wys.
Id. *ib.* p. 3.

Best me thyngeth thou art to ying,
For to done a good fynginge,
Be swight that ys can se.
Id. *ib.* p. 5.

Trevelayn was hys name,
Well seyde sprong hys name,
Be north and be southe.
Id. *ib.* p. 7.

Ho that wyll with hym fyght,
Be hyt be day other nyght,
He doth hym love forye.
Id. *ib.* p. 31.

Ther com a mayde ryde,
And a dwerk be here syde,
All besette by herte.
Ephesus Dacanus, in *Ritson's Romances*, v. ii. p. 5.

Then seyde we our mestres by rowe as we sat from the
lowest rate the highest be good ordour of the world.
See Thomas More's Works, fol. 121.

Sir, (quoth Sir Thomas) ye do me more honour than I am
worthy, I shall gladly obey you as it is reason, and shall agaye
me in this ryte to the best of my power: than the lordess Newell
sayd, Sir, I am well comforted by that ye ar willing to go.
Princesse. *Croynce*, v. l. C. 338.

What words have past thy lips, Adam severe,
Imput't them those that to my default, or will
Of wandring, as thou call't it, which who knows
But might as ill have happed and thou being by.
Milton. *Paradise Lost*, book ix. l. 1147.

By, the preposition, supplies a few compounds, as
by-past, *by-gone*, *by-stander*; i. e. *past* *by*, *gone* *by*, a
stander *by*. We have however a long list of words
compounded with *by*, of which a different account
must be given. Speltmann, in his *Icenia*, or *Topog-*
raphical Description of Norfolk, supposes a certain dis-
trict to have been colonized by the Danes; and one
reason which he assigns is, that within the small com-
pass of it, there are thirteen villages whose names end
in *by*, a Danish word signifying villa, *scilicet* *habitation*.
Hence he adds our *by-law*, in Danish, *by-lange*, from *by*,
villa, and *lange*, *leg*; in A. S. *by-as*, to inhabit, to dwell.
A *by-law* then is the law which each *by* or villa may
have established for itself,—for its own peculiar and
especial regulation, independent of the general laws
of the state or whole community. And thus *by* has
become applied

To any thing peculiar and especial; to any thing
adapted or intended for private and partial ends or
purposes; to any thing within our especial privy,
knowledge, or possession; to any thing accessory or
collateral, not in the direct and main way.

—O think what you have done
And then run mad indeed: stark-mad for all
Thy *by-gone* fooleries were but spics of it.
Shakespeare. *Winter's Tale*, fol. 267.

But I who ever shun'd by precedent
The destin'd ill she must herself away?
Of fore'd examples, 'twixt her own content
To put the *by-past* perils in her way.
Id. *A Lover's Complaint*.

A man gives me a blow, and instantly I feel resentment; but a
by-stander informs me that the man is afflicted with the epilepsy,
which deprives him of the power of managing his limbs.
Brantie. *On Truth*, part. ii. ch. ii. and iii.

By, in Composition.

And the most recapitulate my shame,
And give a thousand *by-words* to my name.
Dryden. *Heroical Epistles*, fol. 108.

And he with the acquire of his body and the hands of horse-
men that they called Agema was grieved by another *by-path*
fare off from the place where his enemies kept their watch.
Boswell. *Quintus Curtius*, book v. fol. 116.

Now as they pass through blade *by-ways*
He fearing least perchance
She erre or lag, returns a look.
Warner. *Alfred's England*.

Himself lay in a *by-room* farre above
His bed made by his barrow wife, his love.
Chapman. *Heaven's Odyssey*, book iii. fol. 43.

He had a good head in portraying of poor asses, with the
virtuoso that they bring to market, and such homely stuff,
wherby he got himself a *by-name*, and was called *Rhypano-*
graphus.
Holland. *Phine*, v. ii. fol. 544.

BY.

He would force the company to arise and depart with his unmeasurable prating of the battle of Leuctra, and the occurrences that ensued thereon inasmuch as he got himself a *by-name* and every man called him Epaminondas.

Holland. Plutarch, fol. 178.

Because he would have it known that the sight was upon the said river, he devised another *by-works* to express the same, which all the art of painting otherwise could not perform: for he painted an ass upon the banks, drinking at the river, and a crocodile lying in wait to catch him, where any man might soon know it was the river Nile, and no other water.

Id. Plinie, v. li. fol. 500.

And by a *by-appearing* at Cleverly's raigne, [he] cast upon his mother all the lewd actions of his government, affirming that she was dead for the common good of the estate.

Greynsey. Tacitus, fol. 283.

Thinking that the revenge and exemplary punishment of him was not necessary and *by-matter*.

Holland. Plutarch, fol. 412.

What others now count qualities and parts
She thought but compliments, and meer *by-arts*,
Yet did perform them with as perfect grace
As they who do arts among virtues place.

Chamberlaine. On the death of Mrs. Ashford.

Thus much we thought good to speak of him in *by-tail*, because an honest player of courtesies should not with a shameless and impudent orator of the people.

North. Plutarch, fol. 736.

Robert, eldest sonne to the Conquerour, read short hose, and therewith was bygned Court-hose, and shewed first the use of them to the English.

Caxton. Remains. On Apperill.

— These?
And your three motives to the battell? with
I know not how much more should be demanded
And all the other dependencies.

Shakespeare. Coriolanus, fol. 398.

Yon owe money here besides Sir John, for your diet, and *by-drinking*, and mooney lent you, foure and twentie pounds.

Id. King Henry IV. First Part, fol. 64.

There was likewise a law to restrain the *by-law*, or ordinances of corporations, which many times were against the prerogative of the King, the common-law of the realm, and the liberties of the subject, being fraternities in evil.

Bacon. King Henry VII. fol. 215.

The archbishops and bishops, next under the King, have the government of the church and ecclesiastical affairs: he not only the means to prefer any of those places for any *by-respect*; but only for their learning, gravity and worth: their lives and doctrine ought to be exemplary.

Id. Advice to Sir George Villiers.

Our plays, besides the main design, have underplots or *by-concernments* of less considerable persons and intrigues, which are carried on with the motion of the main plot.

Dryden. On Dramatick Poetry.

Neglected heaps we in *by-corners* lay
Where they become to worms and snakes a prey;
Forgot, to dust and cobwebs left them rust,
Whilst we return from whence we first digress.

Id. Art of Poetry, The Epic.

Custom likewise has obtained, that we must form an under-plot of second persons, which must be depending on the first; and their *by-acts* must be like those in a labyrinth, which all of them lead into the great pattern, or like so many several digressing chambers which have their outlets into the same gallery.

Id. Preface to Ædipus.

Which expressions import a most constant and careful attendance upon this duty; that we do not make it *vaguer*, or *by-hawking* in our life (a matter of small consideration or indifference, of curiosity, of change, to be transacted drowsily or faintly, with a desultory and slight endeavour, by fits, as the humour taketh us).

Barrow. Sermon vi. vol. li. fol. 72.

I afterwards entered a *by-coffer house* that stood at the upper end of a narrow lane, where I met with a nonjuror, engaged very warmly with a layman, who was the great support of a neighbouring courtier.

Spectator, No. 463.

The other day I took a walk a mile or two east of town, and, strolling wherever chance led me, I was insensibly carried into a *by-road*, along which was a very agreeable quickset of an extraordinary height which surrounded a very delicious seat and garden.

Zeller, No. 45.

For thus out of hope, by the light of understood Scriptures, to penetrate the sense of the obscure ones, we occasionally so improve our knowledge and readiness in the clearer passages, that our *by-essays* do richly recompense our frustrated (or rather unsuccessful) pains.

Bayle. Considerations touching the Holy Scriptures.

Let us rather mention, with honour the names of as many of them, as we can reasonably suppose to have been led into this design by sincere motives of advancing the glory of God, and the salvation of souls, without aiming at *by-ends* or any temporal advantages.

Atterbury. Sermon iv. vol. i. p. 169.

He will stand his ground against all the attacks that can be made upon his probity; no man's power shall scare him from doing his duty, no man's importunities shall weary him, no man's flattery shall bribe him, no *by-ends* of his own shall mislead him.

Id. Sermon iii. vol. ii. p. 97.

At the same time we were crumbled into various factions, and parties; all aiming at *by-interests* without any sincere regard for the public good.

Id. Sermon iv. vol. ii. p. 130.

It is by no means an argument of the obscurity of the Scripture expression, unless we would know certainly, that these men were honest and upright in their searches, acted with no *by-drag*, had no vain end, which they proposed to themselves, of heading a party, or halting received opinions.

Id. Sermon x. vol. iii. p. 250.

I agree with him fully in the last; and if I were forced to allow the first, I should still think with our old court *by-word*—that the same power, which, furnished all their restorations, sent also their present cooks.

Burke. On a Regicide Peace.

If the procurers of it have betrayed a conduct that condenses *by-ends* and private motives, the disgust to the circumstances disposes us, successfully indeed, to an invective of the law itself.

Goldsmith. Custom and Laws compared.

As this is not a work of reasoning, I leave the solution as I found it, and content myself with the truth only of the remark, which is verified in every lane and *by-lane* in Paris.

Sterns. Sentimental Journey.

BY AND BY. No attempt has yet been made to account for this phrase.

In the first example, from R. Btoute,—“The chartre was read lik point *bi* and *bi*” the expression seems to be elliptical—each point *by* (sub. point) and *by* (sub. point) by point and by point; each point *by* itself. In the second,—“William had taken the housage of barons *bi* and *bi*” of barons, *bi* baron, and *bi* baron; each baron *by* himself, distinctly, separately. So in the third example,—“He assayed them *bi* and *bi*, and re-creited them ilk one.” He, (P. Edward, son of Henry III. when planning his escape from Simon de Montfort,) he assayed them (the horses) by one and by one; and tried each one again,—till they stood stone still, and were unable to pursue him, when he had mounted the last and fleetest of them. The same manner of explanation will apply to the quotations from Chaucer, and justify Mr. Tyrwhit's interpretation “separately, distinctly,” not only in the line “these were his words *by* and *by*.” R. R. 4581, but also in the two passages from the Canterbury Tales, to which he refers.

By and *by*, then may be, by one and by one; being one,—separately or successively after the other; distinctly, apart, both in space and time.

In the quotation from Stowe, we approach to our modern usage, for there it is clearly equivalent to the old word, *ason*; in one (several instant, moment, minute,) that is, immediately, instantly.

BY.

BY AND BY.

BY AND
BY.
—
BYE.

Je chartrie was red on hi, In Westminster & schewed,
lik point *hi* and *hi*, to lerd and to lewed.
N. Branne, p. 301.

When William was crowned king to solemnly
And had taken homage of barons *hi* and *hi*,
He turned over *je* se into Normandi. *Id.* p. 73.
He assayed *jam* *hi* and *hi*, and retrieved *jam* *likone*
And stored *jam* *alle* very, standard stille as stone.
Id. p. 219.

And so befell, that in the tas they found,
Thurgh girt with many a grievous bloody wound,
Two yonge knights lighting by and by,
Bothe in an arena, wrought full richly.
Chaucer. The Knights Tale, v. 1016.
His daughter had a bed all by hirselve,
Right in the same chambre by and by.
Id. The Reces Tale, v. 4441.

Now woul I shortly have reherce
Of that I have said in verce
All the sentence by and by
In wordes fewe compendiously.
Id. Remount of the Reer, fol. 127.

Sie, we are all like to be utterly valone and destroyed for your
ake, our houses shall by and by be throwen downe upon our
heads, to the viter spoyl of this borough with the shot of the tower
all ready bent and charged towards us.

Stow. Anna, 1554. *Queen Mary*.

First we learn to hear it, then we come to like it, by and by we
contract a friendship with it, then we date upon it, at last we
come enamored to it in a bondage, which we shall hardly be able,
or willing to shake off. *Harnow. Sermon xvi. vol. iii. fol. 167.*

By the BYE; in this expression the latter *bye* seems
to be the same *bye* as in *by-law*, &c. and of course to
admit a similar explanation. In Lord Bacon; "there
is upon the *by* to be noted," i.e. upon the way, in
passing, this being a collateral and not the direct or
main object of pursuit. In B. Jonson; "those who
have saluted poetry on the *by*;" on their way, in pass-
ing; poetry being the collateral and not the direct or
main object of their pursuit.

By the *by* then is by the way, in passing, such being
a collateral and not main object.

In this instance, there is (upon the *by*) to be noted, the perco-
lution, or sailing of the *veins* through the wood.
Bacon. Natural History, Cent. i. § 77.

Come, do you think, I'd walk in my plot,
Where Madam Sempronida should take place for me
And Fulvia comes the revere, or o'the by?
That I would be her second, in a business,
Though it might vantage me all the *Sue* sees?
Ben Jonson. Catiline, fol. 625.

Poetry in this latter *aye*, hath *pro'd* but a means mistress,
to such as have wholly addicted themselves to her; or given their
names up to her family. They who have but saluted her on the
by, and now and then feeded their visits, she hath done much
for.

Id. Discoveries, fol. 97.

No man begins to make any tolerable figure till he sets out
with his hopes of pleasing some one of us. No sooner he takes
that in his head, but he pleases every one else by the *by*.

Tatler, No. 10.

The Pervigilion Veneris (which by the *bye*, does not belong to
Catalina) is very well versified, and in several all *Thucell's* transla-
tions are excellent. *Goldsmit. Life of Dr. Perrell*.

BYE, see ASIE. To buy or pay for, &c. dearly,
cruelly, sorily.

O hateful wretch,

O heinous traitor both to heaven and earth,
Thou, Porrex, thou this damned deed hast wrought,
Thou, Porrex, thou, shalt dearly by the same.
Sackville. Porrex and Porrex.

BY-LAW.
—
BYSSUS.

By-Law is a particular law, made by a Corporation,
or by any other distinct portion of the community, for
the individual regulation of the affairs of its members,
in such of their relations as are not reached by the
common and general law of the land. Such private
laws may legally be made by all incorporated bodies,—
as civic Corporations, trading Companies, &c. and even
by the inhabitants of towns or parishes; provided that
they involve the infraction of no public laws, but are
merely calculated to supply their want of generality in
the particular instance. They can be binding only on
the members of the body for which they are framed;
and they will not be recognised as valid, unless they
appear to be intended for the general good of that
body, and not for the furtherance of any private or
personal interests.

BYRON'S ISLAND, an island in the South Pacific
Ocean, situated about a degree and a half from the
equator, and discovered by Commodore Byron in
1765. It is a low island about twelve miles long, and
chiefly covered with woods, among which the cocco-
nut tree is predominant.

BYRHUS, in Zoology, a genus of insects of the
order *Coleoptera*, family *Eyrhii*. Generic character:
antennae increasing by degrees toward the apex to an
elongated club; mandibles short; palpi unequal,
subelavate; body ovate, convex; head small, very
much deflexed; feet contractile.

On being touched, these insects instantly counter-
feit death, contracting their feet and remaining mo-
tionless for a considerable time. *Eyrhus pilula*, a com-
mon English insect, is the type of the genus.

BYSS, } Gr. *βύσσος*; Lat. *byssus*; of eastern
Byssine. } origin. See Vossius.

Byss, fine white, whether it be silk or linen.

Tyndal. Truth for expanding words in Genesis.

And it is glorious to him that seeth keener him with what *Allyn*
schynnyng, for whi (q. whyt) *byssus* is iustification of seyntis.
Wiclif. Apocalips, ch. xix.

The substance *Byssus* employed by the Ancients
in the manufacture of rich clothes, &c. has been
thought worthy of a separate and very learned treatise
by Forster the Polish naturalist, who accom-
panied Captain Cook in his second voyage. (*De Byssus*
Antiquarum.) It has been supposed by some to be the
produce of the *Pinna Murina*, and the authority of
Aristotle is cited in support of this opinion. But it is
more generally admitted to have been a vegetable
substance, probably cotton, produced in India, Egypt,
Judea, and in the neighbourhood of Elis in Achaia,
the only spot in Greece in which, according to Pau-
sanias, (*Elacus*, 5,) it was to be found. Philostratus,
in his life of Apollonius, (ii. 9,) speaks of Byssus as
gathered by the Indians from a tree equal in height to
a poplar, and the leaves of which resemble a willow;
and Julius Pollux, (vii. 17,) describes it as produced
from a nut gathered in Egypt and India. Although the
Indian Byssus was considered the most valuable, yet
Pliny speaks of the great price which was demanded
for that of Elis during the time of the first *Cressus*,
galatris decorata arripula qm perennata exandam auri,
(xix. 4.) In Egypt the Byssus was used in embalming the
mummies, (*Hierod. ii. 86*), and the reason for its con-
secration to this purpose has been assigned by Diodorus
Siculus. (i. 85.) When Osiris had been killed by
Typhon, his scattered limbs were gathered by Isis and

BYSSUS.
—
BYZAN-
TIUM.

wrapped in Byssus. As a dress for the living, it appears to have been confined to the rich. It is part of the clothing of Dives in our Savonarola's parable, (*Lake*, xvi. 19), and it is included among the wealthy stores of fallen Babylon over which her ascendants are to mourn. (*Rev.* xviii. 12.) It was in this dress that the lovestricken Simeon arrayed herself for the sacred procession, during which she became enamoured of Myndaris, (*Theocrit.* ii. 73.) and so precious was it esteemed, that Rhodiginus (*Lect. Ant.* iii. 7.) has cited an apothegm of Parysatis, the mother of the younger Cyrus, in which the phrase *Byssina verba* is employed for an elevated style becoming Royalty. *Regem qui promittit nec animo timiliore concionatus foret debere Byssinis uti verbis.* See the authorities quoted above; and also Pancirollus, lib. vi. *Baylus de re vestiariis*, 43; Lorchet's *Herodotus*, ad voc.

BYSSUS, in Botany, a genus of the class *Cryptogamia*, natural order *Algae*. Generic character: the whole plant consisting of uniform simple fibres like down; the fructifications have not been discovered.

Of this curious genus, consisting of plants of the lowest rank of vegetables with respect to organization, eleven species have been described: they are produced in damp situations; one species, the *B. flos aquæ*, is the green film which spreads over the surface of stagnant water in the spring. See Dillenius's *Hist. Musc.*

BYSSOLITE, a greenish mineral, which occurs in fine fibres, and is a variety of the species *Amphibole*.

BYSTROPOGON, in Botany, a genus of plants, class *Didynamia*, order *Gymnospermia*. Generic character: calyx five-subulate; faux barbate; upper lip of the corolla bifid, lower trifid; stamens distant.

This genus, nearly allied to the *Mentha* or Mints, contains seven species, natives of different parts of the world.

BYTURUS, in Zoology, a genus of insects of the order *Coleoptera*, family *Necrophagi*, Latr. Generic character: third articulation of the antennæ, nearly the same length as the fourth; club oval; thorax larger behind, with distinct pointed angles; elytra covering the abdomen. Type of the genus *Dermestes tenebrioides*, Fab.

BYZANTIUM, the most celebrated town in ancient Thrace, was placed on a tongue of land, (*Promontorium Bosporum*) at the southern extremity of the Bosporus, in lat. 41° 1' 27" N. and long. 28° 55' 15" E., and enclosed on two sides by the sea, having the Propontis on the south, and the gulf called the Byzantine or Golden Horn, (*Cornu Byzantinum*, *χρυσόν κέρας*) on the north. A wall drawn from the northern to the southern sea protected the town on the land side, and gave it a completely triangular form. It was founded by Byzas son of Neptune and Ceroessa, according to fabulous history; or more probably by Byzas or Byzas, commander of the fleets which conveyed thither a colony of Megarensians. After it had been destroyed by the army of Darius, it was enlarged and improved by Pausanias, King of Sparta, sometimes erroneously called its founder. Antiochus was another name given

for a short time to this celebrated place, in honour of Antonius Bassianus (Caracalla) son of the Emperor Severus; and it was subsequently called New Rome, (*Nea Roma*); and Constantinople, having become the seat of the Roman Empire, and hence as it were founded anew by Constantine the Great. While the Capital of a powerful Republic, it exercised a very despotic sway over the neighbouring Bithynians, and had attained such wealth and magnitude as to be nearly forty stadia (five miles) in circumference. The Romans were attached to the Byzantines by a grateful recollection of the important services rendered to them by these Asiatic allies on various occasions; but the part taken by the inhabitants of Byzantium in support of Niger against Severus occasioned the utter ruin of their city. The magnificent baths and theatres then destroyed are distinct evidences of the power and resources of the Byzantine Republic; and the construction of its lofty walls was so excellent, that they appeared to be formed of one undivided mass, in which not a crevice could be traced. Herodinus says that the remains of them existing in his time, (in the beginning of the third century,) rendered it difficult to say who deserved to be most admired; those who erected or those who broke them down. There were two harbours within the walls, strongly fortified by chains and lofty towers. The Byzantines had a fleet of 500 vessels; some of which had helms and rudders at each extremity, so that they could advance or retire without putting about. They were excellent sailors and did wonders in the three years siege sustained during the life of Niger; they did not yield till reduced by famine to the last extremity. This obstinate defence was punished with the utmost rigour by Severus, who caused all their troops and citizens of distinction to be put to death, their city to be levelled, and their territory to be given to the Perinthians. The humble and submissive conduct of the survivors, however, when he came to witness the desolation which his troops had made, mitigated his resentment; he therefore spared their lives, restored their ruined city to the rank from which it had been degraded, and repaired several of its public edifices; but its inhabitants still remained in subjection to the Perinthians. The works begun by Severus were completed by his son Antoninus Caracalla. (A. D. 211, 217.) Byzantium, or Antonina as it was then called, appears to have remained nearly in the same state till Constantine, (in the beginning of the next century,) struck with its commanding position midway between Europe and Asia, resolved to make it the seat of empire; and the name and honours of Byzantium were lost in the unrivalled dignity and splendour of Constantinople. (Stephanus Byzantinus; Justin. iv.; Plinii *Hist.* iv. 1; Dio, *Vita Severi*; Zonaras *Hist.* Petri Gylli de *Constantinopoli Topographia*; *Ant. Univ. Hist.* xiii. xiv.; Gibbon's *Roman Empire*, iii.; Barthelemy's *Voyage du Jeune Anacharsis*, ii. 37; Lebevalier's *Voyage de la Propontide*, i. ii.)

BYZAN-
TIUM.

C.

C.
CABALA.

"C," (says Ben Jonson) is a letter which our forefathers might very well have spared in our tongue. It has no sound peculiarly its own. It has the simple power of K, as in cable, crust; the simple power of S, as in certain, cease, whence; or the compound power of Ts, as in chance, church.

CABALA, n. From the Hebrew. *Cabale*; Fr. "A hidden science of diviners mysteries," says Cotgrave, "which the Rabbies affirm was revealed, and delivered together with the law unto Moses, and from him derived, by successive relation, unto posterity: (yet is it, in truth, no better than a vain raffle of their own traditions,) or, a crew of rogues."

To a crew of rogues, it appears to be applied, because they unite or associate for dark and mysterious purposes; with secret and concealed designs.

Vigorous impressions of spirit, extasis, *Fr. cabellatos.*

Sprucer, on Prodigies.

I am no cabalist to lodge by number,
Yet that this church is so with pillars fill'd,
It seems to me to be the lesser wonder,
That Sarum church in every house fill'd.

Sir John Harington. Epigram, A Salisbury Tale.

Base rivals, who true wit and merit hate,
Cabalising still against it with the great,
Maliciously aspire to gain renown,
By standing up, and pulling others down.

Dryden. The Art of Poetry, can. 4.

Lord Clifford was made lord treasurer; Lord Arlington and Lord Lauderdale had both of them the garter: and, as Arlington was made an earl, Lauderdale was made a duke: and this junta, together with the Duke of Buckingham, being called the cabals, it was observed, that cabals proved a technical word, every letter in it being the first letter of those five, Clifford, Ashby, Buckingham, Arlington and Lauderdale.

Barnet. Own Times. Ann. 1672.

Add herewith, that our Saviour spoke this to the Jews; and that therefore the parable must be expounded agreeably to the ancient cabala or tradition received among them concerning the state of separate souls.

Bishop Hall's Works, v. 1. p. 65. Sermon iii.

Without the benefit of letters, the whole people would be a mere tradition and old cabala, without certainty, without authority.

Brady. Sermon viii.

A wonder less to be admired, than the power expressed by God is to immute a work, (or the world) which nevertheless some modern philosophers (whose opinions I find some cabalists to condescend) suppose to be not the only production of God's omnipotence.

Boyle. Natural Philosophy, part i. Essay 2.

And it is plain to him that hath carefully read St. Paul's Epistles, and is acquainted also with the writings of Philo, that the holy apostle well understood that cabalistical theology of the Jews, and retained so much of it, as by the direction of the divine spirit in him, he found it to be sound, good, and genuine.

Bishop Hall. Works, v. 1. p. 250. Sermon x.

Rabbi Elias, from the first chapter of Genesis, where the letter aleph is six times found, cabalistically concludes that the world shall endure just six thousand years: aleph in computation standing for a thousand.

Sir Thomas Herbert's Travels, p. 123.

Then Francis took the word, who grow'd long since,
The rising glories of the Baucian Prince,
Partious and rich, bold at the council board,
Just cautious in the field, he shun'd the sword;
A close confidant, and tongue-railous lord.

Dryden. Aeneis is

At his request I sought for ancient city,
That thy conceit'd in cabalistic ditty
So did we all—for when his letter came,
Some friends were chair'd around the focal flame.

Byron. Answer to a Letter.

CABALA.

CABALA, CAERALA, or KABBALA, one of the principal branches of modern Judaism, and that which its diviners extol as the sublimest of all sciences. It is originally Hebrew, קַבָּלָה, (kabbalah,) signifying reception, from the root קָבַל, (kibel,) to receive by tradition. This term has sometimes been used in a large sense, comprehending (as we have said above) all the traditions, that is, explications, maxims, and ceremonies, which the Jews profess to have received from their fathers: but it is oftener employed in a more limited acceptation, to designate a species of Theology and Philosophy very different from the civil and criminal, ritual and ecclesiastical traditions, which form the principal contents of the Mishna. The Cabala is generally applied to those mystical interpretations and metaphysical speculations concerning the Deity and other beings, which are found in many Jewish authors, and which are said to have been handed down by a secret tradition from the earliest ages. In order to dignify the Cabala with the sanction of high antiquity, the Jews pretend to derive it from Ezra or Esdras, Moses, Abraham, and Adam, to each of whom it has been specially revealed: but the fact is, that we find no Cabalistic writings but what are evidently posterior to the destruction of the second Temple. The most celebrated of them are: 1. *The Sopher Setra* or *Book of Creation*, which some Jews ascribe to the patriarch Abraham, but which was actually written by Rabbi Akhiba, who lived soon after the destruction of Jerusalem; and 2. *The Sopher Zohar* or *Book of Splendor*, which was composed or invented by Rabbi Simenon Ben Jochai, who is said to have been a disciple of Akhiba, and who flourished in the second century of the Christian era. Both these books have undergone interpolations in their transmission to modern times. The Cabala is of two kinds, *Practical* and *Theoretical*.

1. *The Practical Cabala* is nothing more than a Practical system of magic, consisting in a superstitious use of Cabala, the Scriptures, and especially of the divine names, with the hope or pretence of effecting things beyond the course of nature. The Jewish Rabbins pretend that Abraham, Moses, Solomon, and others, in ancient times, were distinguished for their profound knowledge and skilful application of these mysteries; some experience in which was deemed an essential requisite in every candidate for a seat in the sanhedrin. During the middle ages, this study was much cultivated by the Jews, who, by means of diagrams delineated in certain forms, and inscribed with mystical terms produced by transpositions of the letters of sacred names, or by combinations of the initials of particular words,—pretended to heal or secure persons from wounds, to extinguish fires, and to achieve other wonderful exploits. Of the unmarvellous effects thus said to be accomplished, the reader will be enabled to form a correct idea by the two following fabulous stories, which are gravely asserted to be facts by Rabbi Moses Ben Nachman,

CABALA, frequently called *Nachmanides*. A Jewish physician, being condemned to be burnt alive for adultery, so changed his form by means of his skill in the practical Cabala, that the executioners of justice mistook a horse for him, and threw the animal into the fire in his stead, so that he escaped! The other instance relates to Rabbi Moses Ben Nachman himself; who, being at Barcelona in the presence of the King of Spain, by a Cabalistic use of the sacred name Jehovah, which he had written on a piece of paper, actually launched a ship, after the shipwrights had fruitlessly endeavored to move it from the stocks, and had abandoned the attempt as impracticable!!

Theoretical Cabala. II. The *Theoretical Cabala* is divided into two species, viz. the *Symbolical* or *Dogmatical*, and the *Artificial* or *Literary*.

Symbolical Cabala.

1. The *Symbolical* or *Dogmatical Cabala* is considered by Brucker to be originally derived from Egypt, where the Jews learned by the help of allegory to blend Oriental, Pythagorean, and Platonic dogmas, with Hebrew wisdom. That indefatigable historian of philosophy has given a sufficiently copious abstract of this species of Cabala, of which the following are the chief heads. "All things are derived by emanation from one principle; this principle is God. From him a substantial power immediately proceeds, which is the image of God, and the source of all subsequent emanations. This second principle sends forth, by the energy of emanation, other natures, which are more or less perfect, according to their different degrees of distance, in the scale of emanation, from the first source of existence; and which constitute different worlds or orders of being, all united in the eternal power, from which they proceed. Matter is nothing more than the most remote effect of the emanative energy of the Deity. The material world receives its form from the immediate agency of powers far beneath the first source of being. Evil is the necessary effect of the imperfection of matter. Human souls are distant emanations from the Deity; and, after they are liberated from their material vehicles, will return, through various stages of purification, to the fountain whence they first proceeded." (Brucker's *History of Philosophy*, by Dr. Enfield, vol. ii. p. 305.) From this brief extract of the Cabalistic tenets, it will not be difficult to form a judgment respecting the merit of this species of Cabala. It is unquestionably a fantastical kind of Philosophy, which originates in defect of judgment and eccentricity of imagination, and which tends to produce the wildest and most pernicious enthusiasm.

Artificial or Literal Cabala.

2. The *Artificial* or *Literary Cabala* is subdivided into three principal branches, affording an ample scope for the exercise of ingenuity or industry, and which are respectively termed *Gematria*, *Notaricon*, and *Temurah*.

(1) *Gematria* (גמטריא) is a word of Greek origin, signifying quantity, proportion, or equal dimension. It is a mathematical way of considering the Scriptures, all the Hebrew letters being considered as numerals. This artifice does not differ materially from that of the Chronogram, in which the year or date of a particular transaction is expressed by the numeral letters of a word: there is, however, this distinction between the two, viz. that all the Roman letters do not denote numbers, but only C D I L M V X, whereas every letter in the Hebrew alphabet has an arithmetical or numeral power, according to the following table:

Units.	Tens.	Hundreds.	CABALA.
Aleph א. 1.	Yod י. 10.	Kaph כ. 100.	
Beth ב. 2.	Capf צ. 20.	Resh ר. 200.	
Gimel ג. 3.	Lamed ל. 30.	Shin ש. 300.	
Daleth ד. 4.	Mem מ. 40.	Tau ט. 400.	
He ה. 5.	Nun נ. 50.	Final Kaph כ. 500.	
Vau ו. 6.	Samech ס. 60.	Final Mem מ. 600.	
Zain ז. 7.	Ain ע. 70.	Final Nun נ. 700.	
Cheth ח. 8.	Pe פ. 80.	Final Pe פ. 800.	
Teib ט. 9.	Tsaddi צ. 90.	Final Tsaddi צ. 900.	

Any two words or phrases occurring in different texts, and containing letters of the same numerical amount, are deemed mutually convertible; and any one or more words consisting of letters, which, on being cast up as numerals, make the same total sum as the word or words of any particular text, are at once admitted as developing the latest signification of that text. Thus, from the first word to the *Book of Genesis*, בראשית, *In the beginning*, the Rabbins pretend that God created the world in the *law*, because from the words בראשית, *in the law he formed or created*, the same number is elicited, viz. 958. Again, because the letters of the words ששית וצד, *Shishah shall come*, (Gen. xlix. 10.) amount to 358, and the word ששית, *Messiah* contains the same number; it has been deemed a sufficient proof that this passage is a prophecy of the Messiah.

(2) *Notaricon* (נוטריקון) has term borrowed from the Romans, among whom the *notarii*, notaries or short hand writers were accustomed to use single letters to signify whole words, together with other abbreviations. *Notaricon* is two-fold: sometimes one word is formed from the initial or final letters of two or more words; and sometimes the letters of one word are taken as the initials of so many other words: and the words so collected are deemed faithful expositions of some of the meanings of the text in question. A single instance of this trifling will suffice. In *Drut*, xxx. 12, Moses asks, *Who shall go up for us to heaven?* וימי יקראו שם השמים. The initial letters of which words form the Hebrew word שמים, signifying *circumcision*; and the final letters compose the word שמע, *Jehovah*. Hence it is inferred that God gave circumcision as the way to heaven.

(3) *Temurah*, (תמורה) that is *permutation* or *change*, consists in transposing letters. Thus, sometimes the letters of a word are transposed so as to form another word: and sometimes a word in any particular text is exchanged for a word formed by the substitution of other letters in the place of the original letters, according to established rules of alphabetical permutation. Of this branch of the Cabala there are several sorts, but the most common is, to put the *twenty-second* letter of the alphabet in the room of the *first*, the *twenty-first* instead of the *second*, the *twentieth* instead of the *third*, and so on. Thus the Rabbins affirm that the prophet Jeremiah had recourse to this kind of Cabala, (*Jer.* xxv. 26.) and, by the word ששח, *Sheshach*, intended שש, *Shesh*, because, as he was denouncing judgments against Babylon, it was not safe to specify the King of Babylon by name. Whether the prophet ever heard or thought of this rule of permutation, we may safely leave to others to discuss; and only remark, that these modes of interpretation tend to represent the Scriptures as a collection of acrostics, anagrams, and riddles, and are utterly destitute of foundation. (Waltoni *Prolegomena*, c. viii. § 30-38;

CABALA. Brucker's *History of Philosophy*, by Dr. Easfield, vol. ii. book iv. ch. ii.; Allen's *Modern Judaism*, ch. v.; Budde's *Introductio ad Historiam Philosophiæ Ebraeorum*.

CABBAGE

Among the extra Judaical Cabbalists, an English divine, William Alabaster, may be particularly mentioned. He graduated at Trinity College, Cambridge, in the reign of Elizabeth, and accompanied the Earl of Essex in the capacity of chaplain in his expedition to Cadiz. He first conformed to the Roman Catholic Church, and then recanted; although he had published a tract entitled *Seven Motives for Conversion*. He was a sound Hebraist, but allowed himself to be carried away by a passion for Cabbalistic interpretation, of which he gave a notable proof in his sermon at Cambridge, when he took his Doctor's degree. His text was "Adam, Seth, and Enosh," and he expounded the mystical sense of each of these words. The reader will find a specimen of his explanation in Bayle's *Dict.* (ad voc. *Alabaster*.)

CARAL, a beverage made in Portugal in the following manner. Twenty pounds of raisins are carefully cleaned of their stones, bruised, and saturated with white wine in a barrel for about three months. The mixture is rich, clear, and agreeable.

CABALLERIA, in *Botany*, a genus of the class *Polypetala*, order *Dioecia*. Generic character: *hermaphrodite*, calyx five-parted; corolla wheel-shaped; stamina five; stigma five-angled; germens superior; drupe one-seeded; *male flowers* differ only in having abortive pistilla.

Eight species natives of Peru. Ruiz et Pavon. *Fl. Peru.*

CABALLINE, Gr. καβαλλινός, a name, says Voestius, applied to the manner sort of horses, from the Doric καβαλλειν, *pro eunthēllēin*, to throw or cast down.

Lat. caballus; Fr. *caballe*, or of belonging to a horse. Beaumont alludes to the Fable of Pegaseus.

The Muses would muse any should it misnomer
For it makes them to sing like a nightingale,
With a loftie trim note, having washed their throat
With the calathus spring of a pot of good ale.

F. Beaumont. The Eve of the Fall of Albion.

CABBAGE, v. } "D. *Kabags* kool; *brausica* ca-
CABBAGE, s. } *pitata*; Ger. *kabis kraut*; Gnl. *chous*
cabue; It. *cabozzo*. Kilian. Junius suggests the Gr. *καβος*, *cibos*; Skiauer and Lye, the Lat. *caput*; and Tookie the Gr. *καβη*, *koud*. Skinner and Lye appear to be right. The name was probably given to particular kinds of *cole*, to distinguish them from others that do not cabbage or head. Fr. *cocheche*, the head, is also cabbage. In a note upon the passage cited from B. Jonson's *For*, is the following quotation.

"'Tis scarce an hundred years," says Evelyn, in his *Discourse of Sallets*, vol. vi. "since we first had cabbages out of Holland, Sir Arthur Ashley, of Wiburg St. Giles, in Dorsetshire, being, as I am told, the first who planted them in England."

Cato highly commends the garden coules or cabbages, which we may know, that in his dates gardens were in some respect.

Holland. Plinie, ii. fol. 12.

He has receiv'd weekly intelligence,
Upon my knowledge out of the Love Concoction,
(For all parts of the world) in cabbages;
And those dispers'd againe, to ambassadours,
In oranges, musk-melons, apricotes,
Limons, pome-citrons, and such like.

Ben-Jonson. The Poet, act ii. sc. 1.

The learned Bartholinus in the treatise, we have often had occasion to take notice of, says, That the water, wherein

cabbage has been decocted, will, when frozen, represent a cabbage; this vegetable spiritus being, as he supposes, concentrated by the cold.

CABBAGE
CABIN.

Altho' I before have advised the planting out of your cabbages for good in October, yet of cabbages the sugar loaf kind may be planted out in February, and will succeed as well as if planted earlier, with this difference only, that they will be later before they cabbage.

Milner. Gardener's Dictionary.

CABELLO, or **PORTO CABELLO**, one of the principal seaports of the Republic of Colombia, on the northern coast of South America. It is situated on a peninsula in the Province of Venezuela, on the west side of the Gulf of Trieste, and about ninety miles west of Leon de Caracas. Porto Cabello was originally founded by the contraband traders who visited these seas. Some fishermen having constructed a few huts at this place, the Dutch smugglers added other buildings; and as the port rose into importance, the Spanish authorities endeavoured in vain to bring it under their authority till about the beginning of the last century its harbour is one of the best in America, being deep, spacious, completely sheltered from every wind, and protected from the surge of the sea, so common in tropical climates. From this circumstance its name is derived. The inhabitants are between 7000 and 8000, most of whom are employed in commerce and navigation. Cabello, until a late period, was extensively engaged in the contraband trade with Curacao and Jamaica; but has now become the principal emporium of a wide district. Lat. 10° 30' N. long. 68° 10' W.

CABENDA, a port on the coast of Africa, about 6° south of the line. It is frequented by the Portuguese slave-ships, nine of which were lying there when Captain Tuckey's expedition sailed by in 1816. It was a miserable village of mud-buts in Battel's time, and has probably never been improved. It belongs to the King of N'goy, who is tributary to Loango. (Tuckey's *Narrative*; Purchas's *Pilgrim*.)

CABEZZO, (Cubeso, in D'Anville's map) a Province of Angola according to Father Carazzi, but not named in Dapper's list, bounded by the Provinces of Oacoo and Lubolo, and the rivers Coanza and Rionaba. It is populous, fertile, and rich in iron ore, in the mountains called by the Portuguese Serra de Ferro, or Iron Mountains. This tract is well watered by the Rio Longo, and other streams, lakes, &c. There is much wood, and the trees are of a vast size. One of them yields an odoriferous resin, in colour and consistence resembling wax, and possessing many medicinal virtues. Cabezzo lies upon the second of the three terraces which the western declivity of Central Africa seems to form, and is therefore far more temperate and healthy than the low, swampy coast occupied by the Portuguese settlers. Its inhabitants were, nominally at least, Christians, in the middle of the seventeenth century.

(Lopez *Relacione di Congo*, da Fil. Pigafetta; Carazzi di *Monticucullo in the Ethiopie Occidentale* of Labat, i.; Dapper's *Africa*; *Modern Universal History*, xvi. 178; and Ritter's *Erkunde*, i. 359.)

CABIN, v. } Fr. *cabane*; Sp. *cabana*; It. *ca-*
CABIN, s. } *panna*; D. *kaba*; Mid. Lat. *capanna*,
Ca'innad, adj. } *tugurium*. All, says Skinner, from
Ca'innate, } the Lat. *caravana*, *caraca*, a hole or
cavern, Salmaus and Menage contend for the Gr.
καβην, a stable, *praesepe*; in the same application,
Junius observes, as in Horace, Ep. xv. l. i. v. 28.

Scurra vagus, nec qui certum praesepe teneret.

CABIN. But *præsuppose* here seems applied to the manger ; merely, i. e. to be used satyrically *pro mena*.
CABINET. A cabin is any small chamber or apartment ; on ship-board or elsewhere ; any small place of dwelling, as a cot or tent.

This young lady wept and cried,
To whom no comfort might avail,
Of child she began to wail
Where the lair in a cabin close.

Goetz. Conf. Am. book viii. fol. 180.

This Gabriel declared unto me, that they had saved both the sailors and our banner, and after we had thus commended, I cannot 4 or 5 of these to go into my cabin, where I gave them figs, and made them sleep there as I could.

Holberg. Fugate, 4to. Stearns Borrower, v. l.

I'll make you feed on berries, and on roots,
And feed on curds and whey, and suck the goats,
And cabin in a cave, and bring you up
To be a warrior, and a conqueror.

Shakespeare. Titus Andronicus, fol. 45.

Good night, good rest, Ah ! neither be my share ;
She laid good night, that kept my rest away ;
And daft me to a cabin hang'd with care,
To doat on the doubts of my decay.

Id. The Pilgrimage, fol. xii.

Mo. And why he should decide you thus,
Unless he meant some villainy ? these ten weeks
He has had her at sea.

LAM. His cabin-mate I'll assure ye,
Benjamin and Fletcher. *The Sea Voyager, act iv. sc. l.*

Lightning was all our light, and it rain'd more
Than if the sun had drunk the sea before.
Some cabin'd in their canvas, equally
Grieved that they are not dead, and yet must die.

Dumas. The Storm.

Ere the blabbing eastern scout,
The nice moon, on the Italian steep
From her cabin'd loop-hole peep.

Milton. Comus, v. 149.

For this person having had much conversation with the divers for pearls, not only learned from them, that they found the water very sensibly cold at the bottom, which in some places he estimated to be 80 or 100 fathom deep ; but observed divers of them at their return to the boats, to be ready to shake with cold, and hasten to the fires that were kept ready for them in little cabins upon the shore.

Bayle. Of the Temperature of the Submarine Regions, ch. v.

The glodding hind,
That homeward hies, keeps not the cheering site
Of his calm cabin, which a moment past,
Stream'd from his roof an ware curl of smoke,
Beneath the sheltering copple, and gave sign
Of warm domestic welcome from his toil.

Mans. The English Garden, book iii.

CABINET, n } Fr. cabinet.—Cabinet is
CABINET, n. } the diminutive of cabin, and
CABINET-COCHER, } is applied to a casket, for
CABINET-SECRET, n. } depositing jewels, coins, &c.
as well as to a small cabin, closet, cot, room or apartment.

When his friends about him, shew'd him many ways wherein
The maid coffer or cabinet might best put into, considering that
Alexander himself could not away with these delicate perfumes,
being a warrior, and allured with bearing arms, and following
warfare : when, I say, his patients about him could not resolve
what relief to put it in : to himself made no more ado, but
said thus, I will have it to serve for a case of Homer's books.

Helland. Phœnix, v. l. fol. 171.

When from your well-wrought cabinet you take it,
And your bright looks awake it,
Ah ! be not frighted if you see
The new world's picture gaze on thee,
And hear it breathe a sigh or two.

Cowley. My Picture.

He [King Edward IV.] also daily frequented the council-table, which he furnished for the most part, with such as were gracious among the citizens, whom he employs about references and business of private consequence ; whilst mysteries of the state were intimated only to such whom he selected to be of his more private cabinet-council.
Baker. Edward IV. fol. 205.

CABINET.

CABIRI.

And if all that will not serve our turn, but we must press into his cabinet-secrets, invade the book of life, and over-reach, and divulge to all men *invidenda Domini Dei matris*, then are God's mercies unworthily repaid by us, and those indulgences which were to bestow civility upon the world, have only taught us to be more rude.

Hecunand. Works, v. iv. Strass.

If we were admitted to search the cabinet of the beautiful Narcissa, among heaps of epistles from admirers, which are there preserved with equal care, how few should we find, how few would make any one sick in the reading, except her who is flattered by them ?

Spectator, No. 525.

You will then see, that the same extensive capacity, which could guide all the tumultuous scenes of the camp, knew how to direct, with equal skill, the calmer but more perplexing operations of the cabinet.

Mallet. To the Duke of Marlborough.

CABIRI, from the Hebrew כַּבִּיר, “the mighty ones,” by the ancient Sabians of Persia, called *Gahri*, (Hyde, *Rel. Pers.* xxix.) “the great beneficent powerful ones,” (Macrob. *Sat.* iii. 4.) whence *Lycophron* seems to have borrowed the term *Cabiri* or *Capri*. Certain sacred Priests or deified heroes, venerated by the Pagans, as the authors of religion, and the founders of the human race. Considerable obscurity prevails in the accounts which are handed down to us respecting them, partly in consequence of the profound secrecy to which all persons were obliged, who were admitted to the celebration of their rites, and the care which was taken to exclude the uninitiated ; partly from the multiplicity of names and titles belonging to the same characters ; and partly from the indiscriminate application of these multiplied appellations to the Deities themselves, and to the ministers of their worship. For example, we are informed by Strabo, that “the hierophants were called Cabiri, Corybantes, Pans, Satyrs, Tityri, Bacchi, Rheas Cybele, Cybe, and Dindymene ; and that these names were also bestowed upon the Gods.” (x. 469.) The Priests are also sometimes called *Casmili* and *Mercurii*, *Idai Dactyli*, (Solin. *Polych.* 17.) *Galli*, (Herodian. i. 11.) and *Macanades*, (Catull. *Eleg.* ix.) names all common to them, and to the objects of their worship. The oracular law which enjoined the preservation of the ancient Barbaric names, (*Orac. Chalde.* 70.) *ἱεράων βαρβαρῶν ὀνόματι*, led to a double nomenclature, viz. the sacred and the profane language ; and thus, as the religion of the east spread itself among the various Pagan nations, a prodigious accumulation of titles was amassed, which was subsequently supposed to indicate an equal number of Deities. The Cabiri, by these means, became the fruitful source of almost all the Gods and heroes of classical antiquity ; and under the various titles of Corybantes, Curetes, Dioscuri, Anctes, Di Magni, *Idai Dactyli*, *Teichines*, *Luces*, *Ephestii*, *Penates*, *Manes*, *Titanes*, and *Aleux*, were venerated from Asia Minor to the western boundary of the Roman Empire, whilst their history and character were preserved in the eastern mythology of Menu and the Seven Rishis, (*Asiat. Res. vol. v.*) and is to be traced in many of the rites of Druidism.

The identity of the Cabiri and Corybantes is expressly affirmed by Strabo, (x. 473.) and Curetes is, according

CABRI. and the solemn festivals which had thus obtained among them, (Boilly sur *Atlantide*;) but unwilling to acknowledge that they were themselves wanderers upon the face of the earth, probably driven out to seek a home by some stronger tribe, each nation, (Faber, *Cabiri*, ii. 294,) feigned that its own country was the seat of the events recorded in its legends, which were adopted to the localities of the regions it inhabited, and corrupted by a wild admixture of fabulous allegory. That the Cabiri, and consequently all the other mythological Deities, were originally mortal men formed part of the doctrine revealed in the mysteries, (Cic. *Tusc.* i. 12. 13.) and the characters and adventures of these personages, under whatever names, and in whatever parts of the globe, correspond in a remarkable manner with those of the Noachides. The reader who is anxious to pursue this obscure and mystic subject, in which so wide a field is opened to fanciful speculation, will find it almost exhausted in the learned pages of Messrs. Bryant and Faber, which defy abridgement, and to which we can only generally refer.

CABLE, n. } Fr. cable; Dutch, *cabel*; Gr. *καβύ*
Ca'blad, adj. } *λεος* or *καυίλος*. Vossius observes that if *καυίλος*, a camel, is used *pro pudente*, for a cable; it is either because a cable recalls to mind (*referat*) that huge and distorted animal; or because cables were formerly wrought of camels hair,—but there is nothing satisfactory to be found upon the etymology of this word.

The large rope, to which the ship's anchor is affixed, is called the cable.

For first though thou beginest low
 At ends thou'lt be sought movable,
 But all to broke mast and *cabir*,
 So that the ship with sodaine blast
 (Whan mee herte wene) is overcast.
Gower. Conf. Am. book i. fol. 14.

From the hic brain the God againe is send,
 Lo spurr'd vs to helpe and file away,
 And hiddie smyte the tyron *cabili* in way.
Duglas. Encodes, book iv. fol. 126.

Rates of ships.	Best bower hempen cables, 100 fathoms.		Number of threads in each.	Breaking strain by experiment.	Diameter and weight of the bolt of the iron cable substituted for the preceding.
	Sizes, circum.	Weight.			
First rate, large ..	25	114 2 7	3240	— — —	24 inches. 218 cwt.
middle ..	24	102 2 17	2988	— — —	
small ..	23	96 2 27	2736	— — —	
Second rate ..	23	96 2 27	2736	114 0 0	18 inches. 166 cwt. 2 qr.
Third, large ..	23	96 2 27	2736	— — —	
small ..	22	89 0 12	2530	— — —	
Fourth, 60 guns..	21	80 0 22	2288	89 0 0	14 inches. 137 cwt. 2 qr.
53 ditto ..	19	66 0 21	1872	— — —	
50 ditto ..	18+	62 1 14	1764	— — —	
Fifth, 48 guns..	18	58 2 6	1656	63 0 0	14 inches. 145 cwt. 3 qr.
46 ditto ..	17+	56 0 1	1584	— — —	
42 ditto ..				— — —	
Sixth, 28 guns..	14+	38 0 21	1080	40 0 0	12 inches. 87 cwt. 2 qr. 74 cwt. 3 qr. 61 cwt. 1 qr.
Ship sloop ..	13+	33 0 10	936	— — —	
Brig, large ..	13+	33 0 10	936	— — —	
Ditto, small ..	11	21 2 15	612	— — —	

Awake, get up, my men,
 Aboard your ships, and heave ye up with speed;
 A God we will, sent from above to aid,
 To hasten my flight, and withereth *cabils* out.

Berry. Elia, book iv.

Which thing is the cause that our Stalour Christ said it were as hard for the riche wenne to come into heven, as a great cable or a camel to go through a needle's eye. For it is not aine to have riches but to lose riches.

Sir Thomas More's Works, fol. 52.

A heeches mast then in the hollow house
 They put and hoisted; that it is his place
 With cables.

Chapman. Homer's Odyssey, book ii. fol. 30.

When Chancelor was returned, and reported these things, and how dear the English clothes were sold in those parts, and how cheap hemp and flax for cables, wax and rich furs were sold unto them; those merchants grew into a company of society, by the assent of Queen Mary, which we call the *Muscovia Company*.

Candac. Elizabetha, *Anna*, 1567.

From its [the American] also roots are likewise made the strongest ropes and cables.

Darham. Phys. Theor. book x. note y.

While they, her flatterers and opening bowers
 Customs approaching, in Myrina's port
 Cast out the cables strong upon the strand.

Dryden. The Fieser, book ii.

Should we at last be driven by dire decrees
 Too near the fatal margin of the sea,
 The hall dismantled there awhile may ride,
 With lengthen'd cables, on the raging tide.

Falconer. The Shipwreck, can. 2.

CABLE, in *Naval affairs*, is a long thick rope formed of three principal strands of hemp, and is employed for confining a vessel to its place by means of an anchor or other fixed body. Those long and heavy chains which have been recently employed for the same purpose are also called Cables. Every vessel has ready for service three Cables, which are sometimes distinguished by the following terms, the *sheet Cable*, the *best bower Cable*, and the *small bower Cable*. The general length is 100 or 120 fathoms. The following are the different kinds of best bower Cables at present employed in the British Navy; with the corresponding iron Cables.

CABLE. *Of Iron Cable.* The invention of iron Cables is of very recent date; the first idea relative to the employment of this material in lieu of hemp first occurred to Captain Samuel Brown of the Royal Navy, and the present proprietor of the patent Iron Cable manufactory at Poplar. In such a novel application as that of iron to supply the place of hemp for ship's Cable, it is not surprising, that in the first instance, the best form of the link was not proposed. The inventor had an idea that it would be necessary to give to his Cable certain degree of elasticity, lest that the ship coming to her bearing on the chain suddenly, the latter might be carried away. With this view the links of the chain were twisted about half way round, so that when the strain should take place, the links by untwisting, as it were, might produce an effect somewhat equivalent to the natural elasticity of hemp. This provision was however quite unnecessary, because before the vessel could possibly give that strain to the Cable which it was intended to provide against, the weight of the Cable itself would check the impulse, and operate in the same way as elasticity in the hempen Cable. And as this form of the link is certainly not so strong as that in which the matter is all in one plane, room was left for further improvements. Accordingly Mr. Thomas Bruntton afterwards took out a patent for an iron Cable on a new principle, in which the matter in the link was all in one plane; the link itself of an oval form, with a broad headed stay introduced into its middle part across the conjugate diameter, to prevent its collapsing or shutting up when any heavy strain is upon it. In fig. 5, plate XXI. *Mechanics*, we have shown the form of this link as it is described by the patentee: this stay also prevents the different links from entering each other, as they are liable to do in a common chain, and thereby entangling the Cable.

The great advantages of this improvement were so striking and obvious, that this new Cable soon superseded the original one by Captain Brown, although not before the others had become very common, and naval officers, who are generally averse to innovations, had become reconciled and convinced of the important advantages which iron Cables, even in the first form, possessed over those of hemp. The merit of producing this conviction, and of the first idea, are unquestionably due to Captain Brown, who persevered against every obstacle and objection. At present hempen Cables are in very little request in the Navy, and even in the Merchant service iron is continually supplanting hemp for this purpose.

As any continuous mass, such as that of a rope or chain, is no stronger than its weakest part, it follows that if even one link were defective the entire Cable would be defective in the same degree; and as every link is welded separately, it became important to contrive some machine for trying the strength of every Cable before it was issued. Machines were accordingly constructed by both the above makers; and every Cable before it is delivered is strained by a force greater than the absolute strength of the hempen Cable it is intended to replace; by this means the utmost security is given; and we believe there has never been more than one or two instances in which a chain Cable has been broken at sea. As it is sometimes necessary to cut the Cable when of hemp, it was necessary to provide against similar contingencies in the iron Cable, which is effected by means of a bolt

and sheekle at every fathom or two fathoms, so that by striking out this bolt or pin the Cable is detached with as much ease as the hempen one is cut.

The following experiments were made on the strength of chain Cables, with different iron at Captain Brown's manufactory. See Barlow's *Essay on the Strength of Wood, Iron, and other Materials*.

Diameter. inches.	Breaking weight. tons. cwt.
1½ Old sable	73 10
1½ ditto	80 0
1½ Guncraft new sable	71 0
1½ Kioolsken Archangel	71 0
1½ Old bolts fagotted by hand hammers	71 10
1½ full. English bars filed and rolled	86 0
1½ Ditto	80 0
1½ Old Dutch bolts fagotted	71 0
1½ Welsh iron rolled into bolts	78 10
1½ Ditto	73 5
1½ Welsh fagotted by hand hammers	88 10
1½ Ditto, rolled but not hammered	76 0
1½ Scrap iron	80 5

Mean..... 76 nearly.

All the links in the above experiments were of the same form, (oval,) six inches in the clear.

By a similar set of experiments, made on iron bolts and bars with the same machine, it appeared that the mean strength of an iron bolt of the same diameter was such as to indicate a reduction in the actual strength of the iron when manufactured into the Cable form, of thirty-eight to forty-four; that is the strength of the Cable without stays, is in that of two simple bolts of the same diameter, as thirty-eight to forty-four; but the actual strength of either cannot be determined accurately by this machine, as it appears unquestionably to underrate its own power.

If, however, we refer to section XXIV. of our *Treatise on Mechanics*, it will be seen that the mean strength of cohesion of wrought iron is twenty-seven tons per square inch; which is equivalent to 21½ tons per circular inch; and consequently as 44 : 38 :: 21½ : 18½ tons, the strength per circular inch of iron in the Cable form. And we may hence readily compute the actual strength, or rather the breaking weight of the several iron Cables specified in the preceding table, viz.

Dimension of the bolt forming the link. inches.	Breaking strain. tons.	Breaking strain of corre- sponding hempen Cable. tons.
2½	165½	114
2	154½	89
1½	135	63
1½	112	
1½	66	40
1½	57½	
1½	47½	

Hence it appears how much superior, in point of strength, the iron Cable, even in its most unfavourable form, is to that of hemp; and with respect to durability no comparison whatever can be made. On a rocky bottom a hempen Cable is destroyed in a few months; the duration of the other is almost indefinite. With the broad headed stay, as in the link described above, the iron in the Cable form is nearly or quite as strong as in the simple bolt.

CABUL.

CABUL, the Capital of a Kingdom bearing the same name, and forming the greater part of Afghanistan. It is situated in lat. 34° 10' N. and long. 69° 15' E. and "is," says Hájí Khalifah, "the Capital of Zábúlístán, in long. 105° 30', and lat. 33° 30', an agreeable city on the banks of a river, and surrounded by gardens and vineyards. It has a strong castle, difficult to approach, except on one side. Its inhabitants consist of Musulmans, Hindú idolaters, and Jews. In former times the Hindús had a great veneration for this city. Their Emperors, after they had succeeded to the throne, were not Emperors till they had been crowned here. There are snowy mountains on its boundaries; but as its air is both hot and cold dates cannot ripen; but cotton and saffron grow in its territory. In the mountains there are mines of iron, aromatic roots (*Scitamineae*) and agallineum; but the Halijí Cábúli (*Ternistalia Chebula*) is brought from India, and is called Cábúli, because it is sold in the markets there; at all events it does grow in that country. The sums received for this article at Cábúli formerly amounted to fifteen yá of dirhems (= 1,500,000 dirhems = £38,000), and 90,000 (= £3500) also were received for every bale." *Jehd-namá*, p. 337.

Sueh was the state of Cábúli two centuries ago; it now occupies each bank of the river, and is environed by groves and gardens, in a wide plain, well watered, and full of walled villages, surrounded by cultivated fields. The town is enclosed on three sides by a semicircular range of low hills, on the summit of which there is a wall of no strength; on the remaining and eastern side, towards the river, it is protected by a rampart, through which the principal road enters. On a hill, to the north of the gate in this rampart, stands the Báth-hisár (High Castle) or citadel, where a gilt cupola points out the Royal residence; and there is also an upper citadel, which serves as a State-prison. As earthquakes are frequent, most of the buildings are of wood, but there is a fine Bázár in the centre of the town, built by Ali Merdán Khán in the reign of Jehángir, (A.D. 1605—1627.) The bázárs are well supplied and crowded by Uz-begs, Afgháns, and Hindús. A small Armenian colony has been established at Cábúli, since the time of Nádir Sháh, and the Hindús, who are numerous and encouraged, are among its most commercial and industrious inhabitants. The climate is extremely temperate in winter, but excessively hot in summer; and the surrounding country deserves the praises bestowed on it by the poets of India and Persia. Its flowers and fruits are highly beautiful and abundant; and the latter are exported to distant parts of Hindústán. *Ajín Acberí*, ii. 164; *Elphinstone's Candahar*, particularly ch. viii.—xi.; *Hamilton's Gazetteer and Hindostan*, ii. 564.

The Kingdom of Cábúli, now comprehending the greater part of Afghanistan and some other territories was formerly divided, as we learn from the *Ajín Acberí*, (ii. 165), and the *Jehd-namá*, (p. 237), into túmens or townships, of which fifteen are named by name, and twenty-one by the other of those works. It was then called Zábúlístán, and by the Persians Bákhteri-zemín (the East.) It is a long tract of country, enclosed by mountains and bounded on the east by Persiáwér, and some of the Indian provinces; on the west by Cábístán (the Mnuutian Regions) and Hazárah; on the north by Kondoos and Oudoos

separated from it on that side, by the mountains of Hindú Cush; and on the south by Afghanistan, Kozmal, &c. The limits of Afghanistan, therefore, were very different 300 years ago from those at present assigned to it; and in the time of Acber, the Afgháns had not yet got possession of the plains, as appears from the *Ajín Acberí*, (ii. 123), where Zábúlístán forms a part of the Sábáh of Cashmír and Cábúli, (which name the Sábáh also bears in the *Tek-Ám-jand* or Revenue Register,) is its Capital. In modern times the Kingdom of Cábúli has been extended beyond the Indus, and comprehends Cashmír, with some tracts to the east of the river, while the sea may be said to be its southern limit. A desert separates it from Persia on the west; and on the north it is bounded by that great natural barrier the Hindú Cush or Indian Caucasus, Parnápusis of the ancients. The Province of Balkh also, to the north of the limits mentioned above, is dependent upon Cábúli. Tukháristán and Chifán, Cáfristán, Cashmír, a part of Lahor, most of Múltán Sind, and the Persian provinces of Sistán or Sújistán, with part of Khorásán and Meerán are now either integral parts of the Kingdom of Cábúli or tributary to it. The sum total of the population of this wide tract of country, was estimated by Mr. Elphinstone, in 1809, at fourteen millions; the Hindús forming more than one-third, and the Afgháns less than one-fourth of the whole: the Persians, natives (Tájiks) and emigrants amounting to about one-seventh, and the Fátáns to one-twelfth. A lofty range of mountains running in a north-easterly direction from the neighbourhood of Ghaznéin to the banks of the Cábúli river, divides the provinces west of the Indus into two distinct parts; the Laghmánát or Lamghánát on the north-west; and the Bangashát on the south-east; each watered by streams flowing from the intermediate chain of hills. The low lands are formed by the valley through which the Cábúli river flows. The stupendous ranges of Hindú Cush, and the Cúbi Sulcímán on the northern and southern sides of that river, in some places approach very near to each other, and appear as if the stream had forced its way through them. This intermediate space consists, for the most part, of declivities of different degrees, and no where approaches to the appearance of a campaign country, except in the elevated plains between Ghaznéin Cábúli and the Vale of Peisháwér, to the east of Jelál-Ábád. The higher ranges are covered with snow during a great part of the year; and the lower hills, as they gradually sink into the plains, are clothed with extensive forests; but there is a remarkable deficiency of wood between the city of Cábúli and the Indus. The principal exports are iron, leather, tobacco, and lamp-oil. The European manufactures come by the route of Persia and Bukhárá; and from the latter country horses of Turkistán are imported into Cábúli.

Elphinstone's *Candahar*; *Ajín Acberí*, ii. 161; *Hamilton's Gazetteer and Hindostan*, ii. 552; *Forster's Journey from Bengal*, ii.

CACALIA, in Botany, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Corymbifera*. Generic character: receptacle naked; down simple; calyx cylindrical, oblong, the base only subcylindricate.

Willdenow describes thirty-nine species; their geographical situations widely extended, reaching from Siberia to Brazil, some of the most remarkable are

CABUL.

CACALIA.

CACALIA, figured in Dillenius's *Hort. Elth.* and the *Plumier Grasses* of De Candolle.

CACH-
HAR.

CACHAO, (or perhaps CACHIAO,) also called Shaco, Sheco, or Kesbo, is the Capital of the Kingdom of Tung-king, and of a Province bearing the same name. It is situated nearly in the centre of the Kingdom, in lat. 21° 25' N. and long. 105° 19' E. and is an open, straggling town of low mud or wood houses, liable, like most Indian cities, to continual conflagrations. The Palace of the Shuwa, or King, (Chowa,) was nearly in the centre, and a place of vast extent, including gardens, as well as extensive ranges of buildings. The interior of this mansion was splendidly fitted up; and truly a monument of "barbaric pride and gold;" as it had nothing of the elegance and convenience of a European house. It was ransacked and half destroyed in the civil wars which desolated Tung-king some years ago. There is a large arsenal on the banks of that branch of the Tong-koy called Domben; and the English and Danes formerly had factories here. Long dikes built of timber and stone protect the city from the encroachments of the river; but there are stagnant pools here and there within the walls, notwithstanding which the place is said to be healthy, a fact hardly credible under such circumstances in such a climate. The King, who resides at Fu-shiwan, always visits Cashao once a year, out of respect to it, perhaps as having been the abode of its ancestors. The people of Tung-king, who have borrowed their literature, have also borrowed the art of printing from the Chinese, and have a stereotype press in the Chinese fashion, constantly at work in Cashao. Its population is said to be 40,000. Dampier's *Voyages*, i.; Marius *Relation de Tonquin*; Baron's *Account* in Churchill's *Collection of Voyages*; *Modern Universal History*, vol. 455; De la Bissachère *Statistique de Tun-kin*, Lond. 1811.

CACH'HAR is an independent territory on the borders of Ashám, which bounds it on the north, as the district of Silhet, in Bengal, and the Jaintiás do on the west, and C'hish or Mani-púr on the south and east. It extends from about 24° 30' to 26° 20' N. lat., and its breadth, on the Ashám frontier, is rather more than thirty miles; to the south it is probably more considerable. The Hindús call this country Haimmha, and say that its Princes are descended from Arjuna, a hero of the Mahábhárat; but the Cák'háris were not orthodox Hindús; and their Priests, styled Patris, are considered as impure and infidels (Múch'has) by the Bráhmans. Of late years however the Royal family have engaged some of the latter as their spiritual directors. It appears probable that the Cák'háris had anciently some connection with the people of Ashám. Their territory is extremely mountainous, and, to judge from some of the latest maps, has no communication by water with any of its neighbours; but this is an error, for streams flowing from the mountains of the Cák'háris and Jaintiás states, discharge themselves into the Cólóng or the southern branch of the Ashám river, (i.e. Bráhma-putra.) The soil is fertile, but ill-cultivated and overgrown with wood. The Cák'háris are a widely scattered tribe, though the name, as a distinct appellation, is confined to this small Principality. The Norman Emperor made an unsuccessful attack on Cák'hár in 1774, and another soon afterwards, by which he reduced the Rájá to a state of vassalage. The latter seems how ever to have subsequently escaped from

his trammels; and, in 1811, he petitioned the Bengal Government to receive him as a tributary under its protection. This was refused, but a guard of sipáhis was ordered to escort him back to his Capital, as he had been performing a pilgrimage to the holy places in Bengal. His territory was seized, in 1817, by the Rájá of Mani-púr, but it does not appear whether the latter was able to retain possession of his conquest, nor whether these mountaineers have suffered from the late occupation of Ashám by the Burman forces. Cák'para, the Cák'hár Rájá's Capital, is near the Silhet frontier of Bengal.

Dr. (Buchanan) Hamilton's *Account of Assam*, in *Annals of Oriental Literature*, p. 194; Hamilton's *East Indian Gazetteer and Hindoostan*, ii. 763.

CACHEXIA, in Medicine, from *cacis*, bad, and *ξίς*, a habit; a bad habit of body. Cullen has made it his third class of diseases, and defined it "a depravity of the constitution of the whole or of a great part of the body, without any febrile or nervous disease, as the primary one." To this class he refers three orders; *Marcous*, *Indurative*, *Insipiente*. If used as denoting a specific disease, the term is vague and indeterminate, and in the more accurate modern language of Physic it has, in this sense, been exploded.

CACHINNATION, Lat. *cachinnari*; Gr. *κακχίνω*; (which Lennep, after older Etymologists, thinks is a *sonofictum*;) to laugh profusely, excessively. Scheidius suggests that it may be from *χαίω*, *χαίω*, *hæio*; Mr. Jones, from *χαίω* or *χαίω*, to open; doubled to augment the sense.

Haste what they could, this long-legged spectre was still before them, moving her body with a vehement *cachinnatio*, a great unmeasurable laughter.

Baton's *Amiable World Discovered*, (1686) p. 4.

CACHIOLONG, a white and opaque variety of common Opal.

CACHIRYS, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbellifera*. Generic character: fruit subovate, angled; seeds, two, with a spongy exterior.

Seven species natives of Europe. *C. odontalgia* is mentioned by Willdenow as a remedy in catarrhal toothach.

CACKLE, *n.* Dutch, *kackelen*; Gr. *κακχέω*, *Ca'ckle, n.* which, according to Hesychius, is *Ca'ckino, n.* used to express the noise of a hen after laying her egg.

Absurd it is, and to so purpose, to give such carefull heed unto the crying wide throats of crows, or to the crying and cackling of hens, or to urine, where in a rage they toss and fling straw about them (as Democritus saith) thereby to gather presages, and prognostications of wind, rain, and storms; and in the mean time not to observe the motions, troubles, and being indispositions of our bodies.

Holland. *Plinter*, fol. 367.

Cat. Yes, 'tis the same: I will take no notice of you, But if I do not fit you, let me try for't.

Is all this cackling for your egg?

Bonmont and Fletcher. *The Humorous Lieutenant*, act. II. sc. 1.

The farmer's goose, who in the stubble
Has fed without restraint or trouble,
Grows fat with corn, and slitting mills;
Can scarce get o'er the barn-door sill;
And hardly waddles forth to cool
Her belly in the neighbouring pool;
Nor loudly cackles at the door;
For cackling shows the goose is poor.

Swift. *The Progress of Poetry*.

CACH-
HAR.
CACKLE.

CACKLE.

CACTUS.

And there you might behold
The palace, thatch'd with straw, now roof'd with gold.
The silver goose before the shining gate.
There flew; and by her cackle, saw'd the state.
She told the Gaius approach. Dryden. *Marit.* viii.

Homer compares the noise and clamour of the Trojans, advancing towards the enemy, to the cackling of cranes, when they invade an army of pigmies. Tattler, No. 133.

CACODEMON, } Gr. *κακός*, evil, and *δαίμων*, a
CACODEMONIAL, } demon. An evil or mischievous
demon or spirit.

Skelton in his *Why come ye not to court*, uses the
adj. *cacodemoniall*.

Now was the dog a *cacodemon*,
But a true dog, that would show tricks
For th' emperor, and leap o'er sticks.

Butler. *Hudibras*, part ii. can. 3.

CACONGO, a petty State on the western coast of Africa, between the rivers Loanda Luiza and Zaïre, from 5° 17' to 6° S. lat. is bounded on the south by An-goï or Ng'oi, which lies between it and the Zaïre or Congo river, and on the north by Loango. Its whole extent along the coast therefore does not much exceed thirty geographical miles. The country is flat, with a rich black and highly productive soil. Besides the Cacongo or Loanda Luiza, the river Cahinda also flows through it. The first has a course of seventy or eighty miles, is navigable for boats of ten tons burden, and has the village of Malemba at about four miles to the south of its mouth. The Cahinda, which separates this State from Ng'oi, is not mentioned as a navigable stream. Malemba is a miserable village, like almost all those wherein the slave-trade prevails, and being south of the line, is probably more frequented than ever by ships engaged in that execrable traffic. Its inhabitants are said by Dapper, (probably from Blomser,) to be the greatest cheats and traitors on the coast; but father Merolla gives them a more favourable character, though, he says, they are as much attached to their *fatiches* (fetters) as their neighbours. They, as well as all the Principalities to the north of the Zaïre, are dependent on the King of Loango; their own Sovereign resides at Chingelé (Kbingelé) higher up the Loanda Luiza. The dialect of these Negroes is a branch of the widely-extended language spread over the whole coast from Cabo de Lopes Goncalves to the confines of the desert which separates Bengoela from the wretched country of the Ramaquias.

Mod. Univ. Hist. xvi. 283; Proyard, *Histoire de Loango*, &c. 1776; Merolla, *Viaggio nel Congo*, Napoli, 1798; *Histoire Generale des Voyages*, iv.; Tuckey's Narrative of the Expedition to the River Zaïre, Lond. 1818; Lopez, *Revue du Congo per Pigafetta*, Roma, 1591; Labat, *Ethiopie Occidentale*, Paris, 1733; De Grandpré *Voyages* en 1706-7, Paris, 1801; *Historia descriptiva de tre regni di Congo*, compilata dal P. Giovan. Antonio Cavazzi, e ridotta dal P. Fort. Alamandioi, Bologna, 1687, or Milano, 1690.

CACOUZIA, (Schomburgk, Willd.) in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Onagrie*. Generic character: calyx bell-shaped, five-partite, bearing the corolla; petals five; berry five-angled, one-seeded, arilate; the only species known is a climbing shrub. Native of Guiana. Aublet. *Hist. des Plantes de la Guiane Fr.*

CACTUS, in Botany, a genus of the class *icosandria*, order *Monogynia*, natural order *Cacti*. Generic character: calyx superior, tubular, lacinia six; corolla

superior, laciniae spreading, stamina numerous, variously fixed to the month of the corolla; stigma five-rayed; fruit fleshy, obconical, unilocular, seeds small, angular, contained in a pulp; the flowers produced from a downy tuft, on the top of the plant.

The genus *Cactus*, as established by Linnæus, consists of plants, which on account of their singular form, and the beauty of the flowers of many species, are much esteemed by the cultivators of exotics; the number of known species has very much increased since the last edition of *Hort. Kew.*, and it appears necessary to adopt the new genera, into which they have been divided, formed from the very natural groups of which it is composed. *Cactus* thro will include only the old division *Melocacti*, of a roundish form, with numerous angles thickly set with strong spines, crowned with a dense tuft of down; they are natives of the West Indies, growing in rocky situations, and are sometimes three feet in diameter.

For the genera allied to *Cactus* see *MAMILLARIA*, *CREUS*, *REIPALIS*, *OPUNTIA*, *EPHYLLON*, and *PERKIA*. Haworth. *Syn. Plant. Succ.*

CADAVER, } Lat. *cadaver*, from *cado*, to
CADAVEROUS, adj. } fall: *quis alicuius animi corpus*
see *fulcitur* acquit. Vossius. And so the Gr. *καταρ*, from
κατεω, to fall (immediately from the usual *σταν*).
The adjective is in common use; the noun is not so.

A fallen body; a lifeless, inanimate carcass.
And here I shall not mention that moral influence of his resurrection upon ours; by the example of his powerful rising out of the grave, to preach to us the necessity of our shaking off the grave-clothes, that *cadaverous*, child, welcome state of sin, val *everywhere* up *your*, rise again with him.

Hemans. *Works*, vol. ix. *Sermon* ix.

Nor will others be fond of coming to him, when they shall find nothing but a *cadaverous* man, composed of discourses and complaints, that for want of knowledge hath not discourse to keep reason company.

Fielding. *Amorist*, fol. 261.

Since whilst a man is truly and properly said to live, any affections belong to his corporeal part, or are performed in it, or by it, that make this automaton called his body, much, and very advantageously, differing from a mere *cadaver*.

Boyle's *Christian Virtuoso*, v. vi. p. 748.

But scarce away the vultures for an hour;

The scent *cadaverous* (few, oh! how rank

The stench of prodigium!) soon lures them back.

Young. *On Public Affairs*.

CADDIS, a kind of ferret or worsted lace. *Caddis-garter* is one of the epithets bestowed by Prince Henry on the lairdlord, 1 Henry IV. ii. 4. on which Archdeacon Nares remarks, that garters being then worn in sight, to wear a cheap sort was reproachful.

CADE, n. Lat. *caulus*; Gr. *καίς*. A hollow, sc. vessel; a cask or barrel.

CADE. Were John Cade, no term'd of our supposed father.

But. Or rather of stealing a cade of herrings.

Shakespeare. *King Henry VI. Second Part*, fol. 138.

Soot as thy liquor from the narrow cells

Of close-press'd bunks is freed, thou must refrain

Thy thirst; soul; let none presume to broach

Thy thick, sawholsome, undigested cades.

J. Phillips. *Cider*, book ii.

The farmer's toil is done; his cades mature

New call for vent.

Id. Id.

CADENCE, s. } Lat. *cado*, to fall, from *κατα*,
CADENCE, s. } that is, *decerno*. Vossius. Fr.
CA'DENCE, } cadence; It. *cadenza*; Sp. *cadencia*.
CA'DENT. } The Fr. *cadence*, *Cotgrave* ex-
plains; a just falling, round going of words, a propor-

CADENCE tionable time, or even measure, in any action, or sound.

CADER
IDRIS.

Cadence is applied by Milton to the going down, sinking or declining of the sun; by Hammond to the manner in which *Paul* falls upon certain expressions; —into a certain train of thought.

And netherless has set thy wit
Although in thy heed full lured
To make books, songs and discourses
In time or else in cadence.
Chaucer. The Second Boke of Fame, fol. 278.

But sure I doted for to distend the quyte
Throw my corrupt cadence imperietye.
Douglas. Eneides. Preface.

The cadence, or manner how *Paul* falls into those words, is worthy to be both observed and imitated: the chief and whole business of this verse being the truth, the acceptable truth of Christ's incarnation, with the end of it, the saving of sinners; he can no sooner name this word sinners, but his exceeding melting tenderness abruptly falls off, and submissively, *Of all sinners, &c.*
Hammond. Works, vol. ii. Sermon xix.

Now was the sun in western cadence low
From noon, and gentle sines due at their hour
To fan the earth now wak'd, and usher in
The evening cool.

Milton. Paradise Lost, book x. 92.
Let it stampe wrinkles in her brow of youth,
With cadent tears fresh channels to her cheeks.
Shakespeare. King Lear, fol. 269.

Accept this token, Cartaret, of good-will,
The voice of nature, cadent'd by my grief,
For thy lov'd sake, and for my own relief,
If aught, alas, thy absence may relieve,
Now I am left, perhaps, through life to grieve.
Philips. To Lord Cartaret.

But Italy, reviving from the trance
Of Vandal, Goth, and Moslemish ignorance,
With passion, cadence, and well-ventur'd words,
And all the graces a good ear affords,
Made rhythm an art.
Dryden. Epistle 5. To the Earl of Roscommon.

And St. Paul himself, though he hath so affected cadences, and doth not strictly observe the rhetorician's rules in the choice and placing of his words, yet there is a great deal of brightness in his expressions, and force in his reasonings, and sometimes a very artificial way of insinuation into the minds of his hearers.
Stillingfleet. Sermon xlii.

He had, indeed, a greater and a nobler work to perform; a single sentiment of moral or religious truth, a single image of life or nature, would have been cheaply lost for a thousand echoes of the cadence to the sense.
Johnson. The Rambler, No. 94.

CADENCE, in Music, is a close, answering to points in writing or speaking; thus there are full cadences and middle cadences, like full stops, semicolons, and commas. The French use the term for a shake.

CADER IDRIS, a mountain in Merionethshire, the second in height among the Welsh mountains. It rises on the sea shore on the northern side of the estuary of the small river Dysynwy, about a mile above Towyn. It proceeds in a constant ascent about three miles to the north, then ten miles farther east-north-east, and from its summit gives out a branch nearly three miles long in a south-westerly direction parallel to the main ridge. Its extreme breadth nowhere exceeds four miles and a half, and in most places scarcely amounts to a mile. The southern descent to Talylyn lake is almost perpendicular. Its summit is formed by two peaks nearly of the same height, rising 3550 feet above the level of the sea. Several small lakes are found on different parts of the mountain, which consist of sil-

iceous porphyry in mass, and siliceous schistose porphyry, both intersected by veins of quartz; argillaceous porphyry in mass, and granitell (of Kirwan) in mass composed of quartz and schori. Distant three miles south from Dolgelly.

CADET, *n.* A younger brother among gentlemen. Cotgrave.

From *capitulum*, that is, *petit chef*. Anciently written *capdet*. Menage and Du Cange. Du Cange observes that *les chefs de maisons* were called *capmas*; that is, *capita domus*; heads of the house.

Richard Zouches, or Zouches, as he sometimes writes himself, the cadet of an ancient and noble family, was born of worthless parents in the parish of Anley in Wiltshire.

Wood. Athenæ Oxon. ii. 255.

The prosecutor alleged, that he was the cadet of a very ancient family; and that, according to the principles of all the younger brothers of the said family, he had never sullied himself with business, but had chosen rather to starve like a man of honour, than do any thing beneath his quality.
Trotter, No. 265.

CADGE, *n.* In Scotch, *cache*, *coich*, *cadge*, to CA'DGE, *n.* to toss, to drive, to shag. The more modern orthography is *cadge*. Yorkshire, *id.* to carry. Hearne explains *catches*, *cauzin*, in H. Brunne, but it seems to signify *drives*. Hence English *cadger*, a buckster. The origin certainly is Teut. *kata-en*, *keta-en*, *curare*, *curatere*, *discurrere*; Belg. *eten* *kat* *kat-en*, to toss a ball. Jamieson in F. *Cache*.

Sir Edward herd were telle of his prete miedede,
Jer power forso felde, it catche him to speide.

R. Brune, p. 240.

CADI, or KADI, a Turkish word which signifies one who decides in judicial causes, and is therefore correctly translated *Judge*. The dad of the Arabians, pronounced like *d* by them, with an inflection of the tongue to the roof of the mouth, is sounded like *c* by the Persians and Indians; hence this title has been spelled *Kazee* and *Cazay* by many English writers. There is a Kadî in every large town, appointed by the Sultan or reigning Prince, and liable to be removed at the pleasure of the Sovereign. The Kadî's sentence is in most cases, if not all, without appeal. (Mouradgen d'Osmon's *Tableau de l'Empire Ottoman*.)

CADIA, in Botany, a genus of the class *Decandria*, order *Monogamia*, natural order *Leguminosæ*. Generic character: calyx five-partite; corolla, petals five, equal, obcordate; seed-vessel a many seeded pod.

One species, native of Arabia Felix.

CADIZ, a city and seaport in the south of Spalo, the origin of which is referred to the Phœnicians, who are said to have been attracted by its commodious harbour, and to have planted a colony there, which they called Gadir. This the Romans change into Gades, which in more recent times has been converted into Cadia. This city stands on the north-west peninsula of an island, situated off the south coast of Andalusia, and in a spacious bay that forms a noble sweep before the Atlantic approaches the straits of Gibraltar. The island of Leon, on which Cadiz stands, is only separated from the main land by a narrow channel, over which a bridge is thrown; and the part on which the city stands communicates with the rest of the island by a narrow isthmus or road, of nearly five miles long. Cadiz forms almost a square, and is defended by ramparts, regular bastions, and various outworks, on the land side. It extends about a mile and a half each way. The streets in general are narrow, and the houses

CADER
IDRIS.
—CADIZ.

CADIZ.
CADMUS.

high, with projecting roofs, which afford a cooling shade during the heat of an enclosed sun. The square of St. Antonio is the only one that can be considered handsome; and the principal public buildings are the churches, the Custom-house, and the great hospital. Manufactures have yet made little progress in Cadiz, but it is the great emporium of the south of Spain, and the chief seat in which transactions with her American colonies were lately carried on. It was for a long time the only port wherein this lucrative commerce could be legally conducted, and for which it was made the exclusive depot in 1780. It also trades with every part of Europe, and numerous foreign merchants reside within its walls. The average quantity of gold and silver brought from America, was, till lately, estimated at five millions and a half; for which the fruits of the Spanish soil, and the manufactures of other European countries were sent in return. The bay of Cadiz is one of the finest in the world, being from ten to twelve leagues in circuit, with good anchorage and defences. It is the rendezvous of the Spanish fleet, and it was from this harbour that Admiral Villeneuve sailed before the battle of Trafalgar. The city and the country seats in the neighbourhood have a handsome appearance from the bay; and though the population is liable to considerable fluctuation, the average is generally about 70,000. Lat. 36° 32' N. long. 6° 17' 22" W.

CADMIA. The mineral substance to which this name was given by the ancients, is described by Pliny, xxiv. 23, as employed in the manufacture of brass. Beckmann (*Hist. of Inv.* l. 76) states natural Cadmia to be a mineral abounding in zinc, as well as any ore combined with it, and also that zinc-earth which we call Calamine. Artificial Cadmia is the deposit which falls to the bottom of the furnace in melting any ore that contains zinc, or in making brass, called furnace calamine, (*ofenbruch*), and also the recrement or soot blown off in the process. This substance assumes various appearances according to the manner of melting. *Botrytis*, clustered like grapes; *Oryctitis*, like an onyx stone; *Placitis*, crusty; *Zonitis*, veined like a girdle, a resemblance which it is not easy to conceive; *Ostracitis*, testaceous, &c. and much confusion has arisen in consequence of each having some particular name, and all being included under the general title *Cadmia*. (Dioscorides, v. 84.)

In later times the word was sometimes applied to arsenic, and some modern mineralogists have latinized cobalt under the name *Cadmia*.

CADIUM, a recently discovered metal resembling platinum in its colour and external appearance. It is malleable and ductile. Its specific gravity is 8.75. It melts below a red heat, and volatilizes at a temperature not much exceeding 600° of Fahrenheit. It has been hitherto found only in small quantities in some of the ores of zinc.

CADMUS, a person whose claims to a place respectively in *History* and *Mythology* it is not very easy to adjust. The poetical legend concerning him is as follows. After the rape of his sister Europa, he was engaged by his father Agenor King of Phœnicia, to go out in search of her, and not to return until he had discovered the place of her abduction. After much fruitless inquiry the Delphic oracle instructed him to desist from this labour, and to found a city on whatever spot a heifer should be given him as his guide,

should first lie down. Passing on through Phœcia, a *CADMUS*. heifer from the herds of Pelagon met him, and gave the promised sign on that spot of Boœtia on which Thebes was afterwards built. After sacrificing the animal to Minerva, he sent some of his comrades to bring water for the holy rites from the fountain of Dirce. The spring was guarded by a dragon called Dercyllus, sacred to Mars, which destroyed two of the Phœnicians, Seriphus and Daileon, and was itself in turn destroyed by Cadmus. The waters of the fountain, says Arctelmus, *de fluminibus*, ix. were infected by the poisonous breath of the dragon, and Cadmus looking about him for some purer stream came to the Corycean cave; there, beneath the pressure of his foot, a fountain issued forth, which thenceforward bore the name of *πῦρ Κάδμου*. At the suggestion of Minerva, under whose protection he had thus far succeeded, Cadmus sowed the teeth of the dragon. The harvest of armed men who rose from the furrows, joined battle instantly on their birth. By throwing a stone among the combatants, he pacified their fury, and secured the services of five who remained alive, in building his future city. On its foundation he married Harmonia, the daughter of Mars and Venns. The whole conclave of Olympus, with the exception of Juno, who pursued him with unmitigated hate, honoured these illustrious nuptials with their presence; and Vulcan furnished from his own stores a necklace and a robe as a present for the bride. Ino, Semele, Agave, Autonoe and Polydorus were the issue of the marriage; but with the usual confusion of Pagan mythology, Apollonius Rhodius (*Arg.* 11.) has derived the Amazons from the commerce of Harmonia with Mars. The misfortunes of their family induced Cadmus and Harmonia to abdicate their Kingdom to Pentheus, their grandson by Agave, and to retire into the confines of the Illyrians and Enchele, two neighbouring tribes between whom a continued warfare was raging. An oracle had assigned the superiority to whichever party should select Cadmus and Harmonia as leaders. The Enchele profited by this declaration, and having conquered their adversaries, called their royal benefactors to the throne of Illyria. Here both of them soon afterwards were changed into serpents and dismissed to Elysium. Their tombs, according to Dionysius (*de situ orbis*, 390) and Nicander (*in Thieriacis*) were long after to be seen near the Ceraunian mountains. (Ovid, *Met.* 3; Natalis Comes, ix. 14.; Apollonius, *lib.* 1; Hygion, *passim*.)

From the adventures of Cadmus, a Greek proverbial expression, *Kádmos riev*, (Herod. i. 166.) and *Kádmos radeia*, (Plato *de leg.* l.) was derived. It is explained by Plotarch (*de fraterno amore*), and Pausanias (*ix.* 9) as relating to the mutual destruction of Eteocles and Polyneices, the descendants of Cadmus; the triumph of the former having been won at the cost of his life. Suidas (*ad voc.*) gives it a different origin. The conquest of the dragon, he says, subjected Cadmus to the service of Mars for eight years. In either case the meaning of the proverb is much the same, and it implies an advantage not obtained without a counterbalancing loss.

Athenæus (xiv. 21) has mentioned a tradition of the Sidonians, by which Cadmus is made, not the son but the cook of the King of Phœnicia; and he adds an account of his elopement with Harmonia, a dancing girl attached to the court. Herodotus, on the contrary, claims for him that royal birth which the Grecians generally asserted, (*lib.* 167) he brings him

CADMUS. from Phœnicia to Boœtia, (il. 49) and he implies that he first introduced letters into Greece. (v. 58.) Such at least is the opinion of Bochart and of Walton upon this passage; Larcher however disagrees with them, and the fact itself has been much contested. Tzetzes (*Chilad*, v. x. xii.) maintains that letters were known long before his arrival. He argues that letters must have existed on his arrival in Greece, or the Delphic oracle could not have delivered its response; and also that Bellerophon, who was anterior in point of time, had been made the bearer of written letters. Neither argument however appears to be well founded. The Delphic oracle might prophesy long before its prophetic declarations were written down; and again, so far from Cadmus being posterior to Bellerophon, he was contemporary with Sisyphus, the grandfather of the latter. (Scaliger, *ad Euseb.*) Diodorus Siculus (v.) speaks of the destruction of all written monuments by the deluge, anterior to the age of Cadmus. Hence it has been supposed that Cadmus only augmented the alphabet; and that the letters which he added were Z, O, X. (Boutier de prœcis *Græcorum et Latinorum literarum*.) Pausanias (ix. 5) recounts the history of Cadmus divested of its fabulous appendages, and speaks of the spot in which he was feigned to have sown the dragon's teeth, as still being pointed out in his own time. (*Id.* 10.) The date of his arrival in Greece is fixed by the Arundelian marbles, 1519 years A. C. the 64th of the Attic era.

That such a person as Cadmus existed there can be little doubt, and that his migration from the east assisted in the civilisation of Europe. Various explanations of his legendary feats have been offered. Erasmus, with his accustomed keenness of sarcasm, has interpreted the serpents teeth to be letters. The armed men who sprang up after they were sown, and who fought so desperately with each other, he supposes to be the controversies of the learned which have existed since the introduction of written characters. In Alesi's *Emblems*, this notice is pursued very amusingly to a greater extent. The mimes of combatants who mutually killed each other, are resolved into the consonants, the five survivors are the vowels. Bochart determines that Cadmus was one of the *ῥαῖ*, the Cadmæans named by Moses, (Gen. xv. 19,) a title which from Reland's interpretation, (*Palæstine*, 141.) is but vague; for *ῥαῖ* signifies the east generally. These Cadmœni were the same with the flivites, who inhabited Mount Hermon, whence the wife of Cadmus is called Harmonia, and Hivite in the Syriac, meaning a serpent, we attain the key to their transformation into serpents. His creation of the armed men from the dragon's teeth, is explained on a Hebrew analogy of expression, occurring 1 Sam. xiv. 48, to mean the levying of soldiers. The teeth themselves, on similar grounds, are brazen spears which he distributed among his troops; and the word which we render *seed*, as the number left after the contest, may with equal propriety be construed *fight armed*; so that his legend, if written in Phœnician characters, might either run, "he made an army of five men armed from the teeth of a serpent," or "he levied troops lightly armed with brazen spears." Bryant rejects the existence of a single Cadmus altogether; and according to his favourite theory, transforms him into Hermes and Thoth, and finally into Ham or the Sun; a fact which he thinks is proved by the etymology of the

name Cadmus. This may be accepted as a fair specimen of this profound but fanciful scholar's general argument. The Sidonian sun was called Achat, whence proceeds the compound Achat-Ham, rendered by the Greeks Arcadamus, and abbreviated into Cadmus. The beifer is no other than Apis, Harmonia is an emblem of nature worshipped in Phœnicia as Baul-Hermon; and the adventures attributed to the son of Agenor by the Greeks, when stripped of their allegorical clothing, may be assigned to many separate emigrations from Egypt and Syria in different ages.

CADORIN, (IL CADORINO) a district of the Austrian Empire, in the late Venetian territory, which takes its name from the chief town Cadore. It is a mountainous tract situated on the borders of Tyrol, but contains some good pastures, forests, and iron mines; and furnishes large supplies of timber which is floated down the Paive to Venice. The district is about twenty-five English miles long, and from ten to fifteen broad; with a population of about 25,000 individuals. It was ceded to the Austrians with the rest of the Venetian States by the treaty of Campo Formio, 1797; and, after forming a part of the Italian republic, and the Kingdom of Italy, was restored to the Emperor in 1814. Cadore, the Capital, is a small but populous town, standing near the river Paive, and carries on a good trade in iron and timber. Buonaparte created this town into a Duchy with a revenue of 60,000 francs, which he bestowed, in 1809, upon his Minister Champagny. Cadore is the birth-place of the celebrated Titian. (*Titiano Vecelli da Cadore*.) He was born about 1480. Cadore is fifteen miles north of Belluno, in lat. 46° 25' N. long. 12° 17' E.

CADOWE, s. Holland calls the young of the crow by this name: Junius, the *dow*, and thinks the word compounded of *ca* and *dow* or *dow*. A. S. *ceo*, *cornis*; Dutch, *ku*, *koe*, *kauwe*.

Moreover this bird [the crow] only feedeth her young cadowes for a good while after they are able to fly.

Holland. *Phœn.* l. fol. 276.

CADSAND, an insulated tract of Flanders, formed by the sea, the Scheldt, some other rivers and canals, and belonging to what is called the "free lands" of Sluis. It is chiefly composed of drained marshes, and is very fertile, producing corn equal to any in the Netherlands. The pasture is also excellent, and the farmers make great quantities of butter and cheese. It is secured from the encroachment of the sea by large dykes, which were originally constructed, and are still maintained at great expense. In the sixteenth century, a great number of persecuted French and Salt-hurgers settled in this island, where they found a peaceful retreat and toleration. The Dutch took it in 1604, and the French in 1794, by whom it was retained till the peace of 1814. It lies a little south of Walcheren, and its chief town of the same name is about two miles north of Sluis, and is sometimes called Cassandria, from the name of its chief town.

CADUCEUS, a rod assigned by the mythologists to Mercury. The invention of the lyre is ascribed to this God, but he surrendered the honour of the discovery to Apollo, as the price of his forgiveness after stealing from him the bulls of Admetus. Apollo in return presented him with a golden rod; a rod which Humer in his Hymn to Mercury, has described as possessing marvellous virtues.

CADMUS.

CADUCEUS

CÆD-
CEUS.CÆLIUS,
MONS.

Ὀδῶς καὶ πλεῖστα δόξα παραλλάξ ῥήθων,
Χερσὶν ἑρπύλλων, ἄνθρωποι δ' αὖ φοβέσθαι
Πάσαν ἐκπύρρην θεῖν, ἑταῖροι τε καὶ ἄλλων
Τῶν ἀγαθῶν δὲ φησὶ λατρεῖν ἐκ δὲ αὐτῶν.

526.

Journeying through Arendia he saw two serpents fighting, and in order to separate them, he threw this rod (*quod contentiones et bella caedere facit*. Voss.) between them, so that they separated and went away. (Hygin. *Poet. Astron.* 11. vii.) The Egyptians represented the Caduceus as a rod entwined with a male and female serpent: the knot into which their central fold was twisted they called *Herculean*; and they decorated the handle of the rod with wings, (Macrob. *Sot.* 1. 19.) Virgil, (*Æn.* iv. 242,) and Horace, (l. 10,) have represented the Caduceus as the instrument by which Mercury reguities the droves of souls which he conducts to Hades; and the former poet has given it the power of imparting or removing slumber.

The Caduceus, among many of the ancient nations, was an emblem of peace as the bearing of a herald. In this way it is repeatedly mentioned by Livy. The inhabitants of Priverorum in surrendering themselves to the Romans, adopted the Caduceus as a flag of truce, (viii. 30.) Hasdrubal when surrounded by Nero at the post of *Lepides orti*, under a semblance of treating, despatched a Caduceator to the Roman camp. (xvii. 17.) Philip adopts a similar stratagem after a battle near Octolophus, (xxi. 28;) and we twice again in the history of the Macedonian war, read of the Caduceator *Regius*, (xxiii. 32; xxviii. 11.) Antiochus employed a similar messenger to Publius Scipio, (xxviii. 45.)

It is somewhat remarkable that Livy never assigns the use of the Caduceus to the Romans themselves; but on that point a note of Servius on *Æneid*, iv. 242, may be consulted.

From this particular use Scaliger makes Caduceus *Cerueus*, *sc. cerueus*. But the most ingenious theory respecting it has been suggested by a German writer, Bottiger, in his illustration of Grecian vases, (*Griechische Vasengemählde*.) He traces Hermes or Mercury to Phœnicia, and progressively forms the Caduceus from the green branch which the traders of that country, in their first intercourse with the Greeks, carried with them as a natural sign of unity.

CADUCITY, *Lat.* *caducus*, from *caulo*, *ere*, to fall. Fr. "caduque, frail; caduke, feeble, ruinous, ready to fall, unable to support itself.—*Caducité*, frailty, weakness, aged feebleness." Cotgrave.

Caduke is used by Sir David Lyndesay in the *Complaint of Scotland*. "Ze haue grit occasioun to fleir vardly caduc honouris." Gibbon and his castigitor, Whitaker, have preserved caducity.

On the third day, the weary troops beheld the sea, the solitary town of Rodosto, and their friends, who had landed from the Asiatic shore. They embraced, they wept; but they united their arms and counsels; and, in his brother's absence, Count Henry assumed the regency of the empire, at once in a state of childhood and caducity.

Gibbon. *Roman Empire*, ch. lxi.

This is worse than the worst of Johnson's aculeipedian words. It is also absurd. *Caducity* forms no contrast to childhood. And *caducity* should have been the latinate word.

Whitaker. *Review of Gibbon*.

CÆLIUS, Mons, one of the hills of Rome originally called *Querquetulana*, from the numerous oaks which grew upon it. The second name was derived from

Cæles or Cælius Vibenna, whom Tacitus (*Ann.* iv. 63) makes an Etruscan ally of the elder Tarquin; Varro (*de ling. Lat.* iv.) of Romulus; and who, whichever he might be, received this district as the price of his friendship. His countrymen who fixed on this hill, were afterwards transferred, because the spot appeared too strong for the abode of foreigners, to the *Tuscan Ficus*. The palace of Tullius Hostilius, subsequently called *Curia Hostilia*, occupied the Cælian Mount. (*Liv.* i. 30.) Augustus assigned it to be the second region of the Imperial city, under the title *Cælium*; and once again it changed its name in the reign of Tiberius. A most destructive fire ravaged the houses upon this height, leaving an image of the Emperor, in the house of a Senator named Junius, alone untouched. The ready Senate seized this pleasing occasion for flattery. They cited a parallel incident in the history of the Claudian family; for the statue of Claudia Quinta twice before had escaped conflagration in a similar manner, a. v. c. 643 and 756, (Val. Max. l. 8.) and had been consecrated to Cybele in consequence. The Claudii were doubtless acceptable to the Gods, and the spot in which by supernatural influence such honour had been manifested to the existing head of the race, demanded some especial observation. The bill for the future temple was named *Augustus*, (Tacitus, *Ann.* iv. 64. Suet. *Tib.* xlviii.) The Cælian Mount at the present day is strewn with ruins to which antiquaries find it difficult to assign titles. The church *S. Stefano in rotundo*, so called from its circular form, is supported by a double range of sixty Ionic columns. It is one of the most ancient in Rome, having been consecrated a. p. 468. Its original destination is variously conjectured, and characters as different as Fannia, the most sportive of the Gods, and Claudine, the most drivelling of the Emperors, have shared the honours of its primary dedication.

CÆN, a large and well built town of France, the ancient Capital of Lower Normandy, and the chief place in the department of Calvados. It is in the shape of a horse-shoe, and lies between two extensive meadows, at the conflux of the Oder and the Orne. The streets are wider and straighter than in many other towns of France, and the houses being chiefly built of white stone, have a handsome appearance. Cæn was once fortified; but the only visible remains of these fortifications is the old citadel, which is now converted into barracks. It is a town of great antiquity, and was a noted place in the time of William the Conqueror, who chose it as his favourite residence, and lies harked in the *Abbaye aux Hommes*. Cæn contains twelve churches, some good squares, with several hospitals, and other public buildings, among which may be mentioned the *Hotel de Ville*, which contains a public library and a *Musée des Arts*, or collection of paintings. It has also been long noted for its University, which was first founded in 1431 by Henry VI. of England. It was suspended during the Revolution, and reestablished in 1803, with the title of Academy. During the reign of Buonaparte, there was also a Lyce, which is now denominated a Royal College. There has long been an incorporated Academy of Arts, Sciences, and Belles Lettres at Cæn. Among the noted men who were natives of Cæn, may be mentioned Malherbe, the father of French poetry, and Huet, Bishop of Avranches. The inhabitants manufacture linen, serges, lace and stockings, and carry on a good trade in both

CÆLIUS,
MONS,
—
CÆN.

CAEN.
—
CAER-
MARTH-
EN-
SHIRE.

of these and various other articles, with the surrounding district, as well as with other parts; the town being situated only about seven miles from the sea, with which it communicates by means of the river Orne, capable of bringing up vessels of 160 tons with the tide. When Edward III. of England advanced from the west, prior to the battle of Cressy, he met with very little resistance till he reached Caen, which he took after a severe conflict. It was also taken by the English in 1417, and again by Admiral de Coligni, for the Protestants, in 1562. It was occupied for a short time by the Prussians in 1815. Lat. 49° 11' N. long. 22° W.

CENOPTERIS, in *Botany*, a genus of the class *Cryptogamia*, order *Filices*. Generic character: capsules arranged in sub-marginal lines, covered with a membrane, opening on the outside.

CAERLEON, a town in the County of Monmouth, on the river Usk, which is crossed by a handsome modern-built stone bridge. The town is small, consisting only of two or three streets, but it is said to have been anciently the Capital of Wales. The church belongs to the Norman era, and exhibits a good specimen of architecture. Formerly this was the metropolitan See of Wales, before it was transferred to St. David's. Caerleon was the site of the *Acra Silurum*, the chief Roman station in the country of the Silures, and was once of considerable consequence. Giraldus Cambrensis, in the twelfth century, describes the ruins as very magnificent, consisting chiefly of the remains of baths, temples, and a theatre. Many fragments of Roman antiquities, of coins, statues, and sepulchral monuments, are found here. There are still the vestiges of an amphitheatre on the banks of the Usk, which is called by the inhabitants King Arthur's Round Table; from a tradition that this Prince instituted here the knights of the round table. The tide rises here thirty feet. In the neighbourhood tin works are carried on, iron plates are rolled, and bars, rods, and ship-bolts, are manufactured. Population, in 1821, 1062. Distant twenty-six miles from Bristol, and 148 west of London. The Church is a Vicarage, in the gift of the Archbishop and chapter of Llandaff.

CAERMARTHENSHIRE, a County of South Wales, bordering on the Bristol Channel, and bounded on the other sides by the Counties of Glamorgan, Brecknock, Cardigan, and Pembroke. Its greatest length, from north-east to south-west, is about forty-five miles, but its breadth in few places is more than twenty. The area, as stated in the Population Returns, is 974 square miles; and the number of its inhabitants at the close of the three enumerations, were as follow: viz.

	Inhabitants.	Increase.
In 1801	69,600	16 per cent.
1810	79,900	
1821	92,000	15 per cent.

Of these there were

	Families.
Occupied in agriculture	9,624
in trade and manufactures	4,623
in all other ways	3,941
Total	18,392

Caermarthenshire is a hilly County, though near the sea, the land is rather flat, the northern and eastern

parts are mountainous; yet it is almost every where intersected with narrow valleys, from which the hills rise abruptly. The most celebrated of these valleys, both for fertility and picturesque beauty is the vale of the Towy, which extends from the sea to a distance of thirty miles into the country, in breadth seldom exceeding two miles. From the celebrated Grogan Hill, and the ruins of Dynevor castle, the picturesque beauties of this vale are seen to great advantage. The Towy, one of the principal streams in the County, winds its way down this beautiful vale. It rises in Cardiganshire, enters the north-east corner of the adjoining County, through which it flows towards the south-west, till it falls into the sea at Caermarthen Bay. It receives several tributary streams in its course, one of the principal of which is the Cathy, which falls into it about six miles above Caermarthen. The Towy has also its source near that of the Tavy, and forms great part of the boundary between the counties of Cardigan and Caermarthen.

The climate of this County is mild and moist. A large quantity of rain falls in it, and the atmosphere is frequently charged with humidity, but the softness of the air is such that myrtles stand all the winter in the open gardens. It is only to the lower parts of the County, however, that this description applies; for on some of the elevated tracts a much greater degree of severity prevails. In the valleys the soil is generally fertile, and in a few places near the sea it is rich; but in the higher parts it is often thin and poor, bearing nevertheless abundance of wild thyme and other odoriferous herbs, which make good sheep-pastures. The agriculture is inferior to many parts of England, and but little wheat is grown. Oats and barley are in general the common crop; but chiefly oats, as barley is restricted to the lighter soils. It has been estimated that about 115,000 acres are cultivated; about double that quantity are employed as pasturage, and the remainder are unfit for cultivation, though by no means unproductive. The breeding of sheep, black cattle, and small horses, are objects of attention in this County, and they constitute the chief articles of trade at its fairs. Caermarthen appears to have been formerly well wooded, but the timber has been greatly diminished of late years. Most of the rivers and the sea coasts abound with fish, particularly with excellent salmon, and a species of large trout called *Suen*, which is esteemed a great delicacy. Bree is also more common on that part of the coast than on most of the English shores. Coals, lead, and iron are found in this County. The chief lead mines are near Llan-dowry; iron is shipped from Caermarthen; and coals chiefly from Kidwelly, where the export is greatly facilitated by a private canal from the colliery to the river. On the road from Caermarthen to Llandilo Yawr, a medicinal spring has lately been discovered; and at Kastell-Karreg, there is a fountain which ebbs and flows every twenty-four hours. Such of the inhabitants as are not immediately employed in agriculture, are chiefly engaged in working the mines, or in preparing the produce of these mines for exportation. There are also manufactures of tinned plates, as well as iron foundries, and mills in several places; and the making of woolen stockings employs a considerable number of people in the neighbourhood of Llan-dowry. There are several vestiges of antiquities spread over this County. Some remains of ancient castles,

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others of the sepulchral kind, either Roman or belonging to the times of the ancient Britons. Roman roads and coins have likewise been discovered here, and some of the latter of an early date. Caernarvonshire sends two Members to Parliament, one for the County, and one for the town of Caernarvon. It is included in the Diocese of St. David's, and Province of Canterbury; and contains seventy-seven parishes, in most of which the livings are of small value. The civil division is into eight hundreds, besides the Borough of Caernarvon. There are also eight market towns, which are Caernarvon, Kildwely, Llandilofawr, Llancely, Llandoverly, Llandeilo, Newcastle Emly, and St. Clear's.

CÆRMARATHEN is not only the Capital of the County just described, but is likewise regarded as the Metropolis of South Wales. It is situated on the banks of the Towy, a few miles from the sea, where there is a good stone bridge across the river. The town is extensive, but many of the streets are steep and irregular. The houses, however, are the best in South Wales, except the modern erections at Swansea. Some remains of its ancient castle are still visible. Vessels of about 300 tons burden ascend the river with the tide, and export the products and manufactures of the surrounding country, as well as supply it with foreign merchandise. Since Wales was constituted a Principality, the Chancery of the Exchequer for South Wales is kept here. In the history of Romance, Caernarvon is distinguished as the birth place of Merlin: and three miles from the town is a spot still called *Merlin's Grove*, which is traditionally reported to be the place in which the Lady of the Lake intombed the unhappy magician through those false blandishments, which the reader will find so well described by the bard of the *Fairie Queen* (lib. 3.) The population in 1821, was 8006, which is an increase of 1631 in an interval of ten years. The Church is a Vicarage in the gift of the Crown. Distant 312 miles west from London.

Situation
and extent.

CÆR-NARVONSHIRE, a County of North Wales, bounded on the east by Denbighshire and Merionethshire, and encompassed on all other sides by the sea. On the west, the Strait of Menai separates it from the Isle of Anglesea. The greatest length, from north-east to south-west, is about forty-five miles, but its medium breadth is not more than twelve or thirteen miles. The whole circumference is stated at 150 miles, and the superficial area at 544 square miles, or 318,160 acres, of which, perhaps, not more than one half is in a state of cultivation. The population at the three late enumerations was,

Population.

	Inhabitants.	Increase.
In 1801	43,000	19 per cent.
1810	51,000	
1821	59,100	16 per cent.

Being nearly 107 persons for each square mile, of which there were employed 10

	Families.
Agriculture	6,890
Trade and manufactures	2,649
All other occupations	1,393
Total	10,932

General
surface.

Caernarvon is one of the most mountainous counties in the Principality, and its outlines are in general one series of steep rocks. The central parts of the County are occupied by the majestic Snowdon and its adjacent

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summits, which extend from near Conway in the north-east part towards the south-west. This range is also connected with another series of hills which approach the sea at Aberlaron. Several lakes are found embosomed among these hills, which are separated by narrow and deep valleys, through which streams and torrents often descend with great impetuosity. The highest region of the Snowdonian range is covered with snow during the greater part of the year; and even in some of the hollows near the top it scarcely ever melts. The middle tracts yield fuel and pasture, but the woods are now in a great measure exhausted; while the bottoms of the slopes and the valleys are temperate and fertile, and are the only parts capable of cultivation. The general escarpment of the mountain is towards the sea, but those of the detached groups face all directions. Snowdon, the grand monarch of Welsh mountains, consists of various elevations of different heights; the highest of which is 3571 feet above the surface of the sea. The vale of Conway is the most extensive vale in the County; and is a long narrow tract, through which the river of the same name flows; about twenty miles in length, but seldom exceeding two miles in breadth. It is at first very narrow, but widens as it proceeds till it reaches the shore near Conway. In many places, and particularly near Llanwrst, it is adorned with rich pastures and meadows, and these being intermixed with corn-fields and groves, exhibit a strong and pleasing contrast with the bleak and frowning summit of Snowdon towering majestically above them. A thousand other richly romantic scenes are likewise met with in different parts of the County.

Among the most terrific of these scenes is the vast precipice of Penmaen Mawr, the last of the Caernarvon chain. It is situated on the road from Conway to Bangor, and is about 1400 feet in perpendicular height, and according to Mr. Caswell, by whom it was measured, 1545 feet above the level of the sea at low water. A good road has now been made across this frightful pass. It passes on a ledge of rocks, and is defended towards the precipice by a wall five feet high. The northern part of the County terminates in the promontory called Llandudno, or Great Orme's Head, ending in an abrupt precipice over the sea, worn by the fury of the waves into a variety of inaccessible caves.

The two chief rivers of Caernarvonshire, (for though Rivers the streams are numerous, few of them deserve the name of rivers,) are the Conway and the Seiont. The first issues from a lake near the union of the three counties of Denbigh, Merioneth, and Caernarvon, and flows towards the north, through the beautiful vale above described, washing the eastern base of the Snowdonian range in its progress. Near the mouth this river is about half a mile wide at high water, when the sands on each side are covered with a depth of about twelve feet. These sands were noted in the time of the Romans for the pearl muscles which they are still said to contain. The Conway is navigable about twelve miles from the sea. The Seiont also issues from a lake near Snowdon, and flowing towards the west enters the Menai Strait at Caernarvon, to which it admits vessels of 300 tons.

From the mountainous nature of this County, and the cold, damp atmosphere in which all the regions are almost constantly enveloped, the fertility of the soil, and the labours of agriculture are alike restricted

Soil, cultivated, and its products.

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to the lower and more favourable tracts. Very little corn is therefore grown in Caernarvonshire. In some of the vales near the sea, good barley is produced, and oats on the more elevated parts. Both kinds of grain are likewise cultivated in the comparatively low and flat peninsulated district which occupies the southern extremity. Sheep and black cattle therefore constitute the chief stock of the Caernarvonshire farmers; the former are principally pastured on the mountains, the latter on the lower tracts. A few orchards are met with, but the climate in general is not favourable to the production of fruit.

Minerals.

No County in Wales is more interesting to the mineralogist than Caernarvonshire. The upper regions of the Snowdonian range are composed of gneiss, porphyry, and other primitive formations, enclosing large blocks of quartz. The western side of Snowdon consists of iron-stone, supporting basaltic columns of different lengths, and about four feet in diameter. Both sides of these primitive rocks appear to be backed with ridges of slate, the finest being uniformly on the western side of the ridge. This bank of slate generally occupies the whole space between the mountains of Snowdon and the Menai Strait, growing finer as it descends, and only terminating at a very short distance from its shores. Lime-stone and breccia occupy other parts, and the general dip of the strata in the southern part of the County where it is best observed, is towards the south-west. In the northern parts of the County, the slates seem to differ from those in the southern districts, being sometimes mixed with carbon, and at others with both carbon and pyrites. Several kinds of stone are likewise found in these regions, some of which resemble the French hurr; and one species is so hard that it is employed to support the pivots of light machinery. Lead is also found among these mountains, and mines of this substance are worked near Gwydir; but the most valuable metal in copper, rich mines of which are worked near Llanberis. Calamine is likewise obtained on the Caernarvon side of the Conway. Some of the steepest crags of Great Orme's Head, are the haunts of the Peregrine falcon. The char, and the gwyniad, another species of Alpine fish, are also found in some of the lakes, while most of the common kinds, both of shell fish and others, abound on the coast. In few parts of Great Britain are the manners of the inhabitants more simple.

Caernarvonshire is included in the Diocese of Bangor, and the Province of Canterbury, and contains sixty-nine parishes. Its civil division is into ten hundreds, besides the City of Bangor. It contains one City, one Borough, and three market towns, and sends two Members to Parliament, one for the County, and one for the Borough of Caernarvon.

CAERNARVON deserves notice, not only as the Capital of this County, but as the Metropolis of North Wales. It stands on the borders of the Menai Strait, and has a harbour which is good, but difficult of access. The town is built in the form of a square, enclosed on three sides with an embattled stone wall, and was originally built by Edward I. in 1283, whose son Edward II. first Prince of Wales, was born in the noble castle, by which it is defended towards the south. Hot and cold baths were erected here by the late Earl of Uxbridge, and these now attract numerous summer visitants. Caernarvon maintains a commercial intercourse with London, Bristol, Liverpool, and Ireland; and large quantities

of copper ore and slates, flannels and stockings, are annually exported. The principal imports are Irish cloth, fine wool, hides, tallow, and colonial produce. Caernarvon stands near the site of the ancient *Sigontium* of Antoninus, the *Caer* Sient of the Britons, where still some vestiges of buildings may be discovered. This place being considered as a strong-hold in that part of the country, has suffered both in the wars between the English and Welsh, and in the civil wars at a later period. The population of the Borough, with Llan-beglig parish, in 1821, was 3788, presenting the vast increase of 1193 individuals in ten years. Distant nine miles south-west from Bangor, 253 north-west from London.

The City of Bangor has already been described in its alphabetical order, and we shall, therefore, only subjoin the names and population of the other three market towns of Caernarvonshire: these are,

	Inhabitants.
Aberconway	1105
Pwllbell, and Denio parish	1876
Nevin, parish	1614

CAERPHILLI, a small market town in the County of Glamorgan, distinguished for the ruins of one of the most magnificent castles in Great Britain. Till the reign of Henry III. it was known as the Castle of *Senghwyd*, but the date of its foundation is lost in obscurity. (*Archæologia*, i. 530; Hoare's *Guilden Clambrenia*, ii. 371.) One of its most remarkable features is the fragment of a tower rising to a height of nearly eighty feet, and inclining nearly eleven from the perpendicular. The tower was originally round, but half only of its circumference remains at present. The other half was destroyed at the time in which it was thrown into its present position. This occurred in the reign of Edward II. when the castle being invested and captured by the troops of Mortimer and the Queen, a furnace beneath the tower containing melted iron was suddenly tapped, and water having been thrown upon it, the expansion of the steam demolished the works above it. Caerphilli is included in the hamlet of Eneir Glyn, in the parish of Eglwysilan. Population of the hamlet in 1821, 899. Distant seven miles from Cardiff, 158 west from London.

CÆSALPINIA, in Botany, a genus of the class *Dicandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx five-partite, the lower lacinia longer than the others, slightly arched; corolla, petals five, stamens, filaments woolly at the base; legumen compressed.

Nine species natives of the tropics, of importance in the arts, producing the Brazil wood, Braziletto, and Sappan wood, used in dyeing scarlet.

CÆSAREA, the ancient name of many cities: 1st. *Cæsarea Philippi* or *Panias*, built by Philip the Tetrarch of Galilee, son of Herod the Great, near the Springs of Jordan. Its first name was given jointly in honour of himself and Nero, its second was taken from its neighbourhood to mount Panias. It was afterwards named *Tonopyrgos*, (*ἰὸν ἐτ' οὐρύργος*), Dan having been in its vicinity. A statue of our Saviour is said to have been erected in this city, by the woman whom he healed of the issue of blood. This was overthrown by Julian, and his own image substituted in its stead. (*Cilicæ Ann.* iv.; Theophares *Chronographia*.) 2. *Cæsarea Stratonis* from its first founder; on the shores of the

CAERNARVON.
—
CÆSAREIA.

CÆSA-
REA.

CÆSTUS.

Mediterranean, about seventy-five miles north-west from Jerusalem. It was rebuilt with vast magnificence by Herod the Great, in honour of Augustus, to whom he erected a temple containing his colossal statue. It became the metropolis of Palestine, and the seat of the Roman Procurator. In the New Testament history, it is remarkable as the place in which Herod Agrippa was stricken by the Angel, (*Acts*, xii. 20), as the residence of Cornelius the Centurion, (x.) and as Saint Paul's prison during a confinement of two years, (*xxiii.* iv. v.) Caesarea is at present in utter desolation; though the vestiges of its former splendour are most extensive. On this spot Boanaparte encamped on the night after he had raised the siege of Acre. 3. The Capital of Cappadocia, so called by Tiberius in honour of Augustus. Its former names were Mazaca and Ennebia. When the Persian Sapor commenced his career of conquest, Caesarea though a city of the second rank was supposed to contain 400,000 inhabitants. It was gallantly defended by Demosthenes; and on its conquest was given up to pillage and massacre, (*Zonarus*, xii.) The old city was destroyed by an earthquake; the modern Kaisariëh was built in the thirteenth century, within a short distance from the ancient site. It is much frequented by caravans, and is distinguished as the Archbishop's See of Saint Basil. 4. A maritime city of Mauritania, the Capital of Juba, who named it in honour of Augustus. It is supposed to have occupied the site of the modern Sherahel. The minor towns, which bore this name were very numerous, but are little deserving of enumeration.

CÆSIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Aphodelea*. Generic character: calyx six-lobed, spreading, equal, deciduous, stamina, filaments beardless; ovary three-celled; each of two seeds; style filiform.

Five species natives of New Holland and Van Diemen's Island.

CÆSTUS. The boxing glove worn by the Grecian Athlete, the invention of which is ascribed by Clemens of Alexandria, (*Strom.* i.) to Amycus King of the Bebrycians, a contemporary of the Argonauts, who invited Pollux to combat when he landed with those voyagers in Bithynia, (*Apoll.* Rhod. 11.) The word is Latin from *cædo*, I strike. The original Greek *Cæstus* (καῖστος) was merely a raw hide fastened to the hand, and probably was intended more for defence than to increase the weight of the blow given. The time is not mentioned at which the Athletes began to arm this weapon with plates of metal; but we learn from a horrible story recorded by Pausanias, that the event of a boxing contest was sometimes fatal before the introduction of the loaded *Cæstus* as it was afterwards. Creugas of Dyrrhachium, and Damoxenus of Syracuse had contended during the whole day for the Nemean prize, without any advantage on either side sufficient to decide the victory. They at length determined to offer themselves to each other, blow for blow, in whatever part of the body the adversary might make his election to strike. The *Cæstus* at that time was so constructed as to leave the fingers bare. Creugas struck first: his blow was directed to the face. Damoxenus then ordered his victim to raise his hands. The ruffian profited by the defenceless posture, and striking below the ribs, drove his nails within the entrails and tore them out. Creugas fell dead at the moment, but the Argive Judges assigned the crown to

the deceased, and erected his statue in the temple **CÆSTUS**. of Apollo, and banished Damoxenus, who was said to have violated his compact by using more than a single blow, (*Arcad.* xi.) The combat with the *Cæstus* (πυγμαχία) at the funeral of Patroclus does not seem to have been more dangerous in its effects than a common English boxing match. The weapons might be termed gloves, *ἰστίαι* ἑρμῆας *βίαι* ἀρσένους, and Euryalus is not represented (to use the term of the ring,) as more severely punished than he would have been by the bare fist.

φίλοι δ' ἀρτίστου ἐταίρος,
Οἳ μὲν ἔργον ἐὶ ἀνῶτα ἐπὶ λαοκτονίᾳ πέδουσιν,
Ἄλῃα παῖς πύοντα, κέρη βέλλονθ' ἐτίραται.
Καὶ δ' ἄλλοφρονέοντα μὲν ὅριον εἶον ἀγρότεροι.

Il. v. 695.

This description has its parallel in every day's newspaper. A more accurate account, indeed of a boxing match of the present day can scarcely be given than that presented by Theocritus, (*Idyll.* 22,) of the combat to which we have already referred between Amycus and Pollux. In this the opponents are armed in a manner similar to the heroes of the Iliad.

καίρῳ μιν ἀρτίστατα βίαιαι
Χεῖρας, καὶ τῆς γῆς μακρὸν εἰλεῖν ἰστέον.

80.

But the *Cæstus* which in the passage from Pausanias noticed above, was bound about the wrist, may be supposed from the second of these lines to have extended to the shoulder.

The *Cæstus* of Eryx, which Entellus throws down before Dares, are far more terrific instruments: compact with seven simple hulla hides, and stiffened with lead and iron. Accordingly, though lighter arms were substituted for these immense columnæ, we may judge that Dares, besides the loss of his teeth, would scarcely have escaped the fite of the bull, which his conqueror afterwards felled with a single blow of his right hand, except for the friendly precaution of Æneus in abridging the combat.

CÆSULIA, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Corymbifera*. Generic character: receptacle chaffy, chaff involving the seeds; down none, calyx three-partite.

Two species known. Roxb. *Coron.*

CÆSURA from *cædo*, I cut. Gr. τμήσις—*cutting*, *incision*. A figure in Latin prosody, by which the last syllable of any word is separated, as it were, from those which precede it, and carried on into another foot. In the Hexameter metre the *Cæsura* is fourfold, and each takes its name from the place in which it occurs. *Trichemimeris*, after the third half foot:

Pectori | bus iactans spirantem cœnabit ætæ.

Penthemimeris, after the fifth half foot:

Emicat Eurya | bus, et moenre victor amicit.

Hepthemimeris, after the seventh half foot:

Per terram et virent put | nis inservitior hosti.

Emachemimeris, after the ninth half foot:

Ille | te | tuo alio | um mol | li | fo | te | tuo hœc | iolito.

In which last verse it will be observed, that each of the four *Cæsurae* occurs: and also that in every one of the citations the effect of the *Cæsura* is to lengthen a short syllable.

The melody produced by the proper position of the

CÆSURA. Cæsura is most easily illustrated by a verse without one, as in that of Ennius:

CAFFAH

Roma uenia terreat impiger Hannibal erudit.

to the two first lines of the Alcaic metre the Cæsura is Pæothemimeral:

Carle tenax | tem | credidimus Jacen.

In the very few instances in which Horace has deviated from this rule, it has been when he uses compound words, and in those the two parts may be delivered as if they were distinct:

Anthec nefas dei | prouere Cerebun.

In the three first lines of the Sapphic metre, the Cæsura invariably falls upon the first or second syllable of the Dactyl:

*Letus in prænus | animus, quod ultra est
Olester curare, et | aurea lentis
Temperat rurs.*

In the short Asclepiad the Cæsura occurs after the first Dactyl:

Mecenas ata | ele | edite regibus.

In English Poetry the term Cæsura seems to be used as equivalent to Pause. This is strongly marked in Alexandrian lines in which the Cæsura should be Pæothemimeral; although Spenser frequently violated this rule:

The carver Holmes, the Maple seldom inward sound.

Harris, (*Discourse on Music, Painting and Poetry*, 93,) has pointed out a very artful variation of the Cæsura, in the first six lines of *Paradise Lost*.

'Of man's first disobedience, and the fruit (7)
Of that forbidden tree, whose mortal taste (6)
Brought death into the world, and all our woe, (6)
With loss of Eden, till a greater man (5)
Restore us, and regain the blissful seat, (3)
Sing heavenly muse ————— (4.)

CAF, a mountain which the Mohammedans believe environs the whole earth, which is thus set within it like a finger in a ring. Its foundation is a stone called Sakhrat, and any man who possessed one grain only of this stone could work miracles. Sakhrat is the pivot of the world. It is made of a single emerald, and its reflection tints the sky. The agitation of its roots occasions earthquakes. The Dives or Giants after their subjugation by the first race of men, have their abode in this mountain, which is also the ordinary residence of the Peri or Fairies. (D'Herbelot, *Bib. Or.*)

CAFFAH, pronounced Kieffeh by the Turks, is one of the principal ports of the Crimea, in lat. 45° 6' 30" N. and long. 35° 12' 45" E., situated upon the terminating declivity of the mountains which form the south-eastern coast of that Peninsula. It rises like a vast theatre from the southern shore of the bay bearing its name, and a large and nearly semicircular area is covered with its mosques, minarets, and numerous remains of ancient buildings, the monuments of its former splendour. It stretches along the shore from south to north, further than up the declivity from east to west, and consists of three contiguous towns. On the southern side stood the Genoese fortress, of which the outer walls and some portion of the interior buildings still remain; subterranean chambers and magazines, in a massive style of architecture, with ancient inscriptions scattered at random over the walls, indicate the period and the people by whom these works were executed. Between this and

the northern portion of the city, on some hills which overlook the other quarters, was the Armenian town, now reduced to the same state of desolation as the Genoese fortress. Close to the walls of the former, on an elevated site above the Tâtâr city, there is a remarkable circular building, which was probably a heathen temple, converted in latter times into a place of Christian worship. The northern quarters anciently appropriated to the Tâtârs, seems to be the only part now inhabited. Magnificent baths and mosques falling into ruin; an unfinished palace of the last Khân, and a large stone edifice, once the mint, recall the recollection of what Caffah was under the Tâtâr sway. Much the greater part of this once extensive and wealthy city, is now entirely waste and ruinous; and these ruins generally consist of free-stone; the houses built of brick or mud have almost entirely disappeared. The modern habitations are merely slight frames of timber covered with plaster, a wretched protection against the excessive heat and severe cold so often experienced in the Crimea. A good quay, and the removal of ruinous buildings, with avenues of trees planted on the north side of this city, are material improvements, derived from the zeal and exertions of our countryman General Fasilaweh, who was for some years Commandant of the place.

The roadstead of Caffah is protected by a promontory, from almost every wind except the north and east, and from that quarter severe gales seldom come; accidents therefore are very rare. The bay, too open to be protected against any considerable ornament, as the enemy's forces might easily be landed on the flat neck of land by which it is formed, is very advantageously situated for commerce, and has good anchorage on a bottom of mud, in fifteen fathoms, where large fleets may be securely moored. Hence the statement of vast population which Caffah is said to have formerly contained, may be readily credited. The ruin of Caffah may be dated from a. o. 1475, when Mohammed the II. took it from the Genoese; and more particularly from 1702, when the Turks strictly prohibited the ships of other European powers from navigating the Black Sea; and such is the contrast between its former prosperity and its present state of ruin and decay, that Mr. Heber, (*Clarke's Travels*, ii. 131, 8vo.) could hardly believe that it had ever contained 16,000 houses. Its Tâtâr name, however, *Cuchic Sâdnâk* (Little Constantinople,) is a sufficient evidence of its comparative magnitude. Its population ten or twelve years ago, consisted 1. of Jews, a colony of Karaites inhabiting the north-west quarter of the town, and orthodox Israelites occupying the narrow bazar, near the water's edge; 2. about thirty Armenian families; 3. a few Tâtârs; 4. the households of five or six Italian and German merchants; and 5. the garrison. Its trade, and consequently the number of its inhabitants have probably increased, since the return of peace opened the ports of France and Italy to the commerce of the Levant.

That Caffah is not upon the site of the ancient Theodosia seems clearly made out; but it must have soon become a place of some consideration as the port of that Grecian colony. If it be the fortress named Chauson, and mentioned by Strabo, (lib. vii.) it was built in the century before the commencement of our era; and it is probable, that it had been previously an open town, dependent on Theodosia, and therefore

CAFFAH

CAFFAH.
CAP-
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bearing the same name, or confounded with it by Greek writers. The first mention of Caffah occurs in the works of Constantine Porphyrogenetes, written in the tenth century; and, from the middle of the ninth to the commencement of the thirteenth, that part of the Crimea in which it is placed, formed a part of the Greek Empire. But it was not till the middle of that century, when it became the centre of the Genoese settlements on the Black Sea, that it reached its greatest prosperity. In 1475, it was taken by the Turks, and was of sufficient importance in their estimation, to be made the seat of a Beglerbeg. The exclusion of all foreign vessels from the Black Sea, gradually undermined the prosperity of Caffah, and it was much reduced when annexed to the Russian Empire by the peace of 1783. As, under a despotic government, provinces remote from the Capital, are seldom well administered; it is probable that Caffah has not been very materially benefited by its recent change of masters. (Clarke's *Travels*, vol. ii. 8vo.; Chardin's *Voyages*, i. 195; Ed. de Langbès; Reuilly *Voyage en Crimée*.)

CAFRARIA, or the COAST OF THE CAFERS, is the name given, about three centuries ago, to the whole coast of Africa south of what was then called the Lower Ethiopia. Nothing beyond the coast was at that time known, except in Abyssinia, which, from too great a reliance on the authority of Ptolemy, was extended far beyond its real limits, and almost brought into contact with the countries lately discovered by the Portuguese near the southern extremity of the Peninsula. Hence the Lower Ethiopia comprehended the Cape of Good Hope; and even now we meet with learned botanists who note Cape plants as natives of Ethiopia. The term Cafraia was probably invented by the Portuguese; its interpreters on these coasts were Arabs, who call every one not a Mussulman Cāfir or infidel. From Soffalah therefore, the southernmost Arab settlement downwards, the whole remaining coast was named the Land of the Cāfirs, or in one word Cafraia. At first this name was given to the whole width of the continent, from Cabo dos Corrientes (Cape Current) on the east, to Cabo Negro on the west, but it was gradually used with more restriction; and it is now exclusively applied to the territory on the north-eastern confines of the colony at the Cape of Good Hope. Cafraia, in this restricted sense, is formed by two ridges of hills nearly parallel with the coast, the highest, a continuation of the Snowy Mountains (*Snowbergs*) on the north of the colony, runs from south-west to north-east, and forms the boundary of a central table-land. Between these two and a third chain, lies a broad uneven tract, forming the second belt or strip, towards the eastern coast. This and the lowest level, or coast itself, are occupied by tribes called Cāfirs by modern writers. A range of granite hills lines the shore from the Keiskamma river, the colonial boundary, to the Mosambique channel. The upper region and its declivities are every where well watered, and abound in wood and pasture; affording abundant nourishment for the herds of the wandering Cāfirs, and the various kinds of wild beasts which inhabit its forests. The natives call themselves Cōsa, and their nation, rather than the country they inhabit, Amma-cosina. The term Cāfir they can scarcely pronounce, having almost as much

aversion for the letter *r* as the Chinese; and they are much offended when addressed by that name.

"A high arched forehead," says Professor Lichtenstein, "a pleasing form, a lively eye, a prominent nose with an elevated ridge, and teeth brilliantly white, are the characteristics of the Cōsas. The men particularly have a fine powerful make, and strongly proportioned limbs. Their complexion is brown, their hair black, short, and woolly. Their features have a peculiar expression, but not such as will allow them to be ranged as a distinct variety of the human race. They have the lofty brow and prominent nose of the European, the projecting lips of the Negro, and the high cheek-bones of the Hottentot." (*Reise*, i. 406.) Resemblance in their whole gait, make, and features, in their habits and usages, and at least in some degree in their language, convinced that observant traveller that "all the savage tribes from Kikā (Quiloa) southwards, and the Cape colony eastwards, ought to be considered as one great nation, no more resembling Negroes or Arabs than the Hottentots." "They may," he adds, "be distinguished by the name of Cāfirs till some more appropriate term be found; their territory extends westwards as far as the meridian of Cabo das Agulhas (Cape Needles) in long. 19° 42' E." (Ib. i. 393.) Its northern boundary has not yet been ascertained, and on the south they have the Corāns, Bushmen, (Bojesmans), and other Hottentots, or the colonists of the Cape. The history and origin of this widely scattered race are entirely unknown, and the boundaries here assigned to it, extensive as they are, appear to be short of the truth, as there are strong grounds for supposing that it reaches considerably to the north of the line, on both sides of the continent. (Salt's *Travels*, p. 37.) Among the various conjectures respecting their origin, that which supposes them to be the relic of an Arabian colony, is one of the least probable. It is almost entirely built on fanciful etymologies, which even a superficial knowledge of Arabic would shew to be inadmissible. The Cāfirs are indeed for the most part a wandering, pastoral people, but so are the North American Indians; and circumcision is practiced by almost all the Negro tribes as well as the Cāfirs. The Cōsas (Koon or Koussa's) who live on the confines of the colony, are the tribe best known to the Europeans; and this was the only one visited by them before Messrs. Trutter and Sommerville explored the country of the Béchwānas in 1801; to their territory therefore the name of Cafraia has been exclusively applied. Its southern and western boundary was till very lately the Great Fish River, (*De Groote Fisch Rivier*) but Fort Wiltshire, on the Keiskamma, marks the present line of demarcation, settled at the close of the Cāfir war in 1819. The northern frontier of the Cōsa tribe is formed by an arm of the great eastern chain of mountains, which is sufficiently elevated to have a very low temperature in winter, so that it is covered with snow till late in spring. Beyond the river Bashe, in the same parallel as *Porto Natal* (Christmas Harbour) the territory of the Tambockis or Matembas commences. Further north the Nimbókis, Imbas, or Hambas occur. On the Bashe also, more inland, there are the Abbatwānas and Madwānas; these tribes differ scarcely at all in their manners, customs, and language. (Lichtenstein's

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Reise, 494 ;) and the two last, as the etymologist will perceive, hardly even in their name.

The women are sprightly, good-humoured, and active; have fine eyes and white well-set teeth; they are modest and chaste, though not reserved or prudish, and never importunate or troublesome, notwithstanding their liveliness and curiosity. The men are mild, kind-hearted, and hospitable, as well as courageous and unsuspicious. These excellent qualities were noticed by the older as well as the more modern navigators. The Arabs in the dark ages, the Portuguese in the fifteenth and sixteenth centuries, and other Europeans in modern times, have celebrated the friendliness, hospitality, and intelligence of these tribes; and Vasco de Gama was so well convinced of their good dispositions, that he named the coast, near the mouth of the *Rio dos Rios*, (Three Kings' River), *Terra da boa Paz*, (Land of secure Peace). The *Cáfrs*, in short, approach nearer to civilisation than almost any other savages hitherto known. "Their language," says Mr. Barrow, "is soft, fluent, and harmonious; it is peculiarly free from the nasals and gutturals, so disagreeable in some European tongues; and has nothing of that singular clicking of the tongue, which distinguishes the *Hottentots*, and made the Arabs compare their speech to the chirping of birds. Huts in the shape of bee-hives, plastered with mortar made of yellow clay and cow-dung, and neatly covered with matting, form their fixed abodes; similar dwellings, constructed of twigs, boughs, and leaves are their temporary habitations when following their flocks and herds: they become warriors whenever it is necessary to repel an attack. A spear called *omontá* (assagai by the Europeans) which has a slender shaft four feet long, and an iron point a foot in length, and a club (*kirri*) two feet and a half long, and nearly three inches in diameter at the broad end, are their principal offensive weapons. They seldom fail to hit their mark at the distance of fifty or sixty paces. An oval shield, four feet long, made of the toughest part of a bullock's hide, is their weapon of defence. They never make covert attacks, or poison their arrows, as is constantly done by their feeble, indolent, and pusillanimous neighbours the *Bojesmans*. Tattooing and staining the face with red ochre are decorations universally in fashion among the *Cáfrs*. Dress they have scarcely any, for their principal ornament, a long cloak made of calf-skins, is thrown aside in warm weather; but decorations they delight in, and rings of glass, ivory, iron, or copper, grace the legs and arms of all persons of taste and distinction; while necklaces of coloured beads or polished bones, with ear-rings of copper, or porcupine's quills, are indispensable articles in the toilet of the *petit maitres* in Guica's court. A cloak of skins studded with brass buttons and reaching half way down the leg; a sort of scull-cap ornamented with beads, shells, and bits of iron or copper; abundance of necklaces, and the shell of a tortoise, filled with red ochre to serve as rouge, suspended in the bosom, complete the ladies' attire. A skin twisted round the waist, or a sort of apron is also used by both sexes—that of the women being larger than the corresponding article of dress among the men. Their whole wealth consists of cattle; their oxen are small and strong, like our highland

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breed. They twist the horns of their favourites, particularly of those used for riding, into various shapes. A whistle made of bone or ivory, gives the signal for the dispersion of the cattle in the morning, and their reassemblage in the evening, and would remind a Swiss of the horn, the sounds of which are imitated in the well known air called *Rans des Vaches*. A third signal calls out those which are to be milked. The whole business of the dairy is intrusted to the men, while all the drudgery is left to the women. Besides building, digging, sowing, reaping, and tanning, the ladies manufacture baskets of the palms and leaves of a kind of *cyperus*, a strong rushy grass; and earthen pots for cooking. Their baskets are of so close a texture that they serve for holding fluids. Millet, (*Sorghum* or *Holcus Caffrum*.) a large species of water melon, tobacco and hemp are the principal articles cultivated; the latter on account of their narcotic virtues. Sheep, goats, pigs and poultry are unknown to the *Cáfrs*, whose diet consists almost entirely of curdled milk and vegetable food; and the seeds of the *Strelitzia Regina*, which forms so conspicuous an ornament in our conservatories, may be mentioned as one of their resources. The pith of a palm left till it has turned sour and then baked, is a favourite dish; but they have no notion of preparing any fermented liquors, and they use their hemp only for smoking. Their active life and temperate diet preserve them from diseases and render them long-lived. Polygamy, though not prohibited, is confined to the chiefs. Wives are sometimes courted, more frequently bought. Ten or a few more cows are the common price. The bride is carried to the bridegroom's hut, and examined by the matrons of the *châli*, (village;) if she is approved a number of oxen are killed, and the whole party feast for four days running. On the fourth day the bride is stripped naked, and carried by two of her companions round the whole circle, that every one may witness her soundness and beauty. She is then presented to the chief of the *dan*, who exhorts her to be a good wife and mother, and faithful to her husband. The bridegroom follows and receives the same injunctions; on his return to his party, his relations present a basket of milk to the bride, reminding her whose cows produced it; she drinks of it, and by that act becomes his legal wife. It is observable that neither uncles and nieces, nor even cousins, are allowed to intermarry. Adultery is rare; it is severely punished on the female, but little condemned on the male side. The *Tambukkis*, to the north-east of the *Cóas*, are the tribe from which the latter take their wives by preference; but as these ladies are so highly prized, they are not within the reach of any but the wealthy. Their ceremonies with regard to the dead and dying are singular. The sick man is placed under a shady tree; water is boiled on a neighbouring fire, and occasionally poured over his head to revive him; but he is deserted by all, except the husband or wife, when death approaches. The relations, however, remain within hearing, and as soon as his death is announced, purify themselves and return home. The wife conceals herself till night, steals back to her hut in the dark, and leaves her husband's corpse to be consumed—by those sacred beasts the hyenas. The mothers suckle their infants for two years, and have the exclusive management of them till they are seven or eight years

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old. At ten or eleven they are placed under the immediate orders of the head of the clan; the boys to be practised in the use of arms, the girls in household business. When the boys reach the age of puberty they are fit for circumcision; but that rite is usually deferred till some of the chiefs have children old enough to receive it. This peculiarity, and the age at which the rite is performed, seem to be borrowed from Mohammedans. The former clothes of the boys are burnt—themselves bathed in the river—a dinner is given, and they are presented with spears—and exhorted by one of the King's counsellors to behave themselves like men.

The history of unlettered tribes seldom reaches back beyond a few generations; and the traditions of this people do not ascend higher than the sixth from the present time; so that, allowing thirty years for each generation, their accounts scarcely go beyond the period when they were first visited by the Dutch settlers at the Cape. For Governor Van der Stel, when exploring the country beyond the boundaries of the colony in 1689, met, in S. lat. 28°, with a race of men who, according to his description, could be no other than the Cosses. About 1797, civil dissensions drove one party of the Cosses into the country between the Great Fish River and the Keiskamma. This approximation to the colony occasioned disputes and depredations between the Caffrs and colonists. Run-away Hottentots strengthened the bands of the former, and served as guides to the different farms near the confines; an insurrection among the north-eastern hordes at the same time gave a great advantage to the Caffrs, and they once advanced as far as Pleitenberg Bay, half way to Cape Town. Gaika, head of the other party, and legitimate Sovereign of the whole nation, had no share in the proceedings of those who had thus desolated the colonial territory: but in one of their marauding parties, the boors carried off some of his people's cattle. Hence he also was engaged in a petty warfare with the colonists; stimulated, as Mr. Barrow alleges, by Buis, a refractory boor, who had absconded and taken refuge in his dominions. Professor Lichtenstein, who seems partial to Buis, principally on account of his hostility to the English, has attempted, without much success, to controvert this assertion. Things continued nearly in this state till May 1803, when Governor Janseus succeeded in making a treaty with those who had invaded the colony, by which they engaged to retire beyond the Great Fish River, the acknowledged boundary of their country, as soon as their success against Gaika should enable them to re-occupy their former abodes. Peace was also concluded with Gaika in the following month. The colonists subsequently took a part in the intestine conflicts of the Caffrs, and thus occasioned fresh misunderstandings, and a renewal of the war; but peace was reestablished in 1813. The party opposed to Gaika soon afterwards marched through his territory against his will, in order to invade the colony. He fled to Cape Town; and his enemies advanced as far as the *Witte Rivier*, (White River,) considerably within the colonial boundary, where in 1819 they destroyed Eson, a newly established Moravian settlement. The British troops, under the command of Captain Willshire, soon drove them back and completely routed them on the bank of the Keiskamma River; and in the following autumn, all the Caffr chiefs having been assembled

near the confines of their country, peace was finally concluded; Gaika and Himza being respectively acknowledged as the Sovereign and his apparent, and the colonial boundary being extended to the Keiskamma, in order to secure the woody tract on the frontiers, which had served to screen invading parties, and exposed the colonists to be taken by surprise when wholly unprepared.

Ritter's *Erldkunde*, i. 94—136; Le Vaillant, *Voyage*, ii. 200; Thunberg's *Travels*, i. ii.; Tachard, *Voyage à Siam*; Patterson's *Journals*, 99; Barrow's *Voyage in Southern Africa*, i. 166, ii. 119; Latrobe's *Fault to South Africa*, 1810, 230—4; and particularly Liechtenstein's *Reise*, i. 405—488, ii. 288, 370, &c. where much the most complete account of the Caffrs is to be found.

CAFUR, the Arabian name for camphor, which has been given by Mohammed to one of the fountains of Paradise, of which the servants of God are to drink. (*Al Koran*, 76.)

CAGE, *v.* Fr. *cage*; It. *gabbia*; which the older CAGE, *n.* Etymologists, Menage, Junias, and Skinner, derive from the Lat. *cavus*. But all these, together with the ancient Latin, covers, *cupid ceteros*—*cohære, retinere, compescere*. Martin.) Tooke derives from the A. S. *cæggian, elæare*; and explains *cage* to be

A place shut in and fastened—in which birds are confined. Also a place in which malefactors are confined.

Men loves of preyre kind newe fangelisme,

As briddes doe, that men in cages fede.

Chaucer. *The Spicers Tale*, v. 10223.

O pardon me, in that my boote is true;

The accident which brought me to her eye,

Upon the moment did her force subdue,

And now she would the caged cloister fly.

Shakespeare. *A Lover's Complaint*.

The women seem'd some hundred yeares of age,

Her wither'd skin such store of wrinkles had,

And like an yve or monkie in a cage,

So looked she in this apparel clad.

Herrington. *Orlando*, book xx. st. 81.

Sir Paul Rycaut, says he, gives us an account of several well-disposed Mahometans, that purchase the freedom of any little bird they are confined in a cage, and think they merit as much by it, as we should do here by reasoning any of our contrivances from their captivity at Algiers. Spectator, No. 345.

But gaudy plumage, slightly straind,

And form gentler, were all in vain,

And of a transient date;

For caught, and cag'd, and starv'd to death

In dying sighs my little breath

Soon pass'd the wry grate.

Cooper. *On a Goldfish*.

Thus proud prerogative, not much err'd

In seldom felt, though sometimes seen and heard,

And in his cage, like parrot fine and gay,

Is kept to strut, look big, and talk away.

Id. *Table Talk*.

CAGHED, Pers. Gold paper. An instrument given as a mark of special favour by the Persian Monarchs, which obliges the Governors of all places through which the bearer passes to defray his expenses.

CAHORS, a town of France, the former Capital of the district of Quercy, and now of the department of Lot. It stands on an eminence almost encompassed by the river of that name, and has manufactures of woollens and fine linens; and brandy and oil are also prepared there; and the neighbourhood is famous for the production of the *vin de Graves*, exported from Bourdeaux to

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CAHORS. England and Holland. Cahors had once a University, which was afterwards united with that of Toulouse. It is still the See of a Bishop. It was taken by the English in 1159, and again by Henry IV. in 1580, when mortars were first used. Cahors is 100 miles east of Bordeaux; lat. 44° 26' N. long. 1° 27' E.

CAICOS or CARCOS, a great group of islands in the Atlantic Ocean, situate between St. Domingo and the other Bahama islands; for they are usually considered as forming a part of this eastern chain. They lie upon the margin of one of the Bahama banks, and consist of four or five considerable islands. The largest is generally denominated Grand Caico, and is nearly sixty miles long and two or three broad. It contains several good anchuring places, particularly that which is called St. George's Key, where there is a port of entry and a small battery; the harbour being capable of admitting vessels which draw about two fathoms and a half. The soil of this group is for the most part sterile; and the want of rain, which seldom falls, is a great bar to cultivation. The whole population, a few years since, was about 1200, most of whom were slaves. Lat. 21° N. long. 74° W.

CAILASA, (KYLAS, KATLASH, KAILASCH, &c.) or **CAILAS,** the loftiest ridge of the Himalaya or Indian Alps, running parallel with the Himalaya range at a distance of about forty miles, and lying to the north-east of the lakes of Mânas-sarowar and Rávan-hrúd, from the latter of which the river Setlej takes its rise. This range of mountains, in 30° and 31° N. lat. and between 79° and 82° E. long. has a north-westerly and south-easterly course; its commencement and termination are unknown. It is more lofty than the Himáshul or southern range, and its summits were marked with snow more distinctly than those of the latter when Mr. Moorcroft observed their appearance in the beginning of July. On its eastern side there is a remarkable peak called Mahá-déu-ch-ling, the Lingam, or Phallus, of Mahá-déva, an object of no small veneration to the Suivas, or peculiar votaries of that God. One of the natives whom the same traveller observed, just as he first came in sight of this peak, made no less than seven prostrations to it. The climate of this region may be conjectured from its extreme elevation. This mountain, and especially its emblematic peak, are believed by the Hindús to be the favourite abode of Siva, (Mahá Déu, Náyag Oón), and there, according to their legends, the flowers of every season are eternally blooming; in short their mythologists, as if to set credulity at defiance, have created a terrestrial paradise amid these everlasting snows. Even the valleys at the foot of Cailás are deserted by the shepherds and Gélums (Gélongs or Brests) on the approach of winter; and such is the indigence of the inhabitants of this alpine region, that they have no means of profiting by the mineral stores and medicinal fountains which their mountains contain. From this elude some of the largest Indian rivers take their rise; the Indus from its northern, and the Setlej from its southern declivity, each following a northerly course for a considerable distance, and then bending round in the opposite direction. The Brahma-putra also probably descends from the southern and eastern declivity of the same mountains, and after having described a course almost as circuitous and extended as that of the Indus, falls into the Bay of Bengal, on the opposite side of the western peninsula.

At. Res. xii. 424, 477; *Hamilton's Gazetteer* and **CAILASA.** *Hindustan*, ii. 568.

CAILLOMA, a town of Peru, in the Province of Collahuas, which was built in consequence of the discovery of silver in a mountain about two leagues distant. These mines have been very productive, and exhibit no signs of exhaustion; and it is from them alone that the town not only received its existence, but its support; for it stands in an elevated, bleak, and barren situation, between two mountains destitute of moisture, and exposed to extreme cold. It is about 140 miles south of Cuzco.

CAIMACAN, a Lieutenant. The title of three high officers of the Ottoman Empire, attached respectively to the persons of the Grand Signor, the Grand Vizier, and the Governor of Constantinople.

CAIMANS, or CAYMANS, three small islands, about fifty-five leagues north-west of Jamaica, the largest of which is inhabited by nearly 800 people, who are the descendants of the Buccaneers. There is not any harbour, but a good anchorage off the south-west shore. The climate is salubrious, and the people are said to live to a great age, and are chiefly employed in piloting vessels to the adjacent islands, and fishing for turtle, with which they supply Port Royal and other places. Great Ceyman is in lat. 19° 15' N. long. 81° 35' W.

CAJOLE, v. Fr. *cogoler, cogollor*, to court a *Cajoleur*, n. *a* lady in jest; to prattle or jangle, (like a jay in a cage); to bubble or prate much, to little purpose. Cotgrave, who also says that *cogoleur* is one that (like a jay in a cage) jangles much, to no purpose. He evidently considers cage to be the root of *cogoler*, and in this he is supported by Menage.

To *cajole*, as now used, implies an intention to delude, to overreach, to entrap by flattery, soothing, coaxing.

But while the war went on, the Emperor (Charles) did *cajole* the King (Henry VIII.) with the highest compliments possible, which always wrought much on him, and came in person into England to be created Knight of the Garter.

Burnet. History of the Reformation, Anno, 1522.

I task you for yourself, my friend,
A subject you can ne'er defend,
And you *cajole* me all the while
With dissertations upon style.

Lloyd. A Dialogue between Author and Friend.

Besides I flatter myself, that a fair representation of the usage I have met with will be as a beacon, to caution other inexperienced authors against the insincerity of managers, to which they might otherwise become egregious dupes; and, after a *cajoling* dream of good fortune, wake in the aggravation of disappointment.

Smollet. The Récit, Preface.

Even if the Lord Mayor and Speaker mean to insinuate that this insinuation is to be obtained and held by flattery to their people, by managing them, by skillfully adapting themselves to the humours and passions of those whom they would govern, he must be a very untoward crick, who would cavil even at this use of the word, though such *cajoleries* would perhaps be more prudently practised than professed.

Burke. Letter to Richard Burke, Esq.

CAIRNGORM, or BLUE MOUNTAIN, a mountain of Scotland belonging to the Grampian hills, and situated between the Counties of Banff and Inverness. It is of a conical shape, and many parts of the sides and base are clothed with extensive fir woods, while the top is covered with snow during the greater part of the year. It is chiefly noted for those coloured crystals or stones

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which are known by its name, and which were once found in great abundance, and often of a large size, and still afford a revenue to the proprietor of the soil, though obtained in far less quantities than formerly. Several other mineral substances are also

found in the same mountain; on which there is a well about sixty feet from the summit. Height 4050 feet above the level of the sea. Distant thirty miles east from Fort Augustus.

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CAIRO, the Capital of Egypt, so long, under the name of Grand Cairo, the wonder of the western world, owes its present denomination to a title conferred upon it by its founder Abū 'l Hasein Jaūherin, A. H. 359 (A. D. 970.) He caused a new city to be built between Mount Mokattam and the khali (caanal) of Misr, and called it *Al Kahiroh*, the Victorious, (Nicopolis.) It is situated in 30° 3' 21" N. lat. and 31° 18' 45" E. long. near the eastern bank of the Nile, about twelve geographical miles above the fork of the Delta. It is at some distance from the river, the nearest part being more than half a mile off. On one of the most northerly projections of Mount Mokattam, the great eastern chais which runs parallel with the Red Sea, stands the citadel, commanding a fine view of the whole city, surrounding country, and plains of the Delta; far the mountains stretch off to the east and leave boundless expanse open to the eye. To the north, close to the water's edge, are the suburbs of Bilak now almost in ruins; and to the south is Fostat or Misr-el-Atik; neither of them much more than a mile distant. In the time of Niebahr, Cairo was more than nine miles in circumference, three miles across in its greatest breadth from north to south, and nearly two from east to west, so that it is still a city of great magnitude. Its form, as well as the disposition of its streets, is very irregular, but approaches to that of an ellipse, of which the major axis is parallel with the river. The alluvial soil on which it stands is highly productive, and therefore is covered with gardens: the massive towers, mosques, colleges, palaces, and *caravanserais*, with their gilt spires, and tapering minarets crowding upon the eye amidst groves of palms and sycamores; crowned by the citadel, an ancient and venerable fabric, on the summit of a bold rock; altogether form an assemblage of striking objects such as is not easily to be equalled, and leave an expression of pleasure and surprise which all travellers in Egypt delight to recall. But if it can be said with plausibility that to enjoy a sight of Constantinople the stranger should take care not to enter within its walls, still more truly may it be said that he should beware not to enter Cairo. When once the lofty mound of rubbish—the accumulation of ages—which may be called its modern bulwarks, have been passed, the spell is dissolved; all the golden dreams of fairy palaces and eastern splendour vanish; filth and stink of every description, putrid ditches and drains never cleaned, the mouldering carcases of unburied beasts in every degree of dissolution, fragments of vegetable hastening to putrefaction and infecting the atmosphere with their noxious exhalations; clouds of dust, inconceivable to an eye habituated to moister regions; and above all, a continual display of disease and deformity in numberless disgusting shapes; all combine to fill the mind with most painful sensations, and act as a salutary antidote, if the imagination has been inflamed by the eloquent

descriptions of Savary, or the enchanting pictures in the *Arabian Nights*.

On the heights immediately below the castle are the Pichā's palace and the quarters of the troops; and two considerable squares in that quarter, the Karā Meidiā and the Romeileh, (Arena,) serve occasionally for their military exercises and reviews. A large canal (khali) passes, in a straight line, nearly through the centre of the town, and the principal street runs parallel with it; some others cross it at right angles, but the greater part are extremely crooked and narrow, and all are overgrown with dogs owned by no master, and maintained by the offal thrown out, or by accidental charity. The masses of buildings are frequently broken by courts, gardens, and large open spaces; the most considerable of which is El Yuzbekiyyeh. (the Place of the Uzbek,) turned, like several of the others, into a lake as soon as the inundation has reached its height. In the form and materials of its houses, Cairo greatly resembles the principal cities of Asia: mud or unbaked bricks are the most costly articles the poor can command, and their unsubstantial havelis seldom reach a second story; while the serāis or palaces of the great rise to a third or fourth, are formed of stone from Mount Mokattam, and built round or square; sometimes adorned with porticoes of flowers and fountains. The apartments are entered from a corridor, running round each floor of the edifice, and open towards the internal court. Few or no windows look into the street; more probably to prevent communication between the inhabitants of the house with accidental visitors from without, than has been asserted for the purpose of defence in case of attack. Hence in an Asiatic metropolis the dreary monotony of all but the streets in which there are shops. The lower part of the house is devoted to warehouses, stables, and sometimes to kitchens and apartments for the domestics; and where great wealth enables the possessor to indulge in luxury, the courts are shaded by palms and sycamores, (*Ficus Sycomorus*), the air is perfumed by the fragrant blossoms of hinni, (*Lavandula stœchas*), and the *Fernexia Mimosa*, and cooled by streams and fountains; but the traveller will be severely disappointed, who expects to find the perfection, neatness, and finish of European artists in any productions of the Asiatics.

Among the public buildings by which Cairo is distinguished, its Hammāms, Wocēkīsh, and Kāsdariyyahs deserve to be particularly noticed. The first are the Baths for the use of both sexes, and no where are those surpassed either in extent, neatness, or accommodations. The Wocēkīsh, (occals,) or *caravanserais*, beside their superior size and security, are famous for their convenience and cleanliness, qualities seldom to be found in Asia or Africa. The Kāsdariyyah, or hāzārs, also are very extensive, and under the paternal government of some of the Fatimite Khalifas, pre-

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sented such an abundance of "all the wealth of Arabry and Ind," as almost converted the Arabian Tales into realities. But the greatest ornaments of this, as of every Mohammedan city, are its mosques with their lofty tapering minarets and projecting galleries, where the Muazzins, five times a day, make their rounds, and chant out the formula by which the true believers are called to prayers. The number of these criers in Cairo has been said to be no less than 800! a striking proof, unless it is an exaggeration, of its extent and populousness. The Jâmil-ahâr, which may be called the Cathedral of Cairo, is celebrated not only for its decorations and extent, (it has occasionally served the Mamûlû Begs as a *point d'appui* from whence they could bombard the castle,) but still more for the college attached to it, and also till they were seized by Mohammed Ali, the present Pâchâ of Egypt, for its munificent endowments. For the study of Arabian grammar and divinity it is still the first school possessed by the Musulmans, and many of the best Arab writers were formed in the Medresch of the Jâmil-ahâr. As toleration, on submission and payment of the capitation tax, is enjoined by the edict of Mahomet, the various sects of Christians also are allowed to have places of public worship. The Greeks have a large church dedicated to St. Nicholas in the centre of the city; there is another belonging to the Armenians, and two for the Kopts or Egyptian Christians. They, as well as the Greeks, have Patriarchs resident at Cairo. The Mîristân, or public Hospital, is a large edifice in this part of the town, it was erected by Ahmed ibn Tâïm in the ninth century.

The Castle, which is about a mile and a half in circumference, is placed on an isolated rock, one of the outworks of Mokattam, so strong by nature that Niebuhr supposes it was probably a part of the Egyptian Babylon, the first town built on the site of Cairo. The Castle, properly so named, of which we are now speaking, forms only a part of the quarter which bears that name; the whole of which is fortified and raised considerably above the rest of the city. The circumference of the citadel, taken in this extended sense, exceeds two miles and a half, and comprehends the barracks of the Azabs and the Janissaries, as well as the palace of the Pâchâ, which is within the castle, commanding the whole. Each of these divisions is enclosed by a separate wall, and the Pâchâ, in the time of the Mamûlû Begs, had the keys of only two of the gates; he was, in fact, a State prisoner in the hands of that turbulent soldiery. This fortress is of little military value, being itself commanded by the neighbouring heights. It is visited with eagerness by every stranger, on account of the magnificent view from its ramparts. From that spot he sees the whole city, with all its mosques, castles, domes, and minarets, squares, streets, gardens, and reservoirs stretched out beneath his feet, separated by green fields from the thronged suburbs of Fostât and Hâkîk, where the Nile winds along with majestic stream, here and there broken by islands covered with houses, pleasure grounds, and palm groves. On one side the eye loses itself in the boundless plains of the Delta, on the other it is long engaged by the distant view of Jizéh and the towering pyramids of which even the different beds of stone are visible, though at the distance of twelve miles, such is the gigantic scale on which they are constructed, and the extreme clearness of the Egyptian sky.

Near the barracks of the Janissaries, is the celebrated reservoir called Joseph's Well. It is entirely hewn out of the rock, at a great depth beneath the surface of the soil; but as the stone, which is calcareous, has a soft texture, the labour of excavating it cannot be compared to that required for the erection of many of the older Egyptian monuments. Norda's plates of this remarkable excavation, and the contrivance used for raising the water are very correct. It is furnished by two shafts, the first twenty-four feet by eighteen in length and breadth, and 146 in depth, at the bottom of which there is a sort of landing-place, whence the second shaft begins; this is only fifteen feet by nine, and descends 130 feet lower, so that the whole depth from the surface is 276 feet. A staircase of easy descent winds round each shaft, separated in the upper one by a thin partition, and lighted by a window here and there; as there is no guard in the lower shaft, the descent is rather perilous. The water is raised by a wheel which has pitchers attached to its circumference, and is turned by oxen; a machine common throughout Turkey, and frequently called the Persian Wheel. The common people believe this excavation to be the work of the Patriarch Joseph; and some modern writers, though they justly observe that the silence of Herodotus proves the fallacy of that tradition, have sagely conjectured that it was "the work of a people much more scientific than the Semeans," forgetting who were the architects of the Alhambra, or the measurers of a degree of latitude on the plains of Bagdad. The truth is that it was made under the direction of the Eunuch Karâ-kûsh, who also built the citadel, by order of Saladin (Salâh-ed-dîn.) "There were several small pyramids at Jizéh," says Abd-ul-latif, "which were destroyed in the time of Salâh-ed-dîn Yûsuf, (Joseph,) son of Iyyûk. They were demolished by order of Karâ-kûsh, a Greek Eunuch and one of his Emirs. He was a man of genius and was intrusted with the direction of the public works. The wall enclosing Fostât and Cairo, the citadel on Mount Mokattam, and the two wells, (i. e. the well and reservoir just described,) still to be seen there, were his works. These wells are justly ranked among the wonders of Egypt. The descent leading to them consists of nearly 500 steps." (*Relation de l'Egypte*, p. 171-2.) As Saladin died A. n. 589, (A. d. 1193,) and the works erected by his orders were commenced seventeen years before, this remarkable well is not much more than six hundred years old. The ancient building called the Palace of Joseph, which is in the quarter of the Azabs, another division of the citadel, is one of the most remarkable antiquities in Cairo. It was erected by order of Saladin. In the great hall there are four granite columns of extraordinary dimensions, with Egyptian capitals supporting pointed arches, in an elegant style of Saracenic architecture. In another apartment there is a still greater profusion of Grecian and Egyptian relics, and it is plain from the account of the Arabian writers, that many ancient buildings besides the pyramids of Jizéh, were destroyed in order to furnish materials for this quarter of the city. The walls of the chamber which, in Niebuhr's time, was occupied by the manufactory of the rich brocades sent to cover the Châh-nâ Mecca, were then covered with fine mosaic, some fragments of which still remain. The Mint, in another part of the Castle, is an object of curiosity to travellers. The

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execution of the pieces issued from it is as base as the metal of which they are made. The numerous and extensive burial grounds in the outskirts of the city, present many memorials of the illustrious dead, highly interesting to those who are familiar with Mohammedan history: such is the tomb of the Imam Shâfiî, founder of one of the four orthodox sects, an object of no ordinary veneration to all pious Mussulmans.

The Aqueduct, which begins near the northern extremity of Foâtâ, and reaches as far as the neighbourhood of the Castle, is another monument of Saracenic architecture. The head of it is a hexagonal building, each side of which is eighty feet wide and one hundred in height; a wheel within it, turned by oxen, raises water from the Nile and conveys it to a reservoir at the top of the building, whence it passes along the aqueduct to another reservoir in the quarter of the city called Karmafah, not far from the citadel. Three hundred arches sustain this long channel, which extends nearly a mile and a half from the river's side. It was built by the celebrated Kâsûl el Ghâfirî, in 1501, in imitation of another near the old castle of Foâtâ, erected by Ahmed Ibn Tûlûn in the ninth century.

At a small distance to the north of the Aqueduct is the place where the Khalfî, or Great Canal issues from the Nile. It runs in a straight line and nearly a north-easterly direction, through the middle of the city, of which it originally formed the western boundary; all between it and the river being then occupied by gardens and country houses. At the distance of about sixteen miles to the north-east of Cairo, it divides into two streams, one of which is lost in the sands of the desert, a few miles further off, and the other, bending round nearly at right angles, falls into the Birket-el-Bâjî (Pilgrim's pool) two miles to the south of the fork. It is said by the Arabian writers, according to Savary, to have been formed by order of the Khalîf Omar, and it is usually called by them the Khalîf (canal) of Misr, of Kâbirah, of the Commander of the Faithful, of Ilâkîm, &c. However, as we know from Ptolemy, that there was a communication by water, between the Nile and the Red Sea, called the *Amnis Trojana*, it is not improbable, that this canal was merely reopened by Amr ibn-el-Âs. It is of great use for the irrigation of the gardens and supply of the city; the breaking down of the barrier, therefore, which separates it from the Nile, is a season of great festivity to which the populace look forward with much eagerness. There is also another reason, and that a very sufficient one, why the inhabitants of Cairo should feel impatient for the opening of the canal; viz. that its bed is a common receptacle for all the filth and ordure of the city, during the six months that it remains dry, or rather while its waters are evaporating; precisely at that season of the year, when the power of the sun is least, and the humidity of the air greatest: so that the noisances arising from the putrid water here accumulated are, during that period, excessive; and it should be remarked, that the best houses in Cairo are on the sides of this canal. During the continuance of the inundation, it is covered with boats and barges, traders carrying their goods to market, and lovers going to serenade their mistresses; all in short is life, activity, and gaiety; the air is cooled, refreshed, and sweetened; and the blessings of the inundation are doubly felt from the agreeable contrast between the present and the past.

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A mere enumeration of the different nations congregated together in this city, is sufficient to give an idea of the motley appearance of the group. Mussulmans of every class, sect, and vocation; Christian monks in their cowl, elbowing dervishes; mendicant devotees from the depths of Sûddu going to study divinity under the Sheikh of El-azhar; swarthy porters from Nubia and Dâr Fûr; slaves from almost every part of Africa; merchants from Ispahân, Dehli, and Constantinople; with travellers from every quarter of the globe: make Cairo a place of curious and amusing speculation long after the eye is familiarized to its scenery, and buildings and antiquities. But one of the most interesting inquiries suggested by the sight of such a throng, is the last which will be satisfactorily answered: we mean what are the numbers of the multitudes thus brought together? Independently of the fluctuating character of such a population, the Kâdis, and other agents of government, employed to levy contributions on the people, would hardly dare to disclose the information they possess; the difficulty therefore of coming at the truth, is increased by the habits and jealousy of those who could reveal it. The area of the town is no guide; for so much is taken up by wastes, courts, gardens, and pools; by streets, reservoirs, mosques, and bazars, that the population bears no ascertainable proportion to the space occupied. The most probable estimate is that of Mr. Browne, who thinks that the population of Cairo cannot exceed 300,000 souls. The dress of the peasantry like that of the Syrians, and indeed of all Mohammedans is simple, light, and easy; but the Egyptian women are distinguished and disfigured by a hideous black rag, which serves for a veil, it is three-cornered, with two holes for the eyes, and among the lower orders looks like the dirty tail of a black cur. In person the women, while young are often handsome, particularly the Kopts and Greeks; the latter are frequently fair, and when fat, perfect beauties, according to the Turkish notions, if M. Volney's account is to be trusted; but that superficial self-sufficient writer, delighted in drawing sweeping inferences from very slight premises. The Alimeha, or dancing girls, of Cairo are celebrated all over the world; but their decorations and style of dancing are only calculated for the groveling and vitiated taste of an Asiatic.

The heat of the climate, seclusion of the women, and sedate habits of the Turks, all contribute to banish lively, active amusements from Cairo, and to cherish that disposition to indolence so natural to the natives of Asia, and so easily caught even by Europeans, in an enervating climate. The bath, the delight of the Mohammedans, is both agreeable and useful when not indulged to excess. The bath, indeed, together with promenades in the gardens near the Nile, where the shady sycamores and fragrant orange trees afford a cool refreshing shade, form the most favorite amusements of both sexes. Jugglers and mountebanks abound; but the serpent-charmers, who possess some device for rendering themselves invulnerable by the bite of those reptiles, are the only artists of that class worthy of notice. The wretched puppet-shows and *ombres chinoises*, occasionally exhibited are contemptible and disgusting from their excessive grotesqueness. It is needless to dwell more at length on the pastimes of the Cahirines, as they resemble those of every other city in the Turkish Empire.

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The mean annual heat is said to be no less than 73° of Fahrenheit's scale; a much higher temperature but could be expected from the latitude of the place; but the dryness of the air during half the year, the whiteness of the sandy soil, and most especially the vicinity of Mount Mokattam, reflecting back the rays of the western sun upon the city, sufficiently account for this great heat, and for most of the sicknesses commonly prevalent. The ophthalmia, that pest of Egypt, ever since the days of Herodotus, is greatly increased, if not occasioned by some of the predisposing causes mentioned above. The small pox, inflammatory fevers, and hydrocele also commit great ravages. The poor, as elsewhere, suffer more from disease than the rich, and the many deformed objects among the beggars, as well as sickly, emaciated children so often met with, shew the evil consequences of exposure to the climate, and the inefficacy of the boasted precepts of Mohammed. The plague, that tremendous scourge of the Mohammedan world, is by some thought to originate in Egypt; and it is certain, according to an opinion universally received in the Levant, that the plague, when imported from Egypt, is far more obstinate and fatal, than when it comes from any other quarter. This opinion is mentioned here, not because it is supposed to deserve much attention, but merely as a doctrine very strenuously maintained. The same precautions as are taken by Europeans elsewhere, are of course adopted here; and the same results arise; viz. that the death of an European by this disorder, is an event of very rare occurrence, while the Mussulmans lose hundreds of thousands almost every year. The quantity of saline matter mixed up with the soil, may be conjectured from the fact that most of the wells are brackish; but the barilaks or porous earthen pots, manufactured in the Upper Egypt, are admirable coolers; and a coating of bitter almonds on the inside of them, restores the original sweetness and clearness of the water in about two hours. *Arraki* (arrack) is an intoxicating liquor procured by distillation from dates, figs, and other fruits. The manufacture of it is entirely in the hands of the Greeks; as few Turks would go the length of distilling a dram, though few make any scruple to drink one. The Christians, unhappily, do not always follow the Turks example of sobriety; and even when they are under some restraint, they indulge more in the luxuries of the table than is conducive to their health. Mr. Browne remarked, that an inflammatory habit, thus augmented, was usually one of the proximate causes of ophthalmia.

The police of this city was generally wretched under the Mamluk Government; how, indeed, could it be otherwise, where the rulers were twenty-four half savages, equal in power, and subject to no controul? Mohammed Ali, who has now been Pacha nearly sixteen years, has succeeded in finally destroying the wrecks of the Mamluk power, and appears from the latest accounts to have reduced his troops to a state of discipline very unusual in a Turkish army. His police regulations have kept pace with other improvements; and notwithstanding his oppressions and injustice, Egypt will probably have to thank him for some important advantages for many ages to come. The administration of justice in Cairo is committed to the Mullas, or Muftis, and a very considerable number of Kadis, or judges. The Mufti does not hear causes;

he merely gives a written decision on disputable questions submitted to him. The Kadis are the judges before whom the cause is pleaded, and by whom sentence is pronounced. Several regulations of long standing, are very conducive to the preservation of peace and good order. Each craft or trade has its own particular sheikh, or chief, who is in some measure answerable for the conduct of his guild. None, except the straight and wide streets are thoroughfares at night; few of the smaller ones at all, even in the day; and there are gates to all the streets, as well as every avenue to the city, so that the apprehension of robbers is greatly facilitated. The police officers also perambulate the streets by night in a large body, and have the power of inflicting summary punishment on offenders taken in the very act.

Among the manufactures carried on in this city, the principal ones are flowered and embroidered silks, sugar from canes grown in the country, sal-ammoniac, much used in Egypt; sulphur, gun-powder, glass-lamps, morocco-leather and linens. The very ancient art of hatching eggs in ovens, of a peculiar construction, is also still practised to a great extent. Cairo is not only the Capital of Egypt, but, from its position on the Nile and vicinity to the Red Sea, is a depot for the commerce of Asia, Africa, and Europe. It is the principal rendezvous of the African pilgrims on their way to Mecca; and that "holy fair," annually assembles crowds from the Mohammedan States on the coasts, and in the interior, almost every individual of whom brings some store of goods, the productions of his country, to barter on his way, that he may turn his piety to profit. The desert, round the Birket-el-hadj, is at that season a complete mart for slaves, ivory, ostrich feathers, gums, gold-dust, monkeys and parrots. The western caravan alone, from Morocco, Tunis, and Tripoli, is said to have had more than 3000 camels. When the western and southern caravans are united, they proceed under the direction of the Sheikh-el-beled, (Lord of the country), on their march towards Mecca. After an absence of a hundred days, they return, sometimes to the amount of 100,000 souls, laden with coffee and drugs from Arabia, spices, shawls, and mustins from India. From Syria, Turkey, and the different states of Europe, various articles of merchandise are continually brought to Cairo by smaller caravans, or by water carriage. Gum arabic from the desert of Mount Sinai; silks, cottons, dried fruits, and especially tobacco from Syria; clothings, furs, silks, and fire-arms from Constantinople; cloths, cochineal, silks, laces, iron, tin, lead, and grocery from Europe, together with Venetian sequins, (zeccias) and Austrian dollars, which are imported at a great profit; form some of the most considerable part of the imports into Cairo. As Mohammed Ali Pacha has speculated a good deal in merchandise himself, with the usual mistaken policy of Asiatic Princes, it is probable that the commerce of Egypt has not increased considerably under his administration, notwithstanding the superior degree of security and order which his undivided authority has produced throughout the country.

See *Description de l'Egypte*, l. 266; Pococke's *Description of the East*, l. 34; Paul Lucas's *Voyage*, ii. 136; Niebuhr's *Reisebeschreibung*, l. 105, 148; Norden's *Voyage*, iii. 301; Ed. de Langlès, Abdallatif. *Description de l'Egypte*, 172; Volney's *Voyage*, ii.; Browne's, *Lord Valentia's*, and Dr. Richardson's *Torres*.

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CAISSON. *CAISSON, Fr. caisse, caisson, a chest; a meaning which the word bears in all its English applications.* Under the article *BARON*, (vol. xviii. p. 817,) we have already given an account of the employment of Caissons in this branch of Architecture. Floating vessels under the same name are used to close the entrances of docks and basins in the following manner:

A large groove being worked in the masonry of the entrance, a vessel of the exact shape of the opening is constructed, having a projection, which may be called its keel, stem, and sternpost, corresponding exactly to the groove.

The vessel has a hanging scuttle on each side, and is furnished with pumps. It is floated into its position, when the tide is at its height; and the projections being placed in the groove, the scuttles are opened, through which the water enters: the Caisson then sinks and fills up the groove.

The Caisson being settled, the scuttles are shut, and the outer water is prevented from entering the dock, or, if a basin, from discharging itself at the fall of the tide. When it is required to fill the dock, the scuttles are opened, and the water flows in till having attained nearly the same height on each side, they are again shut, and the water being pumped out, the Caisson floats and is removed.

A *CAISSON* in the *Military Art* is a chest filled with combustibles and buried under ground in order to explode at a particular time. It is also a covered wagon for the provisions and ammunition of an army.

CAITHNESS, a County of Scotland, and the most northern part of the island of Great Britain. It is situate between 58° 20' and 59° of north latitude, and 2° 56' and 3° 47' of west longitude. It is bounded on the north by Pentland Frith, on the east by Moray Frith, and the German Ocean, while the Northern sea washes it on the north-east, and the County of Sutherland limits it on the south-west. The greatest length is about thirty-five miles, and the medium breadth a little more than twenty miles. One statement assigns for the area of this County 744 square miles, but another makes it only 618½ miles, or 395,680 English acres; which are distributed in the following proportions; viz.

Distribution of the surface.	Acres.	
	Population.	Increase.
Lakes	7,680	
Streams	734	
Moss and moor	163,454	
Mountains and moory hills	89,000	
Brushwood and plantations	1,062	
Pasture and downs	77,500	
Meadows	2,500	
Arable land	50,000	
Soad	3,750	

Population. The population of Caithness, at the late epochs of enumeration, including its proportion of the army and navy belonging to Great Britain, was as follows:

Population.	Increase.
In 1801.....23,400	4 per cent.
1811.....24,300	
1821.....30,800	17 per cent.

The resident population at this last date was 30,236, which being divided by 618, gives an average of forty-nine persons for each square mile. These were composed of 14,156 males, and 16,042 females: so that the difference was 1642, which is about one-eleventh

part of the whole, or, more correctly, for every 100 males, there are 113 females.

This population was employed as below:

	Families.	Proportional employment.
In agriculture	3054	
In trade and manufactory	2108	
In other pursuits	704	

Numerous bays and promontories indent the coast of Caithness; and some parts of the shore are penetrated with caverns, which afford shelter to the seals by which they are visited. The surface is diversified; for while some parts are flat and full of morasses, others are hilly, and even aspire to the character of mountains; for the points which sailors call the Paps of Caithness, are nearly 3000 feet above the level of the sea. This County is watered by various streams, but none of the rivers are navigable. It also contains about thirty lakes, but the largest of them is not more than two miles in length, and one in breadth. They, as well as the waters of Thurso, Wick, Forss, and Wester, its principal streams, abound in fine salmon and other kinds of fish. West and north-west winds prevail during a great part of the year, and much rain falls, but the air is generally temperate. Snow seldom lies long on the low grounds, and during the longest days twilight continues throughout the night. In Mr. Pennant's time, this County was considered as merely containing a few fertile spots which were very imperfectly cultivated. Its agriculture, indeed, was of the most primitive kind till the improvements lately introduced, contributed to its amelioration. Wheat is seldom or ever sown, and little of any thing but oats, bigg, and potatoes are produced. With the exception of a few flocks of the Cheviot breed, the sheep are of the old hardy small kind; the black cattle are among the worst in Scotland, and the native horses are perhaps little deserving of a better description; late improvements, however, have been made in all of these.

Much of this County has been, from time immemorial, let to tacksmen who, like the middle men of Ireland, rent large portions from the proprietors, and relet them in small quantities to sub-tenants; and both this practice and the small portions into which the land is divided, operate against the introduction of any extensive improvement in the old system of husbandry. Wood is scarce; and though large trees are found in the morasses, and must formerly have grown there, plantations do not succeed well at present. As much of the County is flat, the want of shelter is severely felt in this northern clime. Very few valuable minerals have yet been discovered. Some lead, with small quantities of copper, manganese, and zinc have been found, but they do not appear to be obtained in sufficient quantities to render the pursuit beneficial. Limestone and shell-marl are abundant, and may be rendered valuable in the progress of improvement when circumstances shall allow their full use. There is scarcely any thing which deserves the name of a manufacture within the limits of the County; but many of its inhabitants along the coast are successfully engaged in the fisheries. The boats belonging to the County which are thus employed, have been stated at 160; and the quantity of herrings annually cured at 40,000 barrels, while about 40,000 lobsters are caught on its coasts. Making of kelp is likewise another source of employment, and the plaiting of straw

CAITHNESS.

Outlines and surface.

Rivers and lakes.

Climate.

Agriculture.

Minerals.

Fisheries, manufactures, &c.

CAITHNESS.
CAITIFF.
Exports.

has lately been introduced into some of the most populous parts. The straw is brought from London, and the plait returned to the same place. Among the manufactures introduced by Sir John Sinclair, a tannery has been the most successful. The exports of the County are black cattle, fish, feathers, salt beef, hides, tallow, and kelp.

Antiquities. Several remains of antiquities have been found in Caithness. Some of the most singular of these are what are called Picts' houses. Vestiges of several castles and towers are likewise to be seen in different parts, which appear to have been intended as a defence against the Danes and Norwegians, who frequently made incursions into Caithness, as well as the Orkney and Shetland Islands. John o' Groat's house is well known as the most northern dwelling on the mainland of Great Britain; it is now in ruins. Caithness sends one Member to the British Parliament alternately with Bute. It is divided into thirty-four parishes, and contains only two towns, which are Thurso and Wick. The former of these is situate on the north-west coast, at the mouth of the river of the same name, and has a small trade. There is good anchorage in a well-sheltered bay at a short distance from the town, which often proves of the highest service to vessels navigating these seas. The population of Thurso at the late enumeration, including the town and parish, which extends about three miles round it, was 4042.

Thurso.

Wick.

Wick is situate on the opposite coast of the County, near the estuary of a small river of the same name. It is the County town and a Royal burgh. The town is small, but has lately experienced a considerable increase. Piers have been built, the harbour greatly improved, and the fishery is carried on with success in the neighbouring seas. The population of the Burgh and parish in 1821, was 6713. It is about twenty miles south-east of Thurso, and about fifteen south of the eastern entrance of Pentland Firth.

CAITIFF, n. } Fr. *cheif*; It. and Sp. *cautivo*;
CAITIFF, or } Dutch, *kattiff*. *Cheif* anciently
CAITIFF, adj. } signified *captif*. Menage. From the
CAITIFFLY. } Latin *captivus*. Junius observes that
CAITIFFNESS. } this word, in its first acception, denoted, captive, unhappy, wretched; and afterwards, bad, dishonest. Cotgrave fully details the various applications. " *Cheif*, captive, wretched, miserable, unfortunate, forlorn. Also knavish, curst, shrewd, naughty, bad, lewd."

And sithen ye chosen elite and *cheif* poverty
 Let hem chere as ye choose.

Piers Plouman. Faun, fol. 404.

*Cheif*like how conscience, conssoldest ye king leten
 In his cherey's boude, ye heritage of France.

Id. Ib. fol. 50.

— A *cheif* most of all,
 Where was it ever on this behalf,
 That any Lokard in this wise
 Betoke his wife for concave!

Gower. Conf. Am. book v.

And now I am so *cheif* and so thral,
 That he that is my mortal enemy,
 I serve him as his squire poorly.

Chaucer. The Knight's Tale, v. 1333.

Ne of Turous the hardy fere courage,
 The richa Cressid *cheif* in servage.

Id. Ib. v. 1948.

But to ech of us grace is gheuen bi the measure of the ghyrning
 of Crist, for which thing he saith, he reghynge an high lode
*cheif*like *cheif*, he getteth to usen. Wiclif. Rymour, ch. iv.

Unto every one of us is given grace accordingly to the measure
 of the gift of Christ. Wherefore he sayth: he is gone up on
 high, and hath led *cheif*like captive, and hath given us grace
 to usen. *Idem*, 1551.

CAITIFF
— CAKE.

Think as na lak and arhane into your myad,
 To do as grete outrage to strang Ene,
 In his absence thus *cheif*like to his.

Douglas. Eneidos, book ix. fol. 306.

For certes, altho the virtue of dukes of merce, stretchis to
 visitre the ponce prisoners, and hem after that facultie heos had
 to comforte, me seemed that I was so ferre fallen into miserie
 and wretched hid *cheif*like, that me should no precious thing meigh,
 and also that for my sorowe every wight should ben heauie, and
 wish my recovery. Chaucer. The Testament of Love, book i.

Which I am sure you would ful more repeat,
 If I to you her dedes should open make.
 And that you should so greatly damage me,
 For such a wicked *cheif* as is she.

Harrington. Orlando, book xli. st. 10.

Thenceforth, as *cheif*like east in dunceon dore,
 Where with fresh griefs my hart did hourly blede,
 As Palsion that spends her time of sleep
 In mournfull tunes. Moreau for Magistrates, fol. 614.

Like *cheif*like face for that mislead
 Kiden with his fair to ramp of steed.

Butler. Hudibras, part i. can. 2.

The skulking *cheif*, who beneath the spread
 Of frowning umbrage wrild his backless head,
 Close at his ear believes the distant peals,
 And a whole host of demons at his heels.

Brooks. The Fox-chase.

CAKE, n. } Dutch. *kecke*; Ger. *kuch*, which
CAKE, n. } Junius thinks may be from *cochen*,
CAKE-BREAD, } *coquer*; and *cochen*, Wachter con-
CAKE-ROUSE. } siders to be from the Lat. *coquus*;
 which itself is of unsettled etymology. See in Vossius.
 To cake is to form into a solid mass; to clot together,
 to adhere closely in lumps or pieces.

A cake (met.) in vulgar speech, is one who has the
 heaviness, the lumpishness of a cake.

He eateth butter a Frydayes, without a disposition of our holy
 father the Pope, yea & ecke-bread made with milke and egges to.
 Tyndall. Worke, fol. 537.

Such as with oten cakes in poor estate abides,
 Of care have they no cure, the crub with myth they rest.
 Vaccutius Auctore. The Pure estate Best.

Those hardened people the Jews, that they say, spit at the name
 of Christ,—Continually hardened more and more, caked in hard-
 ness this 16000 years, &c.

Goudwin. Works, v. ii. part iv. fol. 36.

For the brimstone, it would hold lighted, much about the same
 with the altre; but then after a little while, it would harden and
 cack.

Bacon. Natural History, C. 4. § 369.

Having at the same time, poured some of the liquor into a very
 shallow and wide-mouthed vessel, called in the shops a clear cack
 glass, it moved rather more than less nimbly and variously, than
 in the great earthen pot, (which yet was of the same shape,) and
 showed us many of those vivid and self dissolving streaks, that have
 been mentioned in the third number.

Boyle. Historical account of a self-moving Liquor.

The historian above-mentioned acquaints us, that a prophetess
 had foretold Eneas, that he should take his voyage westward, till
 his companions should eat their tables; and that accordingly,
 upon his landing in Italy, as they were eating their flesh upon
 cakes of bread, for want of other conveniences, they afterwards
 fed on the cakes themselves, upon which one of the company said
 merrily, "we are eating our tables." Spectator, No. 351.

It is to warm them thus I blow,
 For they are frozen as cold as snow.
 And so inclement has it been,
 I'm like a cake of ice within.

Long. The Satyr and Pedlar.

CAKE.

CALABAR

One of the young women whom they met in the fields assumed very much taken with my master, the elder son, and was prevailed with to go into a cake-house not far off the town.

Gleaner, No. 14.

CAKILE, in Botany, a genus of the class *Tetradynamia*, order *Siliculae*, natural order *Cruciferae*. Generic character: pouch of two articulations, each containing one seed; the upper seed erect, sessile, the lower seed pendulous; three species natives of Europe. *C. Maritima* is a British plant.

CALABAR, or **CALABAT**, a Negro State on the coast of the Gulf of Guinea, lying between the Rio Real or New Calabar, in long. 7° 50' E. and the Rio do Rey in long. 9° 30' E. This country derives its name from the Calbari, a broad but shallow stream, running through a flat alluvial land into the sea. It is most probably, as well as the Rio do Rey or old Calabar, one of the arms of a mighty stream from the interior, which, branching out as most large streams do, at some distance from the sea, forms a delta, and pours its waters into the ocean through many different channels. If some of our latest maps can be trusted, it is highly probable that the Rio Formoso, or Benin River, is the most eastern arm of this great stream; supposed by some geographers to be the Niger itself. The flatness of the coast and exuberant vegetation, such as must spring from the deposit of rivers, well watered, in such a climate, occasion a stagnation of the air, which gives the marsh miasmata tenfold power, and renders intermittent fevers of the worst kinds constantly endemic. Hence arises the insalubrity of the Bight of Benin which is almost proverbial; and hence also our ignorance of this part of the coast, which is less known than almost any other portion of equal extent.

The principal stream of the river is formed at a small distance from the coast, by the junction of two arms, one coming from the east and another from the west. The town called Calbari was on the north side of the western branch. It was a Negro village palisaded round, and near a road three or four leagues long, much frequented by the Dutch towards the close of the seventeenth century. On the western side of the river, nearer to the coast, there was another village called Foco or Moco by the Negroes, and Wyndorp (Wince-thorp) by the Dutch, from the abundance of (palm?) wine manufacture there. Belli, about forty miles to the west of Calbari, was the westernmost town. Kriké, to the north-east of Calbari, was one of the largest districts. Moco or Foco lay between it and Belli, which was immediately on the coast, and gave its name to an island of some size. (See *BENIN*.) The western arm of the Calbari, called by the Portuguese Rio de Santo Domingo, and Loitumbo by the natives, enters the Calbari three leagues from its mouth; the town of Aconidri, near its eastern bank, was much frequented by the Slave traders. About twenty-four leagues to the east of the New Calabar, or Rio Real, is the mouth of the Old Calabar, a very large estuary, formed by the junction of two considerable streams coming from the north-east and falling into this vast basin, the one seventy, the other sixty miles from the coast: their united waters have a course nearly due south, and enclose three islands of some magnitude. At the distance of eight or ten miles to the east of the Old Calabar, is the Rio do Rey, a very wide stream with three

fathoms water on a bottom of mud, and no obstructions to the entrance.

The soil of this country is usually sandy and unproductive when water fails. The great extent of its forests, and the abundance of ivory formerly exported, shew that it must be, like the banks of the Zaïre, thinly peopled. The inhabitants of the eastern districts are represented as cannibals by the older writers; but their accounts must be received with great caution, as they were not liable to the severe scrutiny to which more modern writers are subjected, and were more frequently misled themselves by ignorance and credulity. The Negroes on this coast were probably then, as they are now, wholly uncivilized: they had canoes capable of carrying eighty persons, and containing a fire-place for dressing their victuals. Near each rower was a quiver of arrows; for the neighbouring tribes were continually at war with each other. A sort of iron coin, which they are said to have used, seems to indicate a higher degree of civilisation than is usual in South Africa. They circumcise their women when marriageable; so that we find that remarkable rite in almost every part of Africa, from Nigritia to the Cape of Good Hope.

The Karabaria of Oldendorp (*Geachtichte der Mission auf den Curaibischen Inseln*. 280.) can hardly be any other people than the Kalbari of the Dutch; and it is remarkable that the Mucos, on their confines, (i. e. it may be presumed the people of the district called Moco,) speak a different language, as appears from the vocabularies which he has given.

De la Croix, *Relation de l'Afrique*, iii. 291—298; Puchet, *Dictionnaire de la Géographie*, iii. 250; Depper's *Africa*.

CALABASH, *Sp. calabazo*, a gourd or pompon, the fruit of the *Adansonia* or *Douab* Tree, the shells of which are employed by the Caribbee islanders for drinkin-cups, kettles, measures, musical instruments, and various other purposes.

CALABOZO, a town of South America, in the Province of Venezuela. It was built about a century ago by the commercial company of Guipuzcoa, and stands between the rivers Guarico and Orinoco, which unite a few leagues below it, and afterwards join the Apure. The town is well constructed, and many of the houses and the church are handsome buildings. The neighbourhood affords plentiful pasturage, and the plains which extend thence to the banks of the Orinoco, rear a great number of cattle. During the rainy season, these rivers overflow and cut off all communication with this town. The climate is excessively hot, though generally refreshed by a breeze from the north-east. It stands in latitude 9° N. and 156 miles south of Leon de Carnece.

CALABRIA, the ancient *Bruttium*, a Province in the southern part of the Kingdom of Naples, comprising the peninsula separated from the Island of Sicily by the straits of Messina, and extending more than 165 miles in length, with a breadth varying from 20 to 70 miles. The whole area has been estimated at 6493 square miles, and the population at 760,700. Calabria is bounded on the north by the interior of the Kingdom, north-east by the Bay of Taranto, and on the other sides by the Mediterranean. It is generally divided into two distinct Provinces: Calabria Citra, including the northern, and Calabria Ultra, containing the southern part. The area and population of these are,

CALABAR

CALABRIA.

Situation and extent.

CALABRIA.
—
CALABRURRA.
—
Surface.

Square Miles.	Inhabitants.	Pes. to each square mile.
Calabria Citra.	3350.	341,250.
Calabria Ultra.	3140.	419,450.

Climate and products.

Earthquakes.

The ridge of the Appennines stretches throughout the whole length of this Province, and causes it to be watered by a multiplicity of streams which descend from the flanks of these mountains, and enter the sea on each side. Another branch of these stretches from east to west and separates the two parts of the Province. The whole country is beautiful, and the greater part of it fertile. The climate is extremely delightful, the heat being constantly tempered by breezes either from the sea or the Appennines. It produces abundance of excellent fruit, wine, oil, rice, hemp, cotton, flax, saffron, honey, salt, wool, silk and manna. The silk under proper management is capable of being carried to almost any extent. Sugar cane was formerly cultivated but is now little attended to. In addition to the products already mentioned, may be enumerated sulphur, asphalt, talc, rock-crystal, lead and iron, and even gold and silver. The higher grounds support numerous flocks of sheep, white cattle, horses and mules feed in the lower tracts. The delightful climate and fertility of Calabria are not, however, without their counterbalancing evils. The whole Province has always been subject to the visitations of earthquakes; and so completely convulsed was it by one of these dreadful catastrophes, in 1783, that there was scarcely a building in the southern Province, that was not either laid in ruins or materially injured; and the number of towns and villages which were overthrown were not less than 290. These have been rebuilt, and each Province contains several considerable towns; the principal of which are,

CALABRIA CITRA.

Towns.	Inhabitants.	Towns.	Inhabitants.
Cosenza.	10,000	Reggio.	15,276
Bisignano.	6,000	Catanzaro.	10,890
Umbriatico.	9,500	Crotone.	4,640
Cassano.	5,000	St. Severino.	6,000
Scala. ....	.....	St. Euphemio. ....	.....
Carinti. ....	.....	Nicastro.	10,000
Rossano.	7,000	Squillace.	2,000

CALADENIA, in Botany, a genus of the class *Gymnandria*, order *Monandria*, natural order *Orchidaceae*. Generic character: lip unguiculate; disk glandular; petals, the exterior glandular, the hinder nearly plain, the four front plain, placed on the lip; pollen menly. One species native of New Holland.

CALADIUM, in Botany, a genus of the class *Monocotyledon*, order *Polygamia*, natural order *Aroidae*. Generic character: male flower, calyx none; corolla none; anthers pelate, many-celled, in a spike on the top of the empanoid spathe; female flower, calyx none; corolla none; germen inserted at the bottom of the spathe; style none; berry one-celled, many seeded. *Hort. Kew.*

This genus divided from *Aran*, contains nine species, natives of warm climates.

CALAHORRA, a town of Spain, in the Province of Old Castile. It stands near the south bank of the Ebro, not far from the borders of Navarre. It is the See of a Bishop, and contains several churches and convents, with a population of between four and five thousand

inhabitants. Its ancient name was *Calagarrus*, and it sustained a memorable siege in the war of Senorior, in the year of Rome 682. It was the birth place of Quintilian, and is about sixty miles north-west of Saragossa. Lat. 42° 16' N. long. 3° 6' W.

CALAIS, a seaport of France, in the Department of the Pas de Calais, nearly opposite Dover. The town is in the form of a rectangle, with its largest side to the sea, and is encompassed by a moat and wall more than a mile in circuit. It is entered by two gates, the one towards the sea, the other facing the land. Most of the houses are built of brick, the streets are wide and regular, and the whole is defended by a large citadel. Calais stands low, and has a communication with St. Omer, Donkirk, and other places towards the north, by means of canals; and the harbour is so much choked with sand, that only small vessels can enter with the tide. The population, in 1813, was stated at 7000; but since the peace this has been greatly increased by the influx of English, and cannot now be estimated at less than 10,000 or 12,000. This town derives a great part of its support in time of peace from its intercourse with England, and is besides engaged in the fisheries and in commerce. The position of Calais has often rendered it a point of contest in the wars between this country and France. After the battle of Cressy, in 1346, Edward III. found Calais so strongly fortified, that he could only reduce it by famine. It continued in the possession of the English from that time to 1558, when it was taken by stratagem, by the Duke of Guise. The Spaniards took it by assault in 1596, and it was bombarded by the English under Sir Cloudesley Shovel, about a century afterwards, but without success. It was one of the most peaceful towns of France during the Revolution; and Louis XVIII. lauded it on the 24th of April 1814, on his return from his long exile. A monument has since been erected to commemorate the event. Calais is about twenty miles south-east of Dover, and nearly the same distance north-east of Boulogne. Lat. 50° 57' N. long. 1° 51' E.

CALAITA, a name given by Fisher of Moscow to the Turquoise.

CALAMANCUS, *n. paninis quidam*. Skinner. In the Lat. of the mid. ages, are found *camelanum*, *calamancus*, *calamancus*; *capitis intermentum*, *et pili genus ex camelorum pilis confectum*. Whence (*sc. camelus*) some consider the word to be derived.

The habit of a draper, when he is at home, is a light broadcloth, with *calamancus*, or red waistcoat and breeches; and 'tis remarkable, that their wigs seldom hide the collar of their coats. *Tatler*, No. 85.

He was of a bulk and stature larger than ordinary, had a red coat, flung open to show a grey calamancus waistcoat. *Id.* No. 96.

The woollen stuff *Calamancus* is principally manufactured in Brabant and Flanders. The English manufactures have declined of late years. Sometimes the warp is mixed with silk or goats hair. *Calamancus* may be had plain, coloured, striped, or watered.

CALAMINE, a name applied to those ores of zinc which are used in the manufacture of brass, comprehending both the oxide and the carbonate of zinc.

CALAMISTRATE, *v. l.* Fr. *calamistrer*; to frizzle, *Calamistratur*. } curl, or crisp the hair. Cotg. *Fibratus colida ferro*. *Æn.* xii. v. 100. G. Douglas ren-

CALAHORRA.
—
CALAMISTRATE.

CALAMIS-
TRATE.
—
CALA-
MITY.

ders "Ylet on the warm broche of Steele." *Fibrates* is explained by *Servius*, *crispatus calamistrato*. And calamistrum is a something, either made of, or in shape resembling a reed,—calamus—with which the hair was curled, and thence derived its name. See *Vossius*, *Martinius* and *Gessner*.

Which belike makes our Venetian ladies at this day, to counterfeit yellow hair so much, great women to calamistrare and curl it up, vibrantes ad gratiam crines, et gust orbibus in caputibus flavas, to adorn their heads with tangles, pearls, and made flowers, and all courtesies to affect a pleasing grace in this kinde. *Burton. Anatomy of Melancholy*, fol. 460.

When those curious needle-workers, variety of colours, purst dyes, jewels, spangles, pendants, beads, lace, tiffanies, hairs and fine linnen, embroiderys, calamistrations, ornaments, &c. shall be added, they will make the vilest dross otherwise, a goddess, when nature shall be forthured by art. *Id. ib. fol. 466.*

CALAMITY, n. } Lat. calamitas; Fr. calamité;
CALAMITOUS, adj. } It. calamità. The Latin etymologists seem agreed that the Latin calamitas is, proprie calamorum insimulatio. *Donatus* (on Terence, *Eun. l. 1. 34.*) observes, *Propriè calamitatem rusticus grandinem dicunt, quod comminatur calamum*, (hoc est culum ac segetem.)

A calamity then, primarily, is that which destroys the standing corn; then—any injury, hurt, mischief, damage, loss, misfortune.

Now remaineth to declare plentifully, such promises, not that we will set forth euerie one exactly but to shewe the chefe and most excellent thing, which God would haue vs to hope for, to comforte vs in our calamities. *Calicut. Fære Godels Sermons*, serm. ii.

With onewordly shall followe, yf ye optinde your benyctiōns towards me, and men perceyuaunt by your wisdoms and deservise I shal be relevyde, and in theyr my calamitye holpes. *Stypps. Records, v. v. Appendix. Letter of Waleys to Gardiner.*

Also here is to be noted another heavy threatening which precheth the calamitous afflictions of y^e church. *Jays. Exposition of Daniel*, ch. vii.

Another ill accident is, drouth, at the spindling of the corn; which with us is rare; but in hotter countries common: inas-much as the word calamitas, is first derived from calamus, when the corn could not get out of the stalks. *Bacon. Natural History*, Cent. vii. § 869.

He with my name that blindly did him greet,
Slowly cast up his deadly-mooring eye,
That long time had been fixed on his feet,
To looke no higher than his miserie,
Thinking him more calamite did greet.

Mirror for Magistrates, fol. 336.

I am not mad : too well, too well I feele
The different plague of each calamitie.
Shakespeare. King John, fol. 12.

— My passion
Whorles us about, and to blaspheme, in fashion,
I murther against God for having ta'en
Her blessed soule hence, forth this valley vale
Of teares, and dungone of calamitie!
Johnson. Elgie in my Mus.

MAM. His ransom, if my whole inheritance
May compass it, shall willingly be paid
And number'd down : much rather I shall chose
To live the poorest in my tribe, then richest,
And be that calamitous prison left.
Milton. Samson Agonistes, l. 491.

Even when they are in prosperity, they ever and anon feel many inward stings and labours, but when any great affliction or calamity overtakes them, they are the most poor-spirited creatures in the whole world. *Tillotson. Sermons* ii.

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For let such a one reflect upon the thousands, and the ten thousands of calamitous persons round about him, and tell me a reason why he should stand exempted from the same lot; why providence should be so fond of him, as to make him swim in pleasure, while others are sinking under their necessities?

South. Sermons xl.

To all that should improve his mind,
The voluntary drape was blind.
While'er calamities fell on him,
Distress was thrown away upon him.

Whitehead. The Goat's Beard.

CALAMUS, in Botany, a genus of the class *Hexandria*, order *Monogynia*, natural order *Palme*. Generic character: calyx six-leaved, the three outer short and broad, the three inner long and narrow, acuminate; corolla none; calaminata, filaments capillary, longer than the calyx; anthera round; germ superior; style trifid; berry dried, one-seeded, covered with scales backwardly imbricated.

This genus has been considered as uniting the palms and grasses. *Jussieu* arranges it with the palms; there are eight species known, natives of the East Indies, producing the canes called *Rattans*.

CALANCHOE, in Botany, a genus of the class *Dicandria*, order *Pentagynia*, natural order *Sempervivaceae*. Generic character: calyx four-leaved; corolla of one petal, inflated; lip spreading, revolute, four-cleft; four nectariferous scales at the base of the germen; capsules four. Seven species.

CALANDRA, in Zoology, a genus of insects, of the order *Coleoptera*, family *Curculionitæ*, Latr. Generic character: antennæ of nine articulations, broken, inserted laterally into the base of the rostrum; club solid, of two articulations; rostrum elongate, slender, curved downwards; body ovate. *Calandra abbreviata* of *Fabricius* is the type of the genus. See the article *CURCULIONITÆ*.

CALAPPA, in Zoology, a genus of the class *Crustacea*, order *Malacostraca*, family *Canceridae*. Generic character: internal antennæ folded under the clypeus; shell short, convex, broader behind; the posterior edges hollowed beneath; margin acute; feet ten; the two anterior chelated; posterior very large, compressed, crested on the back; the remaining feet contracted under the posterior border of the shell when at rest. Type of the genus, *C. granulata*, Fah.; *Cancer granulatus*, Lin.

The habits of this species, (the only one of which any particulars are known,) are generally similar to those of the other *Canceridae*. It lives usually concealed in the mud, and when at rest, the feet retracted under the hollow formed by the edges of the clypeus, and the parts about the mouth covered by the broad flat posterior feet, it scarcely presents the least appearance of an animated being. *Latr. Hist. Nat. tome v. p. 389.*

CALASH, n. Fr. caleche. Carrus, carri, curriculus, caricia, careca, calecha, caleche. Thus Menage.

A carriage similar to the present heaped chaise.

I endeavour to make the best use I can of every thing; and therefore, though I am in debt to be the wiser for them learned instructions; yet I hope I shall be the wiser for them, when you and I take the air in the calash together.

Locke. Letter to Anthony Collins, Eq.

I intend to come up at least a week before Michaelmas; for Sir Matthew is gone abroad, I suspect a wooing, and his caliche is gone with him. *Dryden. Letter to Mr. Jacob Tonn.*

CALATAYUD, a considerable town of Spain, in the Kingdom of Arragon, situate at the confluence of the Xalon and the Xiloca, and built by the Moors in the

CALA-
MITY.
—
CALA-
TAYUD.

CAL-
TUYAD.
—
CAL-
BONGO.

eighteenth century, out of the ruins of the ancient Bilbilis, which stood on a hill at a short distance from the modern town. It contains several squares, good streets, and handsome edifices. The most celebrated of its buildings are the church of St. Sepulchre, and the convent of Mercy. Calatayud was taken from the Moors by Alfonso I. of Aragon in 1118, and from his descendants by the King of Castile in 1362. The vale of the same name in which the town stands, is considered by some travellers as presenting one of the finest landscapes in Spain. The ancient Bilbilis gave birth to Martial, and the modern Calatayud to Gratian. It stands about eighty-five miles north-east of Toledo, in lat. $41^{\circ} 25'$ N. long. $1^{\circ} 33'$ W.

CALBERGA, in lat. $17^{\circ} 19'$ N. and long. $76^{\circ} 56'$ E. is a small town in the Province of Bider, in the western Peninsula of India. It was long the seat of an independent sovereignty. The Hindû Principality established here was overthrown by the invasion of the Deccan by Akbar-ed-din, in A. D. 1295, and the founder of the Bahamani dynasty made this place his Capital, when he mounted the throne, in 1347.

Orme's History; Hamilton's *Hindûstân*.

CALBONGO is the name of the Negro race who live near the source of the Rio do Rey, (King's River,) and between that river and the Rio dos Camarões, (Shrimp River,) from 5° to $3^{\circ} 30'$ N. lat. The coast is here possessed by the Bisfaras. (See *Bisfaras*, xviii. 511.) The Calbongos are said to be crafty, treacherous and filthy; completely in a savage state, having no clothing except a belt round the middle. They dand their bodies with different coloured ochres, in that respect resembling the Cáfirs and Béchwanas, to the north-east of the Cape of Good Hope, and trace peculiar marks on their foreheads; in which, perhaps, there may be some affinity with the class-marks of the Huidûs. Among their singular customs is that of acquitting criminals who pierce their own arms and suck out the blood. They are accused of an utter want of parental feeling of selling their children, near relations, &c.; but these people when seen, come from the interior, and are therefore known to the traders only as the slaves of those wretches who made a traffic of them, and who of course would not scruple to justify their own iniquity by heaping groundless charges upon their weaker neighbours. The trade with this part of the coast seems to have been entirely in the hands of the Dutch, who formerly received 400 or 500 slaves, and 1000 or 1500 tons of ivory, in exchange for bars of iron, beads, trinkets, &c.

The coast to the south of the mouth of the Rio do Rey, suddenly rises and was called by the Portuguese *Terra alta dos Ambozes ou Zambus*, (the high land of the Ambozes or Zambus.) These heights extend nearly to the Rio dos Camarões, and their most elevated peak has such an elevation as to be compared by navigators to that of Tenerife. It is remarkable that this region is said to produce no palms, but the natives make an agreeable beverage from roots called guandias boiled in water.

Between Cabo dos Ambozes, (Cape Ambosine in some maps,) and the Rio dos Camarões, (Camarones River,) there are three islands abounding in palms, (which are not found on the opposite part of the continent,) extremely productive, and frequented by the traders for slaves and ivory. The easternmost of them is the largest and most populous, and their inhabitants

are reputed to be the most artful and treacherous race throughout Guineæ.

See *De la Croix*, Dapper, Peuchet, &c.

CALCARIOUS, *Lat. calcis, calcis*; lime; *lapis calcis*, from $\chi\alpha\lambda\alpha\iota$, which denotes a stone or the fragments of stones, from which a cement or mortar is made. Vossius. And Scheidius observes that from $\chi\alpha\lambda\alpha\iota$, *frange, strackeo*, is $\chi\alpha\lambda\alpha\iota$, which might give the contracted $\chi\alpha\lambda\epsilon$, and thence $\epsilon\alpha\lambda\epsilon$.

On the east side, in the most broken part of the precipices, is a stratum of bones of all sorts, belonging to various animals and fowls, encased in an incrustation of a reddish calcareous rock. *Swinhurne. Spain, Letter xxx.*

CALCEDONY, a stalactitic variety of the species of mineral denominated quartz.

CALCEOLA, in Zoology, a genus of bivalve shells, found only in a fossil state in the neighbourhood of St. Juliers. Shell equilateral, inequivalve, triangular, with a flatish triangular area beneath, by which it is supposed by Mr. Sowerby to have been attached; large valve hood-shaped, obliquely truncate at the opening; cardinal margin straight, transverse, somewhat dentated in the centre; upper edge arched. The small valve flattened, semi-orbicular, appearing like an operculum to the large valve; its internal cardinal edge having a tubercle at each side, a central pit, and small plate. The interrupted porous structure of the large valve has given rise to the erroneous opinion that it belongs to the *Polyptaria*. *Lam. An. sans Vert.*; Sowerby, *Gen. of Shells*.

CALCEOLARIA, in Botany, a genus of the class *Dianthia*, order *Monogynia*, natural order *Scrophulariæ*. Generic character: corolla ringent, inflated; capsule two-celled, two-valved; calyx four-cleft, equal. Nine species; *C. pinata* is a beautiful tender annual.

CALCINE, v.
CALX, n.
CALCINATION, v.
CALCINABLE, v.

To reduce to a calx. (See *CALCINATION*.) Pliny (cited below) describes the ancient process.

— And of the care and way
That we had in our matters subliming
And in amalgaming, and calcining
Of quicksilver, yelped mercuric crude.

Chaucer. The Chaucer's Iremonger Tale, v. 16239.

Our fournels eke of calcination. *Id. R. v. 16272.*

And now by occasion of speech, know thus much for all, that all things which are to be calcined, require one and the same manner of burning; to wit, within a new earthen pot never occupied before, well luted all over with strong clay, and so set into an oven or furnace such time as the contents be calcined. *Hist. Nat. Plin. v. li. fol. 362.*

And in the former of these, which is the hardening by baking without melting, the heat hath three degrees; first, it indurates, and then maketh fragile; and lastly, it doth incinerate, and calcinate. *Bacon. Natural History, Crat. i.*

This is the extracting of salt without calcination, which otherwise certainly must needs consume all the active powers of any vegetable, and leave nothing but a plastic and passive virtue. *Reiphae Wettsteiniana, p. 455.*

— The essence pure
Of separate souls is of all living touch
Impassive: here no gross material frame
We wear, with flesh encumber'd, nerves, and bone;
They're calcin'd on the pile.

Keats. Homer's Odyssey, book xl.

CAL-
BONGO.
—
CALCINE.

CALCINE. The way, Pyrophilus, of producing whiteness by chymical precipitations is very worth our observing; for thereby bodies, **CALCULE** of very differing colours as well as odours, though dissolved in several liquors, are all brought into calces or powders that are white.

Boyle. Experimental History of Colours, part II. exp. xii.
I dare not lay much weight on this observation, unless I know whether the bricks were sufficiently burned, and free from bubbles, calcinable by the heat that burned the bricks.

Id. Experimental History of Cold, Tit. 6.

That degree of heat which draws off every thing volatile from a substance without fusing it, produces **CALCINATION**. In modern Chemistry the term *oxide* has succeeded *calx*. Strictly speaking, however, calcination is the mode, oxidation the circumstance of the change.

CALCOGRAPHY, from *χαλός*, brass, and *γράφω*, I grave.

The historian of refining; of making copper; of making alum; of calcography; of calcining.

Syrat. History of Royal Society, p. 258.

CALCULE, *n.* Fr. *calculer*; It. *calcolare*; Sp. *calcular*, *n.* Lat. *calculus*, from *calx*, **CALCULATE**, *n.* *calcia*. (See **CALCAREOUS**.)
CALCULATION, *n.* *Calculi* were small stones used in counting, reckoning, and computing. Hence to *calculus*, or to calculate, is to count, reckon, or compute. Tyndall and other old writers use to *calck*, for to calculate.

Astronomers al so. arren at we whiten end

Of Jui was calcined of Je clymat. the contrary's Jey fnydey.
Piers Plowman, Vision, p. 291.

Ful soilfully he calculed all this.

Chaucer. The Franklin's Tale, v. 11596.

And tho as the secrets communication went, which by many tokens thou mayst well conjecture and gather to be true, he calked the king's nativite and byrth, which is a common practice among prestles in all landes, whereby he saw wherunto the kinges grace should be inclined all his lyfe, and what should be like to chance hym at all tymes. Tyndall. *Works*, fol. 368.

And at last amonge the great
Ther (alwe into his accorde
That Phorcus, of his recorde,
Whiche was an astronomico,
And eke a great magician,
Shoulde of his calculecion
Serche of constellacion
How thet the cite mighten gette.

Gower. Conf. Am. book v.

A king he was, and to king Turpin deere he callinger keet,
But not with calling craft could he his plague betwix that day.

Chaucer. Reece, book ii.

Fyrst the election of their mountene Pope, the next yere after was taken clerely from the common people by the clergy, and eyen to hye owne familyars, which aoon after were called the college of cardes, cardyngall I shuld saye.

Bale. Feticus, part II. p. 12. ch. II.

A strange nativite in calculation,

As all thy lines coorse did after well declare,

Wherof I briefe to make relation.

That other by me may learne to beware.

Mirror for Magistrates, fol. 352.

The same year was that mirrour scene of the sun's going back; of which wonder (as I hear) one Bartholomew Scullet, who is much commended for his skill in astronomy, hath by calculation found the very day, which occurred unto the twenty-fifth of April, in the Julian yere, being then Thorsday.

Nabigh. History of World, book III. ch. xxv.

But Censor committing this matter unto the philosophers, and best expert mathematicians at that time, did set forth an excellent and perfect calculator, more exactly calculated, than any other that was before; the which the Romans do use until this present day, and do nothing err so others, in the difference of time.

North. Plutarch, fol. 612.

The cunning man, that smect the truth to show,
Doth calculate, to see how stars were best;
And when that he the planets well had view'd,
That she had plaid the queen, he doth conclude.

Merrington. Orlando, book XIII. stal. 111.

SUP. Thy name affrighte me, in whose sound is death:
A cussing wren did calculeate my birth,
And told me thus by water I should dye.

Shakespeare. King Henry VI. Second Part, fol. 137.

Two priests also, the one knight Bolesbrooke,
The other Suthwell, clerkes in consistory,
Thou two chaplains were they that undertooke
To cast and calke the king's true constellation.

Mirror for Magistrates, fol. 308.

I fear this learned man may have been somewhat misinformed by the navigators he relies on, or else that the way of allowing for refractions is not yet reduced to a sufficient certainty; for I do not find by those who have purposely gone to the top of it, [Teneriffe] that the mountain is so high as his calculation makes it. *Boyle. New Experiments, Physico-mechanicall, exp. 320.*

They must have observed very little, who have not remarked, that [persons bred to trade] have in general a much better idea, by long habits of calculator dealings, of the propriety of expending in order to acquire.

Burke. Tracts on the Popery Laws.

A seat in this house for good purposes, for bad purposes, for so purposes at all, (except the more consideration derived from being concerned in the publick council,) will ever be a first-rate object of ambition in England. Ambition is no exact calculator. Avarice itself does not calculate strictly when it games.

Id. On shortening the duration of Parliaments.

CALCULOUS, *stony*, from *calculus*. See **CALCAREOUS**.

Thus the volatile salt or urine will conglutinate *asa vite*, or spirits of wine; and thus perhaps (as Helmont excellently declareth,) the stones or *calculus* concretions in kidney or bladder may be produced. *Sir Thomas Browne, book II. ch. iv.*

CALCULUS, a term principally confined to those morbid concretions which are deposited or formed in different parts of the higher orders of the animal kingdom. Their origin may be traced to a diseased state of some function of animal life, and in their consequences they produce some of the most painful and formidable disorders. Such are the Calculi of the bladder, and the biliary ducts, while those sometimes deposited upon the joints of persons afflicted with the gout produce much less pain or inconvenience. The animals which most nearly approach to man in the perfection of their organization, such as horses, oxen, dogs, and pigs, and probably all others are liable to the same diseases, and their sufferings may be considerable; but the formation of a pearl which is equally considered to be an effect of disease, can be but a very slight annoyance to the shell-fish producing it, being perhaps a misdirected rather than a depraved system of action.

The Bezoars so much valued in former times for their supposed medicinal virtues were frequently animal Calculi, in this strict sense of the word. One other class of substances deserves here to be mentioned; this principally contains animal or vegetable matters, either mechanically compacted or even cemented together, so as to form a hard though not a strong mass: such are the balls of hair found in the stomachs of ruminating animals; and the masses of undigested food which become fixed in the intestines of all kinds of animals, producing a very serious derangement of the system.

For the treatment of Calculous disorders, see **MASTICATION** and **SURGENT**, and for the analysis and classification of Calculi, see **CHEMISTRY**.

CALDAS
DE
MONBUY.
—
CALE-
DONIA.
NEW.

CALDAS DE MONBUY, a small town of Spain, situated amidst abrupt and broken scenery in Catalonia, and deriving its name from its hot mineral springs. The water is so hot, that the inhabitants bring their eggs, vegetables, and other things, which they hang in the stream as it descends from the rock to be boiled; and yet when cooled, it is drunk either by itself or mixed with wine, and is recommended in acrophulous and rheumatic complaints. Caldas is an ancient place, and was formerly the Capital of a district, inhabited by a people denominated *Aquicaldenus*, who are frequently mentioned in the accounts of the contests between Rome and Carthage for this part of Spain. The principal antiquities are the ancient walls and gates. Caldas is less than twenty miles north of Barcelona.

CALDEY, or YNIS Pŵr, a small island off the coast of Pembrokeshire, about two miles from the main land. It is about a mile in length, and half as much in width. One third of the 600 acres which it contains, is under cultivation. A Priory once existed upon it as a cell to the Abbey of St. Dogmael, the tower of which still remains.

CALDRON, Fr. *chauldron*, from the Lat. *caldarium*, from *caldus*, the contraction of *calidus*, hot. Menage remarks, that from the Greek *θερμός*, heat, is derived *θερμαίω*, *caldarium*.

Appointed in the new moon,
When it was time for to do so,
She sat a *caldron* on the fire
In which was all the hot styre.

Geniv. Conf. Am. book v. fol. 105.

He caused him to swear, that as soon as he were dead, that he should take his body, and boil it in a *caldron* (yl the flesh departed cleve fro the bones, and then to bury the flesh, and kepe styll the bones.

Froissart, Crumeyke, ch. xxvi.

After which victory as Ptolemy passed by the villages of the Jews, he slew all their women, and caused the young children to be sold in great *caldrons* that the rest of the Jews might thereby think that the Egyptians were grown to be men-eaters, and strike them with the greater terror.

Raleigh. History of the World, book ii. ch. vii.

But standing high aloft, low lay thine care,
And there such ghastly noise of yron chaines,
And brazen *caldrons* thou shalt rombling heare,
Which thousand sprights with long enduring paines
Do toase, that it will stone thy feeble braines.

Spenser. Faerie Queene, book iii. can. 3. st. 5.

The devil himself would be but a contemptible adversary, were he not one of a correspondent, and a party that held intelligence with him in our own breasts. All the blowing of the fire put under a *caldron*, could never make it boil over, were there not a fulness of water within it.

South. Sermons, vol. viii. serm. iv.

CALEA, in Botany, a genus of the class *Syngenesia*, order *Astiales*, natural order *Corymbifera*. Generic character: receptacle chaffy; down hairy; calyx imbricate.

Eight species, natives of the West Indies and New Zealand.

CALEDONIA, the ancient name for Scotland. Camden derives it from the Celtic *Caled*, hard, as allusive to the uncivilized state of the country. Buchanan from the Scottish *Calden*, a hazle tree. Others from two British words, *Cai* *Daw*, Galls of the Mountains, or *Gael Dock*, Gael district. Caledonia embraces all the British country north of the wall of Severus.

CALEDONIA, a post town in Livingston County, in

the State of New York, on the west side of the Genesee. It is situated on the great road from Albany to Buffalo, in a good agricultural district, producing great quantities of wheat. There are also beds of gypsum, lime-stone, iron ore, with salt and sulphur springs. What are called *Great springs*, situated on the north side of the town, are considered as a curiosity. The waters are impregnated with sulphur and lime, and boil up in large quantities, in a kind of reservoir of about five acres. In all places of this pond wherein the water is not constantly found, a very singular weed grows to the height of five or six feet, and so thick as to be almost impenetrable. The surface of the water is covered with a frothy substance, which has a very offensive smell when dry. The temperature of the water is subject to very little variation. It is always excessively cold, but never freezes. A large mill-stream flows from the pond, and the quantity of water is but little affected by rain or drought. Population of the town 2355.

CALEDONIA, NEW, a County of North America, west of the Rocky Mountains, extending about 500 miles from north to south, and 400 from east to west. It is a mountainous region, and abounds in lakes, the largest of which are Stuart's lakes, and Nattocotain lake. The most noted rivers are Fraser's and Nattocotain rivers. The former of which rises about latitude S. 55°, and longitude W. 124°, and flows into the gulf of Georgia, latitude 49°; the latter issues from the lake of that name, and enters the Pacific Ocean about latitude 53°. The thermometer sometimes sinks to 32° below the freezing point, but the climate is in general more temperate than in the same latitude on the east side of the Rocky Mountains. The summer is never very hot, as both the extremes of heat and cold are tempered by the vicinity and influence of the Pacific Ocean. The natives of this region call themselves *Ts-ent-lis*, but are called Carriers by the whites, and are estimated at 5000.

CALEDONIA, NEW, an island in the south Pacific Situation, Ocean, which appears to be called *Balade* by the natives. It is situated nearly in the parallel of the middle of New Holland, and about ten degrees east of that island. Its northern extremity is about the twentieth parallel of south latitude, where it stretches for 250 miles towards the south-east, but is in general not more than fifty miles in breadth. New Caledonia seems to be principally encompassed by dangerous rocks and shoals; but as the European vessels by which it has been visited, have usually resorted to the harbour of Balade, near the north-west extremity, it is that part of the coast alone which is well known. The island presents one uniform chain of mountains, stretching throughout its whole length, with barren summits; but their flanks are interspersed with fertile valleys, watered by numerous streams descending from the superior elevations. One of these heights has been estimated at 7000 feet in altitude. The island has been thought to bear a considerable resemblance to New South Wales, or Van Diemen's Land, and many of its productions are the same, but less abundant. Vegetables in general are scarce, the bread-fruit tree is not very common, and the cocoa nut trees are small; plantains and sugar canes are by no means plentiful. It, however, produces yams, potatoes, and other roots, figs, oranges, and ginger. The country is partially cultivated, but its general appearance is unfavour-

CALE-
DONIA.
NEW.

General
appearance,
fertility,
&c.

CALE-
DONIA,
NEW.
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able to the support of a dense population. Turtle, and various kinds of fish abound on the shore, but some of these species are poisonous, and had nearly proved fatal to some of the ship's crew, when Captain Cook touched there in 1774.

New Caledonia is inhabited by a mixed race, who in complexion resemble the people of Tanna, one of the New Hebrides, or rather are between them and the New Zealanders. Captain Cook found them affable and honest, and their women more chaste than in most of the other South Sea islands. They wear a petticoat made of the filaments of the plantain, "at least six or eight inches thick, but not an inch longer than was necessary for the purpose designed." The married women had them black, the unmarried white. The upper part of their bodies was tattooed; both sexes had good countenances, and some of the men exceeded six feet in height. Those who live in the upper part of the country seemed meagre and famished. Their hair is black and frizzled, and is generally cut off by the women, while the men eradicate their beards. Their houses are like bee hives with conical roofs, and are entered by a hole just large enough for a man to creep in at. These dwellings are merely composed of a few sticks and reeds covered with dried grass. They make their fishing nets, and the sails of their canoes of the fibres of the plantain, and boil their roots and fish in earthen jars. Their canoes are composed of two trees hollowed out, and joined together by a platform.

The disposition of the New Caledonians appeared dull, and they manifested little of that curiosity which is usual among savages. Their language is harsh and guttural, and neither civil nor religious authority was discovered among them. The greatest evil they have in content with is scarcity of food, and, to appease the cravings of appetite, they sometimes bind tight ligatures round their bodies, as well as swallow large lumps of an unctuous earth. They are cannibals in the strictest sense of the word; and the want of provisions is often considered as a sufficient ground for going to war, that they may devour their slaughtered enemies. In these conflicts they chiefly use spears and slings, and the latter are employed with such effect, that the stones produce severe wounds at a great distance. Much pains are taken to give their weapons the highest

degree of polish, of which they are capable. Captain Cook, in 1774, estimated the population at 50,000; but when the French were at the island in 1799, they thought that this estimate had either been too high, or that some calamity had thinned their numbers in the interval. The character they gave of the natives is also far less favourable than that delineated by Captain Cook; but they appear only to have seen, or, at least, to have represented, the dark side of the picture.

CALEFY,
CALEFACTION.
CAL'DITY,
CAL'DUCT.

Lat. *calefy, izer*, to be or become hot. *Caleo, Vossius* deduces from the Doric *kalos* for *epheos*, burning.

But crystal will *calefy* into electricity; that is, a power to attract straws or light bodies and convert the needle freely placed.

Sir Thomas Brown, book ii. ch. i.

As [if] the remembrance of calefaction can warm a man in a cold frosty night.

Mors. Philus. Parn. pref. c. 2.

Sticks will dissolve in any way of heat; for it will dissolve with fire; it will colligate in water, or warm oil; nor does it only submit unto an actual heat, but not endure the potential calidity of many waters.

Sir Thomas Brown, book ii. ch. i.

Since the subterranean caldities have been introduced.

Evangel.

CALENBERG, or KALANBERG, a Principality in the Kingdom of Hanover, bordering upon Luneberg, Hildesheim, Brunswick, Lippe-Deinold, and Schaumburg. It derives its name from an ancient castle, now in ruins, situated eleven or twelve miles south of Hanover. The country is in some parts mountainous, in some marshy, and in others sandy, but generally fertile; and the chief streams are the Weser and the Leine. The common produce is wheat, rye, barley, oats, tobacco, hops, hemp, flax, &c. Its whole extent is stated at 1050 square miles, and the number of inhabitants at about 139,920; which is 151 persons to each mile. From this it is obvious, that it is one of the most populous districts within the Hanoverian dominions, as the average population of the whole Kingdom is less than 100 for each square mile. Of the inhabitants of this Principality, it has been stated that about 1480 were Jews, 890 Catholics, 380 Calvinists, and the remainder Lutherans. It includes twelve towns, with a great number of villages. The chief of these towns are Hanover, Hameln, and Neustadt.

CALENDS.

CALENDS, n.
CALENDAR, n.

From the *Calends*, says Vossius, is *Calendarium*.

The first days of the month were denominated *Kalends*, because on those days, the nones of the month, whether they should be five or seven, (*Kalenter*,) are called or proclaimed. Varro. Interest on money was usually paid on the *Calends*, and the book in which was kept an account of the sums due, was called *Calendarium*. Now applied to

A book, in which are stated the days, weeks, and months, with the feasts or festivals of the church, which occur during the year.

It also used, generally, as a guide,—to the par-

ticular time, place or manner, of doing any thing; as a register.

To *calendar* is used by Whitlock; i. e. to enter into, to record or register in, a *Calendar*.

This see clepe I the tempestuous mactore
Of dispaire, that Trolus was in
But now of hope the *Arctides* begin.

Chaucer. *Troilus*, book ii. fol. 157.

He teacheth them that the ceremonies of Moors have are abolished, with diuers other thynges, as the reue of the sabbath day, the dispaire and paine of circuncision, the coming about of the *calendes*, the holy dayes, which thine petye cause againe.

Udell. v. li. *The Argument of the Epistle to the Romans*.

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Both now your way, quod he, al stillie and soft
And let us dine as soon as that ye may,
For by my kalender it is prime of day.

Chaucer. *The Shipman's Tale*, v. 13136.

And wot wel that kalender is she
To any woman, that wol looe he.
Chaucer. *The Prologue of Cleopatra, Queen of Egypt*.

With respect to Images, I hold that they are no ingredient in the Christian belief, but, long after the publication of the faith of Christ, were introduced into the world, by the permission of the church, to be as a *calendar* to the laity and the ignorant, that by visible representation of the sufferings of Christ, and of the pious lives and martyrdoms of the saints, the remembrance of those things might the more easily be impressed on their minds.

Cobett. *Trial of Sir John Oldcastle*.

Sylla writeth himself in his commentaries, that he took the city of Athens on the very self-day of the *calends* of March; which cometh to agree with the first day of the month, that we call *Anthesterion*, on the which day by chance many things are done at Athens, in memory of *Noah's Flood*, and of the universal destruction of the whole world, that was in old time by rage of waters, falling out even in that very month.

North. *Photarch*, fol. 394.

But the ordinance of the *calendar*, and reformation of the year, to take away all confusion of time, being exactly calculated by the Mathematicians, and brought to perfection, was a great commodity unto all men.

Id. ib. fol. 612.

This is that eclipse which Dr. Pell sent word of to the society, that Echeatidius himself, and almost all *calendographers* had shipped over.

Boyle. *Letter from M. Oldenburgh*, Sep. v. xxii. 1661.

The CALENDS, according to the above derivation, were proclaimed on the appearance of every new moon, until the year of Rome 450, when Cn. Flavius the Curule *Ædile* ordered the *Fasti Calendares*, or *Calendar* as they are now termed, to be affixed upon the walls of public edifices, in order that every person might know the difference of times, and the returns of the festivals. The Calends were consecrated to Juno, who was thence denominated *Calendaris Juno*. In marking the days of the month, the Romans counted backwards: thus, the first day of January being the Calends of January, they called the last day of December *Pridie Kalendas*, or *Pridie Calendarum Januarii*, marked shortly *Prid. Kal. Jan.*; the day before that, or the thirtieth of December, *Tertio Kal. Jan.*; and so back to the thirteenth, when the *Ides* of December commence (from *idus*, to see, or *idus*, a figure, both referring to the appearance of the moon, or from the old Etrurian word *ideo*, I divide, as the month is nearly divided by them.) These Ides were also counted backwards to the fifth, when the *Nones* (*nono-ides*, as if nine days from the Ides) began, which were numbered after the same manner to the first day of the month, which is the Calends of December. The Greeks did not make use of Calends, but called the first day of the month *new-moon*, or new moon; whence the proverb (said to have been introduced by Augustus) *ad Græcos Calendar*, at the Greek Calends,—meaning never. (Suetonius in *Augusto*, 87.)

The Calends of January were more solemn than those of any other month, and were particularly consecrated to Juno and Janus; on this day also the magistrates entered upon their offices, and the Romans interchanged presents, as a token of friendship. To debtors the Calends were melancholy days, as they were then obliged to pay the interest of their debts; whence they were called *tristes* or sad, by Horace, (*Sat. lib. i. Sat. 3*, v. 87.) and *celeris* or swift, by Ovid. (*De Remed. Amoris*, v. 561.)

CALENDS, in Ecclesiastical History, denote conferees which anciently were held by the clergy of each Deanery, on the first day of each month, concerning their duty and conduct, especially in what related to the imposition of penance. (Du Cange, *Glossarium Med. et Infim. Latinitatis*, in voce.)

CALEN-

DAR.

CALENDAR or KALENDAR, *Calendarium* vel *Kalendarium*, (from CALENDS), a register of the year; in which the months and stated times are marked, as festivals and holy days. The Calendar being of civil institution, varies according to the different forms of the year, and distributions of time, which have been established among different nations. Hence we read of the Roman, Greek, Jewish, Gregorian, British, French Republican, and other Calendars.

§ I. Of the Roman Calendar.

The most celebrated Calendar is that of the Romans; Calendar of Romulus divided the year into ten months only, con-Romulus.

The first of these months was called *Martius*, or March, from Mars, his supposed father; the second *Aprilis*, either from the Greek name of Venus, (*Ἀφροδίτη*), or because the trees and flowers then open (*se aperiri*) their buds; the third *Maius*, May, from Maia, the mother of Mercury; and the fourth *Junius*, from the goddess Juno. The remaining six months were named from their number, *Quintilis*, or the fifth month; *Sextilis*, or the sixth month; *September*, *October*, *November*, and *December*, being the seventh, eighth, ninth, and tenth months. Quintilis was afterwards called *Julius*, in honour of Julius Cæsar; and Sextilis, *Augustus*, from Augustus Cæsar, because in it he had first been made Consul, and had obtained several remarkable victories. In succeeding years, other Emperors gave their names to particular months; but these were forgotten after their death. The year, as established by Romulus, contained 304 days. It was, however, soon discovered, that this account of time was too short, and that the Civil year must begin long before the Solar year. Romulus therefore ordained, that two intercalary months should be added to every year; but these were not inserted in the Calendar, nor were any names assigned to them until the following reign.

The Calendar of Romulus was reformed by his successor, Numa Pompilius, who added two months, *Januarius* or January, from Janus, to whom the first Calendar day of this month was peculiarly consecrated, and *Februarius* or February, because the people were then purified (*februantur*, i. e. *purgantur* vel *lustrantur*) by an expiatory sacrifice, (*Februalia*), from the sins of the whole year: for, anciently, this was the last month in the year. Numa divided the year into twelve months, according to the course of the moon, consisting in all of three hundred and fifty-four days; and not long afterwards added one day to January, and thus made his year to consist of three hundred and fifty-five days, to make the number odd, which was thought the more fortunate; but he would not allow more than twenty-eight days for February, which was always accounted an unlucky month. He further transferred the beginning of the year from March to January, reckoning March as the second, April as the third month, &c. and placed February at the end of the Calendar. Hence originated the apparent absurdity of the ninth, tenth and eleventh months in his Calendar, bearing the names of the seventh, eighth,

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and ninth, which they still retain. But as ten days, five hours, and forty-nine minutes, (or rather forty-eight minutes, fifty-seven seconds) were wanting to make the lunar year correspond to the course of the sun, he appointed that, every other year, an extraordinary month should be added, called *Mercedinus* or *Mercedonius*, from the Latin word *merces*, signifying wages, probably because this time was set apart for the payment of domestics; and it was inserted between the twenty-third and twenty-fourth days of February. The Roman people, however, preferred to call this additional month *Menius Intercalaris* or *Februarius Intercalaris*. The intercalating of this month was left to the discretion of the *Pontifices* or Pontiffs; who by inserting more or fewer days, used to make the current year longer or shorter, as was most convenient for themselves or their friends; for instance, that a magistrate might sooner or later resign his office, or that contractors for the revenue might have longer or shorter time to collect the taxes. The year of Numa underwent no alteration until the year 452 a. c., when the Decemviri changed the order of the months, by placing February where it now stands. This arrangement has never since been disturbed.

The intercalations above mentioned, being ill observed by the Pontiffs, to whom Numa had committed the care of them, the months at length became transposed from their stated seasons; the winter months being carried back into autumn, and the autumnal into summer. Julius Caesar therefore resolved, when he became master of the state, to put an end to this disorder, by abolishing the source of it, the use of intercalations. For this purpose a. v. c. 707, a. c. 47, he adjusted the year according to the course of the sun, and assigned to each month the number of days which they still contain; and, that matters might proceed regularly, from the first of the ensuing January, (a. v. c. 708,) he inserted in the current year, besides the intercalary month of twenty-three days, which fell into it of course, two extraordinary months between November and December, the one of thirty-three and the other of thirty-four days, so that this year, which was called the year of confusion, consisted of sixteen months, or four hundred and forty-five days. These important changes were effected by the care and skill of Sosigenes, a celebrated astronomer of Alexandria, whom Caesar had brought to Rome for that purpose; and a new Calendar was formed from his arrangement by Flavius a scribe, digested according to the order of the Roman festivals, and the old manner of computing the days by Calends, Nones, and Ides, and consisting of 365 days. To correct the excess of six hours in each year, it was ingeniously provided, that one day should be intercalated every fourth year; and this intercalary day was added to the twenty-third of February; so that the *Sextus Calendas Martii*, the sixth of the Calends of March or the twenty-fourth of February, was to be twice reckoned; whence this fourth year was called *Bis-sextile*, or twice sextile. In later times it has also been called *Leap-year*, from its leaping forwards that year more, by a day, than on any other. Notwithstanding the care of Julius Caesar in adjusting the exact period of intercalation, the priests mistaking the proper years had again introduced confusion into the Calendar; and, in thirty-six years, twelve days had been intercalated instead of nine. The Emperor Augustus, therefore, commanded that the three following

intercalary years should not be intercalated, so that these three days might be absorbed in the interval. (Gasendi *Kalendarium Romanum*, in *Grævi Theor. Ant. Rom.* tom. viii.; Adam's *Roman Antiquities*, p. 300—303; Brady's *Clavis Calendaria*, vol. i.)

In March, May, July, and October, the Nones fell on the 7th, and the Ides on the 15th; in January, February, April, June, August, September, November and December, the Nones fell on the 5th and the Ides on the 13th, of those respective months.

The Roman Calendar has not come down to our times, in every respect entire. The following translation, which will be found particularly useful to classical students, is made complete from two or three ancient Calendars. The Nundinal letters, (which are explained in the next paragraph,) and the days appropriated to work and to the public assemblies, are derived from an ancient Calendar on marble, preserved at Rome; and the notices of the festivals, and of the rising and setting of the stars, are taken from the Calendars of Dempster and Gasendi; all of which are given in the eighth volume of Grævius's *Thesaurus Antiquitatum Romanarum*. The order of the months, and the number of days in each month, are the same as have been already mentioned. Each month, it will be observed, is divided into five columns, embracing the following particulars.

1. The first column contains the *Litteræ Nundinales*, Explana-
tion of the
Roman
Calendar.
tion of the first to the last day of the year, continued from the first to the last day of the year, which were held the meetings, by the Romans termed *Nundine*, and which returned every ninth day; that the citizens might come from the country to the city, to be informed of what concerned either religion or the government. These letters are so placed, that, if the nundinal day of the first year was under the letter A, which is at the 1st, the 9th, the 17th, and the 25th day of January, &c. the letter of the Nundinal day for the next year must be D, which is at the 5th, the 13th, and the 21st of the same month, &c. For, the letter A being found at the 27th of December, if from this day we reckon eight letters besides the letters B, C, D, E, which remain after A, in the month of December, we must take four other letters at the beginning of January in the next year, A, B, C, D, and so the letter D, which is first found in the month of January will be the ninth, after the last A, in the month of December preceding; and consequently it will be the nundinal letter, or that letter which notes the days set apart for the meetings above mentioned. Thus, by the same mode of calculation, the nundinal letter of the third year will be G, that of the fourth B, and so on of the rest, unless some change should happen by the intercalation.

2. In order to understand correctly the letters which appear in the second column, it must be observed, that the Romans were not allowed to sue one another at law on all days, indiscriminately; neither was the Praetor permitted on every day to pronounce these three solemn words, *DO, DICO, ADDICO*, which expressed his power in the administration of justice. The Praetor *habebat actiones et iudices*, gave the form of a writ for trying and redressing a particular wrong complained of, and appointed judges to hear and determine the cause; this being done, *dicerebat ius*, he

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PRONOUNCED sentence, and *adipiscat bono vel damna*, *adipiscat* the goods of the debtor to the creditor, &c. The days on which the Prætor administered justice, were called *Dies Fasti*, from *fastus*, because on those days it was lawful for him to pronounce—*fasti*—these three words. Those days on which it was unlawful to administer justice, were termed *Nefasti*, as we learn from the two following verses of Ovid :

Ille nefastiis est, per quem tria verba silentur :
Fastus eris, per quem hec licet agi.
Ovid. *Fast.* lib. i. ver. 47.

There were, moreover, certain days on which justice might be administered for one part of the day, and not for another. These were called *Interdies*; and besides them, there were certain days, termed *comitiales*, on which the Roman people held *Comitia* or assemblies in the *Campus Martius*, for the election of magistrates, or for discussing the affairs of the Republic. Further, there were certain days, on which a certain priest was present at such assemblies, who was termed *Rex Sacrorum*, or *Rex Sacrosanctus*, because he was appointed (after the expulsion of Tarquin) to perform the sacred rites which the Kings of Rome used to celebrate. And lastly on some stated days in the year, they were accustomed to cleanse, and carry out dung from the temple of Vesta, which was done with so much ceremony, that it was not deemed lawful on that day to try any causes. These particulars being premised, it will not be difficult to understand the abbreviations contained in the second column: thus, the letter *N.*, denotes *Dies Nefastus*, a day on which justice could not be administered; *F.* signifies *Dies Fastus*, or a

court-day; *F. P.*, or *Fastus primæ parte diei*, denotes that the court of the Prætor sat on the former part of the day; *N. P.*, or *Nefastus primæ parte diei*, that the court did not sit on the former part of the day; *E. N.*, or *Enderdies vel Interdies*, that the court sat only on certain hours in the day; *C.*, that the assemblies, termed *Comitia*, were then held. The letters *Q. R. C. F.*, or *Quando Rex Comitiatus, Fas*, denote that the court sat after the *Rex Sacrorum* had been present at the *Comitia*; and lastly, the letters *Q. S. D. F.*, or *Quando Stercus Delatum, Fas*, signify that the court sat immediately after the dung had been carried out of the temple of Vesta.

3. The third column contains the celebrated division of the days of the month into *Calends*, *Nones*, and *Ides*, which has already been noticed.

4. In the fourth column is given the succession of the days of the months, in Arabic numbers or figures. These were not known to the Romans, but have been inserted here, in order to enable the reader the better to compare the ancient mode of computing time, with that now in use among us.

The last column contains memoranda concerning the religion of the Romans; such as the festivals, sacrifices, games, ceremonies, fortunate or unfortunate days, as also the beginning of the signs of the zodiac, the four cardinal points of the year, which constitute the four seasons of the year, the rising and setting of the stars, &c. These were much observed by the ancients, who for a long time made use of them to denote the difference of the seasons instead of a Calendar; at least, until it was reduced into a more regular form by the correction of Julius Cæsar.

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JANUARY			FEBRUARY		
Num. Letters.	Days.	Calends, &c.	Num. Letters.	Days.	Calends, &c.
UNDER THE PROTECTION OF JANO.			UNDER THE PROTECTION OF NEPTUNE.		
A	F.	CALEND.	1	Sacred to Janus, in whose honour the Agonalia were celebrated, to Juno, to Jupiter, and to Æaculapia.	
B	F.	IV. Non.	2	An unfortunate day (<i>dies ater</i>).	
C	C.	III.	3	Cancer sets.	
D	C.	Præd.	4	Lyræ rises. Aquila sets at night.	
E	F.	NOVES.	5		
F	F.	VIII.	6		
G	C.	VII.	7		
H	C.	VI.	8	Sacrifices to Janus.	
A	V.		9	The Agonalia.	
B	E. N.	IV.	10	The middle of Winter.	
C	N. P.	III.	11	The Carmentalis festival in honour of Juno.	
D	C.	Præd.	12	The Compitalia.	
E	N. P.	Ides.	13	The Trumpeters promenade the city in the habits of women.	
F	E. N.	XIX. Cal.	14	The Carmentalis in honour of Fortuna and Proserpina.	
G		XVIII.	15	Sacred to Concord, The Sun in Aquarius.	
H	C.	XVII.	16		
A	C.	XVI.	17		
B	C.	XV.	18		
C	C.	XIV.	19		
D	C.	XIII.	20		
E	C.	XII.	21		
F	C.	XI.	22		
G	C.	X.	23	Lyræ sets.	
H	C.	IX.	24	Æoli Venturini; or the feast of Seed-time.	
A	C.	VIII.	25		
B	C.	VII.	26		
C	C.	VI.	27	Sacred to Castor and Pollux.	
D	C.	V.	28		
E	F.	IV.	29	The Equiria in the Campus Martius. The Fecalia.	
F	F.	III.	30	Feculia sets.	
G	F.	Præd.	31	A Sacrifice to the Dii Penates, the Protectors of the City.	

CALENDAR.	Non. Letters.	Days.	Calendar, &c.	MARCH UNDER THE PROTECTION OF MARS.	Non. Letters.	Days.	Calendar, &c.	MAY UNDER THE PROTECTION OF APOLLO.	CALENDAR.
D	N. P.	CALENDAR.	1	The Matronalia. To Mars, the least of Ancylus.	A	N.	CALENDAR.	1	Sacrifice to Bona Dea. The Larentia. Capella rises.
E	F.	VI.	2	The second Fides sets.	B	F.	VI.	2	The Compitalia.
F	G.	IV.	3		C	V.	IV.	3	The Centaur and the Hyades rise.
G	C.	III.	4	Arcturus sets. Vinemulitor rises.	D	E. N.	IV.	4	
A	N.	Præd.	5	Cancer rises.	E	C.	III.	5	Lynx rises.
B	F.	Novæ.	6	Vestilia. Julius Cæsar made Pontifex Maximus.	F	G.	Præd.	6	The middle of Scorpio sets.
C	F.	VIII.	7	Pegman rises. To Ve-Jupiter.	G	N.	Novæ.	7	The Vergilæ (or Pleiades) rise.
D	G.	VII.	8	Corvus rises.	H	F.	VIII.	8	
E	C.	VI.	9	Uvicæ rises. The Northern Fides runs.	A	N.	VII.	9	The Lemuria or Remuria for three days, during which it was unlucky to marry. The Lemuria.
F	G.	V.	10		B	C.	VI.	10	Orion sets.
G	C.	IV.	11		C	N.	V.	11	Festival in honour of Mars, the Avenger, in the Circus.
H	E. N.	III.	12	The opening of the Sea.	E	N.	III.	12	Beginning of Summer.
A	N. P.	Præd.	13	Second Equinox near the Tiber, as on Mount Cælius if the waters are high.	F	C.	Præd.	13	Laurus rises. Northern Ioh Mercury.
B	N. P.	Ides.	14	To Anna Petrona. Scorpio sets.	G	N. P.	Ides.	14	Sacrifice to Jupiter. Feast of the Merchants. Lynx rises.
C	F.	XVII.	15	The Liberalia or Bacchanalia.	H	F.	XVII.	15	
D	N. P.	XVI.	16	The Agonia.	A	C.	XVI.	16	
E	C.	XV.	17	The Sun in Aries.	B	C.	XV.	17	The Sun in Gemini.
F	N.	XIV.	18	The greater Quinquatrus, which lasted five days.	C	N.	XIV.	18	
G	C.	XIII.	19		D	C.	XIII.	19	The Agonia of Juno. The Dog-star rises.
H	N.	XII.	20	Pegman sets in the morning.	E	N.	XII.	20	
A	C.	XI.	21		F	N. P.	XI.	21	The Feræ of Vulcan. The Tullustrianum.
B	N. P.	X.	22	The Tabularium.	H	C.	X.	22	
C	F.	IX.	23	The Idibus. The Vernal Equinox.	A	C.	IX.	23	To Fortuna Publica. Aquila rises.
D	N.	VIII.	24		B	C.	VIII.	24	Arcturus sets.
E	F.	VII.	25		C	N.	VII.	25	The Hyades rise.
F	N. P.	VI.	26		D	C.	VI.	26	
G	C.	V.	27	The Megalesia.	E	C.	V.	27	
H	N.	IV.	28		F	C.	IV.	28	
A	C.	III.	29	To Janus, to Concord, to Salus, and to Pax.	G	N.	III.	29	
B	C.	Præd.	30	To Diana or the Moon, upon the Aventine Mount.	F	C.	Præd.	30	
Non. Letters.	Days.	Calendar, &c.		APRIL UNDER THE PROTECTION OF VARS.	Non. Letters.	Days.	Calendar, &c.	JUNE UNDER THE PROTECTION OF MERCURY.	
C	N.	CALENDAR.	1	Sacrifices to Venus, and to Fortuna Virilis.	H	N.	CALENDAR.	1	To Juno Moneta, Tempestas. The Faburia.
D	C.	IV.	2	The Pleiades set.	A	F.	IV.	2	Festival in honour of Mars.
E	F.	III.	3		B	C.	III.	3	To Hercules.
F	G.	Præd.	4		C	N.	Præd.	4	To Hercules.
G	C.	II.	5	The Megalesian games, in honour of the Mother of the Gods, for eight days.	D	N.	Novæ.	5	To Fides. To Jupiter Spenser.
H	N. P.	VIII.	6	To Fortuna Publica Primigenia.	E	N.	VIII.	6	To Vesta.
A	N.	VII.	7	The birth of Apollo and Diana.	F	N.	VII.	7	Pinctoria, or festival of fishermen in the Campo Martius.
B	N.	VI.	8	Libra and Orion set.	G	N.	VI.	8	The Vestalia. Axes are crowned.
C	N.	V.	9	Lady Circæes or games in the Circus.	H	N.	V.	9	The Vestalia.
D	N.	IV.	10		A	N.	IV.	10	The Matralia.
E	N.	III.	11		B	N.	III.	11	
F	N.	Præd.	12	The Mother of the Gods brought to Rome. Ceresia for eight days.	C	N.	Præd.	12	
G	N. P.	Ides.	13	To Jupiter the Victorious. To Liberty.	D	N. P.	Ides.	13	To Jupiter Inricus. The lesser Quinquatrus. Beginning of heat.
H	N.	XVIII.	14		E	N.	XVIII.	14	The Temple of Vesta cleaned.
A	N. P.	XVII.	15	The Fordicidia or Fordicula.	F	G. S. D. F.	XVII.	15	The Hyades rise.
B	N.	XVI.	16	The Hyades set.	G	C.	XVI.	16	
C	N.	XV.	17		H	C.	XV.	17	Orion rises.
D	N.	XIV.	18	The Equinox in the Circus Maximus.	A	C.	XIV.	18	The whole Dolphin rises.
E	N.	XIII.	19	The Sun in Taurus.	B	C.	XIII.	19	To Minerva upon Mount Aventine. The Sun in Cancer.
F	N.	XII.	20	The Pallina. The foundation of Rome.	C	C.	XII.	20	Sacrifice to Summanus. Ophiocron rises.
G	N. P.	XI.	21		D	C.	XI.	21	
H	N.	X.	22	The first Vinalia to Jupiter and Venus.	E	C.	X.	22	
A	N. P.	IX.	23		F	C.	IX.	23	To Fortuna Fortis. The Summer Solstice.
B	N. P.	VIII.	24		G	C.	VIII.	24	
C	N. P.	VII.	25	The Robigalia. Aries sets. The middle of Spring.	H	C.	VII.	25	The Girl of Orion rises.
D	F.	VI.	26	The Dog-star rises.	A	C.	VI.	26	To Jupiter Stator. The Larentia.
E	C.	V.	27	Perse Latinus on Mount Sacra.	B	C.	V.	27	To Quirinus on the Quirinal Mount.
F	N. P.	IV.	28	The Floralia for six days.	C	C.	IV.	28	
G	N.	III.	29		D	C.	III.	29	
H	C.	Præd.	30	To Vesta Palatina. The first Patenalia.	E	C.	Præd.	30	To Hercules and the Moes. Pepsilquium.

CALENDAR.

Nund. Letters.	Days.	Calendar, &c.	QUINTILIS (or JULY) UNDER THE PROTECTION OF JUPITER.	Nund. Letters.	Days.	Calendar, &c.	SEPTEMBER UNDER THE PROTECTION OF VULCAN.
F	N.	CALENDS.	1 Day of removing from one house to another.	D	N.	CALENDS.	1
G	N.	VI.	2	E	N.	IV.	2
H	N.	V.	3	F	N. P.	III.	3 The Diespiter.
A	N. P.	IV.	4 Corona sets in the morning. The Hyades rise.	G	N. P.	II.	4
B	N.	III.	5	H	N. P.	I.	5 A sacrifice of a ram and a black sheep to Erybus.
C	N.	II.	6 The Ludi Apollinares, which last for eight days.	B	N.	VII.	6
D	NONES.	I.	7 The Cupitine Nones in honour of Juno. Maid servants' festival.	C	N.	VI.	7
E	N.	VIII.	8 The Vinidaria, or wassail rejoicings. Cephæus rises at night.	D	N.	V.	8
F	N.	VII.	9 The Etruscan would begin to blow.	E	N.	IV.	9
G	N.	VI.	10	F	N.	III.	10 The head of Medusa rises.
H	N.	V.	11	G	N.	II.	11 The middle of Virgo rises.
A	N.	IV.	12	H	N. P.	I.	12 The middle of Aries rises.
B	N. P.	III.	13 For Fortuna Muliebria.	A	N. P.	IV.	13 Dedication of the Capitol. Nail Band by the Pontifex. The Scallows depart.
C	N. P.	II.	14 The Mercurlina, a market for six days.	B	N.	III.	14 The great Circensian games for five days.
D	N.	I.	15 To Castor and Pollux.	C	N.	II.	15
E	N.	VIII.	16 Procyon rises.	D	N.	I.	16
F	N.	VII.	17 The fatal day of the Battle of Alia.	E	N.	VII.	17
G	N.	VI.	18	F	N.	VI.	18 Spica Virginis rises in the morning.
H	N. P.	V.	19 The Lacinia.	G	N.	V.	19 The Sun in Libra.
A	N.	IV.	20	H	N. P.	IV.	20 The birth of Hercules. Mercator (or Mercurlina) for four days.
B	N.	III.	21	A	N.	III.	21
C	N.	II.	22	B	N.	II.	22 Argus and Pegasus set.
D	N.	I.	23 The Neptunia. Regulus rises.	C	N.	I.	23
E	N.	VIII.	24 The Furina.	D	N.	VII.	24 The autumnal equinox.
F	N.	VII.	25 The Circensian games, for six days.	E	N.	VI.	25 To Venus. To Saturn. To Mars.
G	N.	VI.	26 Canicula rises.	F	N.	V.	26
H	N.	V.	27	G	N.	IV.	27 To Venus Genetrix. To Fortuna Redux.
A	N.	IV.	28	H	N.	III.	28 Capella rises in the morning.
B	N.	III.	29	A	N.	II.	29 A feast to Minerva. The Meditrinalia.
C	N.	II.	30	B	N.	I.	30
D	N.	I.	31	C	N.	I.	31

CALENDAR.

Nund. Letters.	Days.	Calendar, &c.	SEXTILIS (or AUGUST) UNDER THE PROTECTION OF CUPID.	Nund. Letters.	Days.	Calendar, &c.	OCTOBER UNDER THE PROTECTION OF MARS.
E	N.	CALENDS.	1 To Spes, (or Hops.) To Mars.	B	N.	CALENDS.	1
F	N.	VI.	2	C	N.	VI.	2
G	N.	V.	3	D	N.	V.	3
H	N.	IV.	4 The middle of Leo rises.	E	N.	IV.	4
A	N. P.	III.	5	F	N.	III.	5
B	N.	II.	6	G	N.	II.	6 To the Di Manes.
C	N.	I.	7	H	N. P.	I.	7
D	N.	VIII.	8 To Sol Indiges, on the Quirinal Mount.	A	N. P.	VII.	8 The bright star Corona rises.
E	N. P.	V.	9	B	N.	VI.	9
F	N.	IV.	10 To Ops and Ceres.	C	N.	V.	10 The Ramalia.
G	N.	III.	11 To Hercules. Leda sets. The beginning of Autumn.	D	N.	IV.	11 The Meditrinalia.
H	N.	II.	12 The Lignaria.	E	N.	III.	12
A	N. P.	I.	13 To Diana, in the Aricine Wood. To Vertumnus. Festival of domestic and servant maids.	F	N.	II.	13 The Fontinalia. To Jupiter Liberator, games for three days.
B	N.	VIII.	14	G	N. P.	I.	14
C	N.	VII.	15 Dolphin rises in the morning.	A	N.	VII.	15 The Merchant's sacrifice to Mercury.
D	N.	VI.	16	B	N.	VI.	16 The Piscian games. Arcturus sets.
E	N. P.	V.	17 The Portunalia. To Janus.	C	N.	V.	17
F	N.	IV.	18 The Consualia. Rope of the Sabine Virgin.	D	N.	IV.	18 The Armilustrium.
G	N.	III.	19	E	N.	III.	19 Games for four days. The Sun in Scorpio.
H	N.	II.	20 The Ides Vinalia.	F	N.	II.	20
A	N.	I.	21 The Vinalia Rustica.	G	N.	I.	21 To Liber Pater. Taurus sets.
B	N.	VIII.	22 The Vulcanalia, in the Circus Flaminius.	H	N.	VII.	22
C	N.	VII.	23	A	N.	VI.	23 Cancer rises.
D	N.	VI.	24 The Opi consiva, or octave of the Consualia.	B	N.	V.	24 Games in honour of Victory.
E	N.	V.	25	C	N.	IV.	25 The lesser Mysteries. The Vergilian set.
F	N.	IV.	26 The Voltumnalia.	D	N.	III.	26 A sacrifice to Bacchus. The Feria of Vertumnus.
G	N. P.	III.	27 To Victory. Sagitta sets. End of the Etruscan Winds.	E	N.	II.	27
H	N.	II.	28	F	N.	I.	28
A	N.	I.	29 The ornaments of Ceres shown, Andromeda rises.	G	N.	I.	29
B	N.	VIII.	30	H	N.	VII.	30
C	N.	VII.	31	A	N.	VI.	31

CALENDAR.

			NOVEMBER						DECEMBER		
			UNDER THE PROTECTION OF DIANA.						UNDER THE PROTECTION OF VESTA.		
Nov. Letters.	Days.	Calendar, etc.				Nov. Letters.	Days.	Calendar, etc.			
A	N.	CALENDAR.	1	Circensian games. Banquet of Jupiter.	G	N.	CALENDAR.	1	To Fortuna Muliebria.		
B	F.	IV.	2	Arcturus sets at night.	H	A.	IV.	2			
C	F.	III.	3	Fiducia rises in the morning.	A	A.	III.	3	To Minerva and Neptune.		
D	F.	Pridie.	4		C	F.	Pridie.	4	The Pomona.		
E	F.	Novus.	5	The Neptunalia.	D	C.	Novus.	5	The middle of Sagittarius sets.		
F	C.	VIII.	6		E	C.	VIII.	6	Aquila rises in the morning.		
G	C.	VII.	7		F	C.	VII.	7			
H	C.	VI.	8	Scorpio rises with a clear light.	G	C.	VI.	8			
I	C.	V.	9	The beginning of Winter.	H	C.	V.	9	To Juxta Jugalis.		
B	C.	IV.	10		I	C.	IV.	10			
C	C.	III.	11	The Vergilic set.	A	N. P.	III.	11	The Aconalia. The fourteen Ithal-cyonia days.		
D	N. P.	Pridie.	12		B	E. P.	Pridie.	12			
E	F.	Ides.	13	The Lactisternalia.	C	N. P.	Ides.	13	The Equiria or Horse Race.		
F	C.	XVIII.	14	Phœbian games in the Circus for three days.	D	F.	XIX.	14	The Brumalia.		
G	C.	XVII.	15	The end of seed-time.	E	N. P.	XVIII.	15	The Lomualia.		
H	C.	XVI.	16	Mercurus or open market for three days. The Sun in Sagittarius.	F	C.	XVII.	16			
A	C.	XV.	17	Sapper of the priests in honour of Cybele.	G	C.	XVI.	17	The Saturnalia, for five days.		
C	C.	XIV.	18		H	C.	XV.	18	Cygnus rises. The Sun in Capricorn.		
D	C.	XIII.	19		A	N. P.	XIV.	19	The Opalia.		
E	C.	XII.	20	The Liberalia. Læsus sets in the morning.	B	C.	XIII.	20	The Nigiluria, for two days.		
F	C.	XI.	21		C	N. P.	XII.	21	The Aquerualia.		
G	C.	X.	22	To Pluto and Proserpina.	D	C.	XI.	22	The Lararia.		
H	C.	IX.	23		E	N. P.	X.	23	Feriv of Jupiter. The Laecrotalia.		
A	C.	VIII.	24	Brumalia for three days.	F	C.	IX.	24	The Juvenalia.		
B	C.	VII.	25	Canicula sets.	G	C.	VIII.	25	The end of the Brumalia. The winter solstice.		
C	C.	VI.	26		H	C.	VII.	26	Sacrifices to Phœbus for three days. The Dolphin rises in the morning.		
D	C.	V.	27		A	C.	VI.	27			
E	C.	IV.	28		B	C.	V.	28			
F	C.	III.	29		C	F.	IV.	29	Aquila sets at night.		
G	C.	Pridie.	30		D	F.	III.	30	Canicula sets at night.		
					E	C.	Pridie.	31			

The principal festivals mentioned in the preceding Calendar, are described under their respective articles in the Miscellaneous and Lexicographical division of this work.

§ II. Of the Greek Calendar.

Each of the numerous republics into which Greece was divided, assigned different names to the twelve months of the year. Most of these names were gradually lost, either when the Greeks, on being subjugated by the Romans, adopted the usages of their conquerors, or when those republics were themselves destroyed by the invasions of the barbarians. The names of the Athenian and Syro-Macedonian months only have come down to our time.

In the heroic ages of Greece, indeed, the years were numbered by the return of seed-time and harvest; the day not then being divided into equal portions. In the time of Homer lunar months were in use; but there was no settled form of months and years, until Thales the Milesian observed that the lunar revolution never exceeded thirty days, and appointed twelve months of thirty days each, by which the year was made to consist of 360 days. To reduce these months to an agreement with the revolution of the sun, he intercalated thirty days at the end of every two years. Afterwards, Solon observed that the course of the moon was finished in twenty-nine days and a half, and he therefore appointed that the months should alternately consist of twenty-nine and of thirty days. Thus a year of twelve months was reduced to 354 days, which fell short of the solar year by eleven days and a quarter. To reconcile this difference, a cycle of four years, (*εταερετις*), was invented: after the two first of which an intercalated month of twenty-two days seems

to have been added; and, after the expiration of the two following years, another month was intercalated, consisting of twenty-three days. It being subsequently discovered that the forty-five days added by Solon to his period of four years, and containing a full lunar month and a half, would occasion the cycle to end in the midst of a lunar month; in order to remedy this inconvenience a term of eight years, (*οκταετις*), was instituted, instead of the former cycle of four years, to which three entire lunar months were added at several times. After this cycle of eight years, no alteration was made until the time of Meton, a. c. 432; who, having observed that the motions of the sun and moon fell short of each other by some hours, invented a cycle of nineteen years, (*εναεκαιεναετις*), in which term the sun having finished nine revolutions, and the moon two hundred and thirty-five lunations, they both returned to the same position in which they had been nineteen years before. This Calendar of Meton was regarded with great admiration by the Athenians, and appeared to be contrived with so much skill, that it was universally adopted throughout Greece. It being afterwards discovered that he had committed an error, which in seventy or eighty years would amount to a day, this mistake was in a great measure rectified by a cycle of seventy-six years contrived by the astronomer Calippus, a. c. 330, and still more completely, about two centuries later, by one of double that time, invented by the celebrated mathematician and astronomer Hipparchus.

Before the age of Meton, the Greek Calendar was so the erroneous, and the months moved so often from one season to another, that it is scarcely possible to discover the precise time of the year, at which the events related by ancient historians actually happened. In

Various corrections of the ancient Greek year.

Metonic cycle.

CALENDAR- consequence of that astronomer's corrections of the Calendar, the Athenian year always began with the first new moon after the summer solstice, and the period to which any writer alludes may be easily and exactly ascertained.

The Attic year consisted of twelve months, which contained alternately thirty and twenty-nine days; the months of thirty days preceded those of twenty-nine. The former were termed *πάληροι*, or full, and *ελαφρόινοι*, (from *έλας*, *ten*, and *φάω*, I destroy,) as ending upon the tenth day; the latter were called *καίλοι*, or hollow, and *ελαφρόινοι*, as ending on the ninth day. The following are the names and order of the Attic months.

1. ΗΕΚΑΤΟΜΒΑΧΟΝ, (Εκατομβαιών,) 30 days. It began on the first new moon after the summer solstice, which answered to the two or three last days of the Roman June and the chief part of July. This month derived its name from the hecatombs offered at the renewal of the year, to propitiate the Gods in favour of the Republic. Its ancient name was *Κρονιον* or *Κρονιον*, from *Κρονος*, a festival of Saturn celebrated in this month. Each of the following months in like manner derived its name from a festival celebrated in its course.

2. ΜΕΤΑΘΕΙΤΗΝΟΣ, (Μεταθειταιών,) 29 days; July and August. A festival of Apollo.

3. ΒΟΕΡΕΘΙΟΝ, (Βοερεθαιών,) 30 days; August and September.

4. ΜΑΙΜΑΚΤΗΡΙΟΝ, (Μαιμακταίων,) 29 days; September and October.

5. ΠΥΑΝΕΨΙΟΝ, (Πυαναΐων,) 30 days; October and November.

6. ΑΝΤΙΘΕΤΕΡΙΟΝ, (Ανθεστηριών,) 29 days; January and February.

7. ΠΟΣΙΔΕΙΟΝ, (Ποσειδεών,) 30 days; November and December.

8. ΓΑΜΕΛΙΟΝ, (Γαμηλιών,) 29 days; January and February.

1. Gorpheus, answering to the end of September and the chief part of October.	
2. Hyper-Boereteus, (or the sowing month)	October November.
3. Dios, (or the month of Dios, i. e. of Jupiter)	November December.
4. Apelleus, (or the month of Meetings,) commenced at the winter solstice	December January.
5. Audineus	January February.
6. Peritius	February March.
7. Dystrus	March April.
8. Xanthicus, (or the Yellow month, because in this month the earth was covered and embellished with flowers)	April May.
9. Artemisius, (or the month consecrated to Artemisia, i. e. Diana)	May June.
10. Dæcius, (or the burning month)	June July.
11. Panemus	July August.
12. Lœus	August September.

The name of these months, which at first were confined to Macedonia, extended with the conquests of Alexander the Great and his successors; and on being adopted in Asia, they were known under the appellation of the Syro-Macedonian months. (Gibbon, *ut supra*, p. 101, 102.) This circumstance illustrates the Apocryphal Book of Maccabees, (2 Macc. xi. 30, 38.) wherein the month Xanthicus is mentioned. In the

9. ΕΛΑΦΕΡΟΙΟΝ, (Ελαφροβαιών,) 30 days; February and March.

10. ΜΟΥΝΕΘΙΟΝ, (Μουνεθαιών,) 29 days; March and April.

11. ΘΑΡΣΕΛΙΟΝ, (Θαρρηλιών,) 30 days; April and May.

12. ΣΑΙΡΑΘΡΟΙΟΝ, (Σαιρροθαιών,) 29 days; May and June.

The Athenians divided their months into three Divisions *Division* *months* *of the Attic* *months* *months*, or decades of ten days. The first was *μυρία*, or *μυρία* *months* *of the Attic* *months* *months*, or the decade of the beginning of the month; the second, *μηνος μεσοίτης*, or that of the middle; and the third, *μηνος φθινοίτης*, *πανοίτης* or *λήγους*, that of the ending or expiring month. The first day of the month was styled *πρώτη ιστομίνου*, or more frequently *κιομήνια*, because it was then new moon; the second, *δευτέρα ιστομίνου*, and so on to the tenth day. The eleventh, or first day of the second decade, was called *πρώτη μεσοίτης*; the twelfth, *δευτέρα μεσοίτης*, and so on to the twentieth. In the third decade, the mode of reckoning was inverted; and the twenty-first was called *εκατή φθινοίτης*; the twenty-second, *έννάτη φθινοίτης*, and so on to the thirtieth. Sometimes, however, the twenty-first was styled *πρώτη έσ' εκάδη*, the first after the twentieth; the twenty-second, *έννλη φθινοίτης*, and in a similar way until the end of the month. The last day was called *ενη και ενη*, the old and the new, because one half of it belonged to the old, and the other to the new moon. (Corsini *Fasti Attici*, tom. ii.; Gebelin, *Monde Primitif analysé et comparé*, — dans l'*Histoire du Calendrier*; Potter's *Archæologia*, book ii.)

The Macedonian year commenced with the autumnal equinox, but concerning the number of days in each month we have no accurate information. The months were twelve in number, viz.

Macedonian or Syro-Macedonian Calendar.

twenty-first verse of the same chapter, mention is made of the month Dioscorinthius; but as there is no name of such a month to be found either in the Syro-Macedonian or in any other Calendar of those times, Scaliger and Archbishop Usher conjecture that it was an intercalary month, interposed between the months Dystros and Xanthicus, in the same manner as the month Ve-Adar was placed between Adar and Nisan, in the

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Jewish Calendar. Dr. Prideaux, however, is of opinion that, as neither the Syrians, the Macedonians, or the Chaldeans had any such intercalary month in their year, it is more likely that Dioscorinthus, (or Dioscorus, as it is in the vulgate Latin version,) was a corrupt writing for the month Xanthicus. (Prideaux, *Connection*, part II. sub anno 163.)

§ III. Hebrew Calendar.

An Account of the ancient Hebrew Calendar has already been given in our second Dissertation on the Jewish Economy, (vol. ix. 454.)

Construction of the modern Jewish Calendar.

The present Jewish Calendar was settled by Rabbi Hillel, about the middle of the fourth century of the Christian era. It is constructed with great logorolity; and, in the commencement of its successive periods of cycles, the progression beyond the precise point of the tropical year, from which the series begins, is not half of the advance which was gained by the Julian Calendar in the same time. This Calendar is founded on a combination of lunar and solar periods. In order that the festival of the new moon might be celebrated, as nearly as possible, on the day of the moon's conjunction with the sun, the months contain alternately, for the most part, twenty-nine and thirty days. But, as each lunation contains more than twenty-nine days and a half, the excess renders it necessary to add, in some years, thirty days to two successive months. As the year is never begun on the first, the fourth, or the sixth day of the week, this circumstance causes further variations in the lengths of some of the months. The months in which these variations take place, are the second and third, (the eighth and ninth of the Old Testament Calendar,) viz. Marchesvan and Kisleu; which contain sometimes twenty-nine, sometimes thirty days each; and sometimes there are twenty-nine days in the former and thirty in the latter.

Twelve revolutions of the moon being nearly eleven days short of one revolution of the sun, if the years

were wholly lunar, each year would begin so much earlier than the former; and the months would travel back through all the seasons in regular and rapid precession. To guard against this inconvenience, every second or third year is made an embolismic or intercalary year, consisting of thirteen months. In these years, the twelfth month, Adar, is followed by another, named Ve-Adar, or the second Adar. In common years Adar contains twenty-nine days; in embolismic years, Adar has thirty days, and Ve-Adar, twenty-nine. The variations in the months Marchesvan and Kisleu, occurring both in common and in embolismic years, cause the modern Jewish year to be of six different lengths. A common year may have 353, 354, or 355 days; an embolismic year, 383, 384, or 385 days. This difference in the number of days, and the difference in the day of the week on which the year begins, produce fourteen variations in the form of the year, and in the days of the week assigned to the festivals and fasts.

Two hundred and thirty-five lunations or revolutions of the moon, being about equal to nineteen revolutions of the sun, a cycle is formed of nineteen years, of which twelve are common and seven are embolismic; and, as a repetition of the same series of years through successive cycles would produce a material error in the course of a few centuries, recourse is had to a period of thirteen cycles, of which some are made a day longer or shorter than others. By this contrivance, notwithstanding the peculiar difficulties arising from the rules and limitations of the synagogue, Rabbi Hillel, in the fourth century secured an approximation to astronomical exactness, never equalled among Christians until the sixteenth century; when it was at length surpassed by the correction and improvement of the Julian Calendar, effected by Pope Gregory XIII.; of which an account is given in a following section. The annexed tables will give the reader a tolerably correct idea of the construction of the modern Jewish Calendar.

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Table I.—Showing the order of the Months in a Jewish common year, with the corresponding months of our computation.

1. Tisri, corresponds with part of September and October.	
2. Marchesvan October November.	
3. Kisleu or Chisleu November December.	
4. Tisbet (or Teveth) December January.	
5. Shebat (or Shevat) January February.	
6. Adar February March.	
7. Nisan March April.	
8. Iyar (or Ijar) April May.	
9. Sivan May June.	
10. Tamuz (or Thammuz) June July.	
11. Ab July August.	
12. Elul August September.	

Table II.—Showing the Names of the Months, and the Number of Days in each Month, and in different years, both common and embolismic.

Months.	COMMON YEARS. Days in each Month.			EMBOLISMIC YEARS. Days in each Month.		
Tisri	30	30	30	30	30	30
Marchesvan	29	29	30	29	29	30
Kisleu or Chisleu	29	30	30	29	30	30
Tisbet (or Teveth)	29	29	29	29	29	29
Shebat (or Shevat)	30	30	30	30	30	30
Adar	29	29	29	30	30	30
Ve-Adar . . . . .	..	..	..	29	29	29
Nisan	30	30	30	30	30	30
Iyar (or Ijar)	29	29	29	29	29	29
Sivan	30	30	30	30	30	30
TAMUZ (or Thammuz)	29	29	29	29	29	29
Ab	30	30	30	30	30	30
Elul	29	29	29	29	29	29
Days in each Year	353	354	355	383	384	385

The reader, who is desirous of further information relative to the Jewish Calendar, is referred to Mr. Allen's *Modern Judaism*, chap. xx. (from which the second table is copied); to Dr. Adam Clarke's *Commentary on the Bible*, at the end of his commentary on

Deuteronomy. Both of these works are illustrated with numerous well constructed tables. A series of curious and elaborate dissertations, elucidating the principles of this Calendar and comparing it with other Calendars and modes of computation, may be

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found in Bartolucci's *Bibliotheca Rabbinica*, tom. ii. See also Ugolini's *Thesaurus Antiquitatum Sacrarum*, tom. xvii.

§ IV. Of the Gregorian Calendar.

Origin and progress of the Gregorian Calendar.

The Gregorian Calendar is an improvement of the Roman or Julian Calendar, of which an account has been given in p. 146. Modern chronologists have used the Julian year, as being a measure of time perfectly simple, and tolerably accurate; and to this standard they refer all the events which have happened from the beginning of the world. But, though the Julian year was admirably adapted to common use, still it was imperfect; for as the annual revolution of the sun (or the earth) is not exactly 365 days 6 hours, but 365 days, 5 hours, 48 minutes, and 45 $\frac{1}{2}$ seconds, the civil year exceeded the solar year by 11 minutes, 14 $\frac{1}{2}$ seconds; which in the course of about 130 years amounted to a whole day; and, consequently, in 47,450 years, the beginning of the year would advance through all the seasons, and in half that time the summer solstice would, by the Calendar, have fallen in the midst of winter. Sosigenes had, in the reign of Julius Cæsar, observed the vernal equinox on the 25th of March. At the Council of Nice, held A. D. 325, it was fixed on the 21st of March; and from that time to A. D. 1582, when the next reformation was effected, the error amounted to about ten days: so that the vernal equinox was then found to happen on the 11th of March instead of the 21st, as it would have done, if the Julian account agreed with the course of the sun. In the year 1474, Pope Sixtus IV. being convinced of the necessity of a reformation of the Calendar, invited to Rome the celebrated mathematician, John Müller, better known by the name of Regiomontanus, to engage in this undertaking; but his premature death suspended the project, and it was not till after the lapse of one hundred years that Pope Gregory XIII. with the assistance of a considerable number of mathematicians and astronomers, and after ten years consideration and labour, had the honour of accomplishing what several preceding pontiffs and councils had attempted in vain. A Brief was published in the month of March, A. D. 1582, by which the ancient Calendar was abrogated, and the new one substituted in its stead, which in honour of the Pope is now generally termed the "GREGORIAN CALENDAR," or the New Style. According to this, the ten days gained by the old account were taken from the month of October of that year, (that is, the fifth day was called the *sexta*), and the vernal equinox was brought back to the 21st day of March, as settled by the Council of Nice. In order to prevent the recurrence of a similar variation, it was fixed, that, instead of every hundredth year being a *Bisextile*, (as was the case before, in common with every other fourth year,) every four hundredth year only should be such, and the rest be reckoned as common years: by which means three days were sunk in four hundred years, being the error of about one day in 130 years; and consequently, by making the years 1700, 1800, and 1900 to be common years, instead of leap years, the error arising from the old time would be properly corrected.

Dr. Playfair, (*System of Chronology*, p. 19.) observes that the method of intercalation, used in the Gregorian Calendar is not the most accurate. Ninety-seven days, i. e. 100—3, are inserted in the space of four centuries:

this supposes the tropical year to consist of 365 days, 5 hours, 49 minutes, and 12 seconds, on which supposition the interpolation would be exact, and the error would scarcely exceed one day in 268,000 years. But the reformers of the Calendar made use of the Copernican year of 365 days, 5 hours, 49 minutes, and 30 seconds; instead, therefore, of inserting 97 days in 400 years, they ought to have added 41 days in 169 years, or 90 days in 371 years, or 131 days in 540 years, &c. Recent observations have determined the tropical year to be 365 days, 5 $\frac{1}{2}$, 48 $\frac{1}{2}$, 45 $\frac{1}{2}$, 30 $\frac{1}{2}$; which being admitted to be the true quantity of it, the intercalations ought to be as follows:

Years,	4	17	33	128	545	673
Days,	1	4	8	31	132	163
Years,	801	929	1057	1185	1313	1441
Days,	199	225	256	287	318	349
Years,	3754	4067	9447	51,302	60,749	172,800
Days,	667	985	2388	12,435	14,713	41,851

That is, 1 day in 4 years, or rather 4 days in 17 years, or, still more exactly, 8 days in 33 years, &c. and, if 41,851 days were intercalated in 172,800 years, there would be no error at all, as every succeeding number is more accurate than the preceding one. As this method is different from that now in use, the Gregorian Calendar must still be corrected after a certain period of years. The correction, however, will be inconsiderable for many ages, as a day and a half only would be necessary to be suppressed in the space of five thousand years.

When Pope Gregory XIII. had reformed the Calendar, he directed all the ecclesiastics under his jurisdiction to conform to it, and exhorted Christian Princes and Sovereigns to use it in their dominions. Accordingly, it was soon adopted in all the countries, where the papal supremacy is acknowledged; in Spain, Portugal, and part of Italy, on the same day as at Rome, but in France, not till the month of December 1582, when the 10th was reckoned as the 30th day. The Roman Catholic States in Germany adopted it in the following year, but the Protestant States at that time refused it. The reformed religion being then in its infancy, and the opposition of its professors to the Pope being unbowed, whatever bore the appearance of his authority, however beneficial, was rejected as an encroachment upon their newly acquired liberties; and hence arose a difference of ten days between the methods of reckoning, which, when a *Bisextile* was suppressed, became *rites* days.

This difference between the Old and New Style, as the Julian and Gregorian accounts are generally called, occasioned great confusion in the commercial affairs of the different countries of Europe; and therefore the Gregorian or New Style was length generally received. The Protestant States in Germany adopted it in February, A. D. 1700; Denmark about the same time; but Sweden, not till March, 1753.

In Great Britain, the inconvenience arising from these two modes of reckoning was much felt, and several attempts were made in vain to introduce the reformed Calendar. Among other schemes which were offered, it was proposed that an Act of Parliament should be passed, declaring that there should be no leap year for forty years to come; by which means the ten days, that had been gained by the old account

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would have been imperceptibly lost, and the old style reduced to the new, without any sensible variation in the fixed time of feasts, &c. Though all these plans were for a time abortive, an Act of Parliament was, after much debate, obtained for the purpose in the year 1752. As one hundred and seventy years had elapsed since the Gregorian alteration took place, the old style had gained about a day more upon the course of the sun than it had at that time; it was therefore enacted by 24 Geo. II. c. 23, that instead of cancelling ten days as Gregory XIII. had done, eleven days should be left out of the month of September. Accordingly, on the second day of that month, the old style ceased, and the next day, instead of being the third, was called the fourteenth; and, by the same act, the beginning of the year was changed from the 25th of March to the 1st of January. In conformity to the Gregorian correction, it was further enacted that the years 1800, 1900, 2100, 2200, 2300, &c. should be reckoned as common years, and that every four hundredth year, beginning with the year 2000, should be leap years, or of 366 days. In pursuance of this act, the 29th day of February was omitted in the year 1800. Russia is the only civilized state in Europe, in which the old style continues to be retained.

§ V. Of the British Calendar.

Explanation of the British Calendar.

THE BRITISH CALENDAR is the new Gregorian Calendar, adopted by the statute 24 Geo. II. c. 23, in lieu of the Calendar found in the old editions of the Liturgy of the Church of England. By the third section of that statute it is enacted, that this new Calendar with its tables and rules, shall be prefixed to the *Book of Common Prayer*, and all the fixed feast, holy, and fast days of the Church of England shall be observed on the respective days marked for the celebration thereof in the new Calendar; and all other moveable feasts thereon depending, shall be observed according to the new Calendar tables and rules, in the dominions wherein the Liturgy of the Church of England now is, or hereafter shall be, used. And the moveable terms of Easter and Trinity, and all courts and meetings of bodies politic and corporate, and all markets, fairs, and marts, and courts thereunto belonging, or used to be holden at any moveable times depending upon Easter or any other moveable feasts, shall be holden on the days, whereon the same happen, according to the falling of Easter or such other moveable feasts, to be computed according to the New Calendar. And by the statute 25 Geo. II. c. 30, the times for opening and inclosing grounds for common of pasture, and for payments of rents, if the same depend on any moveable feast, are to be according to this Calendar. As the British Calendar is copied from the *Book of Common Prayer* into almost every annual almanack, it is not necessary that it should be repeated in this place: but since it is now part of the law of the land, the following concise explanation of it will be found useful, as showing the propriety of many things therein retained.

Our Calendar then, consists of several columns. The first shows the days of the month in their numerical order; the second contains the letters of the alphabet, affixed to the several days of the week, viz. A, B, C, D, E, F, G. These are usually termed the *Dominical*, or *Sunday Letters*; and because one of these seven letters must necessarily stand against Sunday, or the Lord's Day, (in the ancient Western Church called

Dies Dominica;) it is printed in a capital form or in red and called the Dominical Letter, the other six being inserted in different characters to denote the other six days of the week. The four last columns contain the course of lessons for morning and evening prayer throughout the year; and the intermediate, or third column contains, together with the holy days observed by the Anglican Church, such holy days of the Romish Church, as it was thought best for various reasons, to retain in our Calendar. Thus, some are retained on account of the courts of justice, which usually make their returns on those days, or else on the days before or after them, which in judicial writs are called *Jugil. Fest. or Crast.*; as in *Jugil. Martin. Fest. Martin. Crast. Martin.* that is, on the eve, or feast, or on the morrow of *St. Martin*, and the like. Others, again, seem to have been retained, either because persons of particular nations or trades are accustomed to celebrate the memory of their supposed tutelar saints, (as the natives of Ireland celebrate *St. Patrick*, those of Wales *St. David*, and the shoemakers *St. Cripin*, &c.) or because churches having in former ages been dedicated in many places to some one or other of these saints, it has been the custom to hold wakes or fairs upon such days; so that the people might be displeased, (as they probably would have been in the time immediately following the Reformation,) if their favourite saint's name had been expunged from the Calendar. Besides, as the histories, which were written prior to the Reformation, frequently relate transactions as happening on or about such a holiday or time, as *Lammas-tide*, *Martinmas*, &c. if these names were altogether omitted in the Calendar, we might be at a loss to know when several of these transactions happened. On all these accounts, at the second revision of the Anglican Liturgy in the reign of Queen Elizabeth, it was deemed expedient to restore to the Calendar the names of these reputed saints, though not with the intention of keeping them as holy days; partly on account of the interruption of labour which would be caused by the observance of such a multiplicity of holy days, and partly because many of these supposed or reputed saints were oftentimes men, not of the best characters. The only festivals observed by the United Church of England and Ireland, are those which are dedicated to the person and offices of Christ, and to the apostles or other worthies mentioned in the New Testament, who have been commemorated by the Universal Christian Church, from time immemorial. In the following brief notice of

REMARKABLE DAYS,

Occurring in the British Calendar,

the reader will not suppose that all the particulars Remark-related are intended to be imposed upon him as historical truths. They are given simply as they have been explained recorded, and as they are believed to be true facts by some or other professors of the Romish faith.

JANUARY II.—*Lucian*, Priest and Martyr, was a native January. of Samosata in Syria, and a Presbyter of the Church at Antioch; who was distinguished for his knowledge of polite literature, and his intimate acquaintance with the Hebrew. He published a recension or corrected edition of the Septuagint version, which was received in all the Eastern churches from Constantinople to Antioch. Lucian has been suspected of Arianism, but he was defended by Athanasius. During the persecution of the

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Christians in the reign of Maximianus Galerius, he suffered martyrdom, A. D. 312.

13.—*Hilary, Bishop and Confessor*, was born at Poitiers in France, of an illustrious family. He was chosen Bishop of his native city, A. D. 353. He was an active opposer of the Arians, for which he was banished into Phrygia by the Emperor Constantius, in 356; after various travels in different parts, and undergoing many sufferings, Hilary died about the year 367.

18.—*Prisca, Roman Virgin and Martyr*, was early converted to Christianity; but, refusing to abjure her religion and to offer sacrifice when she was commanded, she was tortured and subsequently beheaded under the Emperor Claudius, A. D. 975.

20.—*Fabian, Bishop and Martyr*, succeeded Anterus, as Bishop of Rome, which See he governed for fourteen years, from A. D. 239 to 253; he suffered martyrdom in the Decian persecution.

21.—*Agnes, Roman Virgin and Martyr*, was a young lady of noble family, who suffered martyrdom under the most cruel torments at the early age of thirteen. On account of her youth and innocence, her memory is celebrated by the Church of Rome with peculiar solemnity.

22.—*Vincent, Spanish Deacon and Martyr*, was born at Oiscard, now Huesca, in Arragon. He was instructed in divinity by Valerius Bishop of Saragossa; but, though he never preached in consequence of an impediment in his speech, yet, by his own exemplary conduct and indefatigable exertions, he gained many converts to Christianity. He suffered a cruel martyrdom in the Diocletian persecution, about the year 303.

February.

FEBRUARY 3.—*Blasius, Bishop and Martyr*, better known by the appellation of Saint Blaise, was Bishop of Sebaste, in Armenia, and a zealous defender of the Christians during the persecution of Diocletian; in which he was put to death, A. D. 239, being tortured (it is said) with combs of iron. From this traditional circumstance, probably, he has been considered the patron of the wool-combers, by whom he is still commemorated in the northern parts of England.

5.—*Agatha, a Sicilian Virgin and Martyr*, was an honourable and beautiful lady; who, having refused to yield to the lust of the Governor of Catania, in Sicily, was cruelly tortured by him, and suffered martyrdom for being a Christian, A. D. 252 or 253.

14.—*Valentine, Bishop and Martyr*, as he is styled by some ecclesiastical writers, was, according to others, only a simple Presbyter. He was beheaded at Rome, in the reign of the Emperor Claudius II. and was very early canonized. He was so eminently distinguished for his love and charity, that the custom of choosing valentines, or special loving friends on this day, is supposed by some to have originated from thence, though others deduce it from the birds choosing their mates on this day; but it is more likely to be a corruption of the Roman Lupercalia, when the names of young women were put into a box, and drawn out by the young men. In the Church of Rome they choose their patron saint on Valentine's day for the year ensuing.

March.

MARCH 1.—*David*, the tutelar saint of the Principality of Wales, was Bishop of Caerleon, which See he removed to Menevia, now called St. David's. Many legendary tales are recorded of him. It is, however, certainly known that he was a Bishop of the ancient British Church, and founded numerous monasteries. He died at a very advanced age, A. D. 642.

2.—*Cedd, or Chad Bishop of Lichfield*, was the fifth Bishop of the Mercians, who converted their King, Wulfhere. He was exemplary in the discharge of his episcopal duty, visiting the whole of his diocese on foot, and preaching the Gospel to the poor. He died in the great pestilence which ravaged England, in A. D. 673.

7.—*Perpetua, Martyr*, was a noble lady of Carthage, who suffered martyrdom for the Christian faith, about the year 205; being exposed to the fury of a wild bull, before she was killed by the executioner.

12.—*Gregory, Bishop of Rome and Confessor*, surnamed the Great, was descended from noble parents, and was eminent for his learning and piety. He was elected Bishop of Rome about the year 590, and rigorously opposed the title of "Universal Bishop," (which the Bishop of Constantinople did then, as the Popes of Rome now do assume,) as blasphemous, antichristian, and diabolical. He sent the Monk Augustine into England, with forty missionaries, to convert the Anglo-Saxons, and died A. D. 601.

17.—*Patrik*, the tutelar saint of Ireland, was a native of Scotland, whose original name was Succuthus, which was changed into Patrick by Pope Celestine, who sent him to Ireland as a missionary, in the year 432. He converted great numbers of the Irish to Christianity, and in 473 founded the Archbishopric of Armagh. Various incredible miracles are ascribed to this saint.

18.—*Edward, King of the West Saxons*, was crowned in 975, when he was only fourteen years of age. Four years afterwards, visiting his mother Elfrida at Corfe Castle, in Dorsetshire, he was treacherously stabbed by one of her servants, by her order. His favour to the monks caused his assassination to be deemed a martyrdom; the day of which Pope Innocent IV. appointed to be commemorated, A. D. 1345.

21.—*Benedict, Abbot*, was born in the Dukedom of Spoleto, in Italy, of an honourable family. Being much addicted to devotion, in the year 529 he instituted the monastic order which bears his name, and which very soon extended over the whole of Europe. In the ninth century, the Benedictine order had nearly absorbed all others, but from that period it began to decline; for, the founder's rules being perverted by avarice and ambition, the clergy, nobility, and the crown united to humble these haughty monks, whose power was daily becoming more and more formidable. Benedict is said to have died in 542.

APRIL 3.—*Richard, Bishop of Chichester*, in the reign April of Henry III. was surnamed *De Wiche*, from the place where he was born. Having successively studied at Oxford, Paris, and Bologna, he was on his return to England chosen Bishop of Chichester, and consecrated in 1345. He died, April 3, 1253, and was canonized by Pope Urban IV. in return for his obsequious homages to the See of Rome, whose usurped powers he supported in defiance of his sovereign. Richard was greatly revered for his learning and integrity, and among other marvellous miracles, which monkish writers have ascribed to him, he is said to have blessed only one loaf, and instantly it was augmented so as to satisfy the hunger of three thousand persons!

4.—*Ambrose, Bishop of Milan*, was born about A. D. 340, and was educated in the palace of his father, while Prætorian Præfect of Gaul. His learning and talents elevated him to the office of Governor of Milan and

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the neighbouring cities. On the death of Auxentius, Bishop of that city, there being a great contest at the election of his successor, Ambrose exhorted the people to peace and unanimity with such eloquence, that they unanimously chose him for their Bishop. He governed the See of Milan with great ability for more than twenty years, and died in the year 386. The admirable hymn, so well known in the Church by the name of the "Te Deum," is said to have been composed by Ambrose at the baptism of Augustine, whom he converted to the Christian faith.

19.—*Alphege, Archbishop of Canterbury*, was descended from a noble Saxon family. Previously to his elevation to the Archiepiscopate, he had been, successively, Abbot of Bath and Bishop of Winchester. In the year 1012, the Danes being disappointed of a certain tribute which they claimed as their due, attacked and burnt Canterbury; killed nine tenths of its inhabitants; and carried the Archbishop to Greacwich; where, after seven months imprisonment, they stoned him to death. Not long after he was canonized for a saint and martyr.

23.—*St. George, Martyr*. The history of this saint, who has been termed the "Patron Saint of England," is involved in the profoundest obscurity. Some writers identify him with an Arian Bishop, in the reigns of Constantius and Juliano, who is said to have expiated, by martyrdom, a life of error and cruelty; while others assert him to have been a native of Cappadocia, and an officer of rank in the army of Dioclesian; and who, professing Christianity, suffered martyrdom, A.D. 320. The cause of his being considered the Patron Saint of England is said to be his having mimelously appeared at the head of a numerous army clothed in white, with a red cross for their banner, and putting the Saracens to flight at the celebrated siege of Antioch, during the first crusade to Palestine. St. George is the tutelary saint of various military orders, of which the British Order of the Garter is most distinguished for its antiquity, and the nobility of its knight companions.

May 3.—*Invention of the Cross*. The third day of May is celebrated by the Romish Church as a feast, to commemorate the invention or finding (from *invenio*, I find,) of the cross on which Jesus Christ was crucified. It is said that, on this day, Helena, the mother of Constantine the Great, found the true cross, deeply buried in the ground, on Calvary. Three crosses, indeed were discovered; but the genuine one was distinguished from those of the thieves by its restoring a dead person to life. The custody of the cross was committed to the Bishop of Jerusalem; every Easter Sunday it was exposed to view, and pilgrims from all countries were indulged with little pieces of it, incased in gold or gems. What was most astonishing, the sacred wood possessed a secret power of vegetation; for it never appeared to be lessened although it was perpetually diminished!

6.—*St. John Evang. ante Port. Lat.* On this day the ancient Christian Church celebrated the miraculous deliverance of the Apostle and Evangelist John from a cauldron of boiling oil, into which he had been thrown at Rome, by order of Domitian, and from which he came forth unhurt. This transaction happening before or near the *Porta Latina*, one of the gates of the city, gave the name to this festival.

19.—*Dunstan, Archbishop*, was born at Glastonbury, in Somersetshire, in 924, and was eminent for his

learning and various acquirements, which being of extremely rare occurrence in that barbarous age, procured him the appellation of a conjuror while living, and that of a saint after his death. He was, successively, Abbot of Glastonbury, Bishop of Worcester, Bishop of London, and Archbishop of Canterbury. He died A.D. 968, and many absurd miracles were ascribed to him by the superstition of the age.

26.—*Augustine, first Archbishop of Canterbury*, was sent by Gregory, Bishop of Rome, together with forty monks, to convert the Anglo-Saxons, whence he acquired the appellation of the "Apostle of the English." He was appointed to the See of Canterbury, and died May 26, about the year 610; and was afterwards canonized.

27.—*Venerable Bede*, was born at Jarrow in Northumberland, and made great proficiency in learning. He was ordained a Deacon at nineteen, and eleven years after a Presbyter. He was the author of many works, but the most distinguished is his *Ecclesiastical History of the Saxons*, a history which comprises the whole body of knowledge that his time afforded. This great and good man, who died, A.D. 737, was never canonized; the appellation of "Venerable" he obtained by the voluntary homage of his contemporaries.

JUNE 1.—*Nicomede, Martyr*, is related to have been a scholar of the Apostle Peter, who was discovered to be a Christian by his honourably burying one Felicia a martyr. He is said to have been beaten to death, with leaden plummets, in the reign of Domitian.

6.—*Boniface, Bishop of Mentz and Martyr*, was a Saxon Presbyter, born in England, and at first called Wilfred. He was sent as a missionary into Germany by Pope Gregory II., who changed his name to Boniface. He preached the Gospel in Friesland and Germany, where he made so many converts, that he was honoured with the title of the "Apostle of the Germans." He was appointed Bishop of Mentz, in 745; and, ten years after, was murdered by the heathen populace near Utrecht, while preaching to some Christian converts.

17.—*St. Alban, Martyr*, the first Christian martyr in this island, suffered in 303. He was converted to Christianity by Amphilius, a priest of Caerleon in Monmouthshire, to whom he had given an asylum from his pursuers, at Verulam in Hertfordshire, now called from him St. Albans. Amphilius, being closely pursued, made his escape, dressed in Alban's clothes; which being soon discovered, exposed him to the fury of the Pagans; by whom, as he refused to sacrifice to their gods, he was first miserably tortured, and then put to death.

20.—*Translation of Edward, King of the West Saxons*. On the assassination of Edward, (noticed under March 18,) his remains were first buried at Wareham in Dorsetshire, without any solemnity; but, after three years, they were translated to Shaftesbury, or, according to some accounts, to Salisbury or to Shrewsbury; where they were interred with great pomp and magnificence.

JULY 2.—*Festival of the Blessed Virgin Mary*. This July feast was first instituted about the year 1338, by Pope Urban VI., in commemoration of the visit made by the mother of Jesus Christ to the mother of John the Baptist, and also to implore her intercession for the removal of the schism and other evils which then afflicted the Romish Church. It was not universally observed, until it was confirmed, first by a decree of Pope Boniface IX., and by the Council of Basel, in 1441.

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4.—*Translation of St. Martin, Bishop and Confessor.* Martin was a native of Pannonia, and for some years served in the army. Being converted to Christianity, he embraced a religious life; and in 374 he was made Bishop of Tours. He died, a. d. 400, and this day was instituted in honour of the translation of his remains, from the place where they had been deposited, to a more magnificent tomb; which was done by Perpetuus, one of his successors in the See of Tours.

15.—*Swithun, Bishop of Winchester, translated.* Swithun or Swithun was descended from Saxon parents: he passed his youth in the study of grammar, philosophy, and the Holy Scriptures. He was successively monk and prior of the convent of Winchester; and, on the accession of Ethelwulf to the English throne, he was promoted to the Bishopric in 852, in which he continued ten years, until his death. At his own request, he was buried in the common cemetery at Winchester, instead of the chapel of the Minister, (as the Bishops of those times generally were;) and, many miracles being reported to be wrought at his tomb, it was thought proper to remove his remains into the choir. But a most violent shower of rain falling on the day appointed for the solemn procession, and continuing for thirty-nine others without intermission, the idea of removal was abandoned as displeasing to Swithun; and, as such, heretical and blasphemous. Subsequently, however, the saint relocated, and permitted his bones to be translated to the honourable place allotted to the Bishops. Hence the vulgar notion that, if it rain on this day, it will continue to do so, more or less, for forty days after.

20.—*Margaret, Virgin and Martyr,* was born at Antioch, and suffered martyrdom, a. d. 278, for refusing to marry the heathen Olybrius, President of the East. She was first tortured and then beheaded.

22.—*St. Mary Magdalene.* This day was dedicated to commemorate that Mary, whose original impurity but subsequent eminent faith is noticed in the evangelical history, whether she were a native or an inhabitant of Magdala, or not. Different circumstances in her history have afforded subjects for some of the finest productions of the pictorial art.

23.—*St. Anne* was mother of the Virgin Mary. Her festival is celebrated by the Latin Church.

August.

August 1.—*Lammas Day.* This day, in the Romish Church, is generally called the feast of St. Peter ad vincula, or in bonds, commemorating the Apostle's imprisonment, as related in Acts, xii. It is supposed to have been called Lammas day, either from the conceit that Peter was the patron of lambs, from the charge given to him by Jesus Christ, "feed my lambs," (John, xxi. 15,) and that the mass offered this day, (Lamb-mass,) was very beneficial in promoting the thriving of lambs; or, from the old Saxon word *Dinsmyrige*, that is, *Loaf-mass*, it having been the custom of the Saxons to offer on that day an oblation of loaves made of new wheat as the first fruits of their new corn.

6.—*Transfiguration of our Lord.* This festival, designed to commemorate the appearance of Moses and Elias to Jesus Christ on Mount Tabor, when he was transfigured, (Matt. xvi.) is of great antiquity in the Greek Church; but it was not observed by the Romish Church until the year 1455, when Pope Calixtus instituted this festival.

7.—*Name of Jesus.* Before the Reformation, this day

was dedicated to the honour of Afra, first a Cretan courtesan, afterwards a convert to Christianity, who suffered martyrdom. Her festival was recognised by Pope Paul V.; but subsequently Donatus, who had been put to death in the time of Julian for refusing to sacrifice to idols, was substituted in her place. How it came afterwards to be appropriated to the "name of Jesus," we find no where recorded; and it is useless to conjecture.

10.—*St. Laurence, Archdeacon of Rome and Martyr,* was a Spaniard by birth. Refusing to deliver up the treasures of the church, which were supposed to be in his custody, he was laid upon a massive gridiron, and broiled over a fire. He suffered martyrdom, a. d. 258, or 259. The celebrated palace of the Escorial is dedicated to this saint, and is erected in the form of a gridiron. The church of St. Laurence-Jewry in the city of London, is also dedicated to him, and has a gridiron on the steeple for a vane.

15.—*Assumption* is a festival in the Greek and Romish Churches, on account of the supposed miraculous ascension of the Virgin Mary into heaven.

28.—*St. Augustine, Bishop of Hippo,* was born at Tagasta, a city in the inland part of Numidia, a. d. 354. Being well versed in polite literature, he was professor first at Rome and afterwards at Milna. At the last mentioned place, he became acquainted with Ambrose, who instructed him in divinity and reclaimed him from the Manichean heresy. He returned in Africa in 389, and three years afterwards was chosen Bishop of Hippo, where he died in 430. He was a great divine, and the most voluminous writer of all the fathers.

29.—*Beheading of St. John the Baptist.* This day was formerly called *Festum Collectivis Sancti Johannis Baptistae*, or the feast of gathering up John the Baptist's relics; but afterwards, by corruption, *Festum decollationis*, the festival in remembrance of his being beheaded. His nativity is commemorated on the 24th of June.

SEPTEMBER 1.—*Giles, Abbot and Confessor,* was born at Athens; and, after disposing of his patrimony to charitable uses, went into France in 715. He lived two years with Cesarius, Archbishop of Arles, and afterwards retired into solitude. Charles Martel, King of France, erected an abbey for him at Nismes, and appointed him the first Abbot. He died in the year 795.

September.

7.—*Eusebius, Bishop of Orleans,* otherwise called Evortius, is said, in monkish legends, to have been chosen to the episcopate, in consequence of a dove settling upon his head,—a circumstance which was deemed miraculous. Among other wonderful facts related of him, he is said to have converted 7000 infidels in the short space of three days.

8.—*Nativity of the Virgin Mary.* A concept of angels having been heard in the air by an old man, (whose name and residence have not been recorded,) to solemnize this event, about the year 696, Pope Servus commended this festival to be observed. In 1844, Innocent IV. honoured it with an octave; and Gregory XI., about the year 1370, with a vigil.

14.—*Holy Cross.* This festival was instituted in the year 615, to commemorate the recovery of several pieces of the Holy Cross, which had been left at Jerusalem by the Empress Helena, but had been carried thence by Cosroe, King of Persia. The Emperor Heraclius, having pursued and defeated Cosroe,

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brought back the relics in Jerusalem, with great pomp, himself carrying them barefoot. The ceremony of kissing the cross is performed in the Greek Church on this day.

17.—*Lambert, Bishop and Martyr*, was Bishop of Utrecht in the time of Pepin I. King of France; but, attacking the licentious manners of the age, in which he did not spare the adulterous life of the sovereign, he was murdered by the instigation and contrivance of his coconine, in the year 708. Being canonized, he obtained at first only a simple commemoration in the Calendar; his festival was not instituted until the year 1240.

26.—*St. Cyrian, Archbishop of Carthage, and Martyr*, was one of the most eminent fathers of the Christian Church. He was made a Presbyter in 247, and Bishop in 248. He behaved with great courage and resolution during the Decian persecution, and was afterwards beheaded on the 14th of September 258, under Valerianus and Gallienus. But the saint commemorated on this day in the Romish Calendar, is another Cyrian of Antioch; who, from being a sorcerer, became a Christian, and a Deacon of the church in that city. He suffered with Justina, a beautiful young woman: they were first tried in a pan with pitch and fat, and were afterwards beheaded, Sept. 26, a. o. 272.

30.—*St. Jerome, Priest, Confessor and Doctor*, was probably born about the year 342, and was ordained a Presbyter by Paulinus at Antioch in 378. His writings are very voluminous; but Jerome is chiefly distinguished by his biblical labours, having translated the Old Testament from Hebrew into Latin, which translation is now well known by the name of the *Vulgate*. He died at a very advanced age, in the year 422.

October.

OCTOBER 1.—*Remigius, Bishop of Rheims*, was raised to the episcopate at the early age of 26, in consequence of his piety and learning. He instructed Clovis, the first Christian King of the Franks, in the doctrines of the Gospel, and baptized him at Rheims, by triple immersion. From this circumstance, originated (as it is supposed,) the titles of "Most Christian King" and "Eldest Son of the Church," which have so long been borne by the Kings of France. Remigius died, a. n. 535, greatly lamented, having filled the See of Rheims for 73 years.

5.—*Fulth, Virgin and Martyr*, suffered death under Dacianus, about the year 290, the most cruel torments being inflicted upon her. Many churches, both in England and on the continent, have been dedicated to this saint. A great fair is held on this day, at the village of Saint Faith's near Norwich, at which the neighbouring gentry meet in gay attire.

9.—*St. Denys, or Dionysius, Areopagite, Bishop, and Martyr*, who was converted to Christianity by the preaching of Saint Paul, (*Acts*, xvii. 34,) was at first one of the judges of the celebrated Court of the Areopagus at Athens, of which city he was afterwards made Bishop. He suffered martyrdom, a. n. 95. The French claim St. Denys as their tutelary saint, on the supposition that he first preached Christianity in France;—an event, however, which did not take place till long after his death. The writings, which have been published under the name of Dionysius the Areopagite, are the forgeries of a later age.

13.—*Translation of King Edward the Confessor*. This monarch ascended the throne of England, a. n. 1042. His greatest merit was the collecting together in one

body all the most useful laws, which had been made by the Saxon and Danish Kings. The additional title of Confessor was probably given him by the Pope for settling the tribute to the Pope of Rome, which was then called *Rome-Scot*, but has since become better known by the name of *Peter-pence*.

17.—*Ethelreda, Virgin*, was the daughter of Anas, King of the East Angles, and early made a vow of perpetual chastity, which she is recorded never to have violated, though she was twice married; first to Thoredan an English lord, and afterwards to Egfrid, King of Northumberland, in the year 671. Having resided twelve years at court, she at length obtained permission to retire from the world, and took the veil at Coldingham Abbey. Being apprized of a scheme, that was laid to force her from her convent, she fled to the Isle of Ely, where she founded a nunnery, of which she became Abbess, a. o. 673.

25.—*St. Crispin, Martyr*, and his brother Crispinian, were natives of Rome, whence they travelled to Soissons in France, about the year 303, to propagate the Christian religion. Being desirous, however, of rendering themselves independent, they gained a subsistence by shoe-making. It having been discovered that they were Christians, and endeavoured to proselyte the inhabitants, the governor of the town commanded them both to be beheaded, about the year 308. From this time, Crispin has been selected as the patron saint of all those who occupy the "gentle craft or mystery of a cordwainer or cobbler," as it was anciently termed.

NOVEMBER 2.—*All Souls' Day*. This festival was instituted in the ninth century by Odilon, Abbot of Clugny, to make intercession for the souls supposed to be detained in purgatory. In Roman Catholic countries, on the eve and day of All Souls, the churches are hung with black; the tombs are opened; a coffin, covered with black, and surrounded with wax lights, is placed in the nave of the church; and in one corner figures in wood, representing the souls of the deceased, are half way plunged into flames. Various estates were anciently held by services to be performed on this day.

6.—*Leonard, Confessor*, was a French nobleman, of great reputation in the court of Clovis I. who was instructed by Remigius, Bishop of Rheims, and was afterwards made Bishop of Limoges. Having obtained of Clovis the favour that all prisoners whom he went to see, should be set free: whenever he heard of any persons who were imprisoned for the sake of religion, or any other good cause, he procured their liberty. He died, a. n. 560, and has always been implored by prisoners as their patron saint.

11.—*St. Martin, Bishop and Confessor* died, and is commemorated on this day. See a notice of this saint, in p. 158, under July 4. Martinmas day was, anciently, a day of feasting and revelry. In some parts of England the fine open weather, which is occasionally experienced at the commencement of November, is termed "*Saint Martin's Little Summer*."

13.—*Britius, Bishop*, succeeded Martin in the See of Tours, a. n. 399. Some slanderous reports having been propagated against him, he appealed to a miracle and to the fiery ordeal; but these had no effect upon the populace, and the saint was expelled from the city. After seven years absence he was restored to his dignities, and died, a. n. 444.

15.—*Nachatus, Bishop of Saint Maloes in France*, was

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a native of Llaecarvon in Wales, and flourished about the year 500. His preeminent sanctity is said to have enabled him to calm tempests, to give sight to the blind, to restore the dead to life, expel demons, and extract the poison of serpents.

17.—*Hugh, Bishop of Lincoln*, was a native of Burgundy in France, and raised to the See of Lincoln by Henry II. In this See he obtained great celebrity, not only for his extraordinary austerity of life and excellent economy, but also for his rebuilding the cathedral from the foundation. He died on this day, A. D. 1200; and, twenty years after, was canonized at Rome.

20.—*Edmund, King (of the East Angles), and Martyr*, having been attacked by the Danes in 870, and unable to resist them, heroically offered, (according to the monkish writers,) to surrender himself a prisoner, provided they would spare his subjects. The Danes, however, having seized him, used their utmost efforts to induce Edmund to renounce the Christian religion; but, on his refusal to comply with their solicitations, they first beat him with clubs, then scourged him with whips, and afterwards, binding him to a stake, killed him with their arrows. His remains were buried, in 900, at Bressingham, a town in Suffolk, since called St. Edmund's Bury, or more commonly Bury. Subsequently, in 1010, they were translated to London, Suffolk being infested by the predatory incursions of the Danes; but, about eleven years afterwards, they were removed to their ancient place of interment, and Canute erected a stately monastery and church, in which the saint's relics were interred. The gifts presented at St. Edmund's tomb in succeeding ages, were of immense value; and, at the dissolution of the religious houses by Henry VIII, the revenues of St. Edmund's monastery amounted to more than £1500, a very large sum in those days.

23.—*Cecilia, Virgin and Martyr*, was a Roman lady, who, refusing to renounce her religion, was thrown into a furnace of boiling water, and scalded to death. Other legends say, that she was stifled in a bath,—a punishment frequently inflicted at that time on female criminals of rank. She suffered martyrdom about the year 225; and is regarded as the patroness of music, from the tradition that she was a skilful musician, the charms of whose melody attracted an angel from heaven to visit her!

23.—*Clement I., Bishop of Rome, and Martyr*, who is mentioned in Phil. iv. 3, was a Roman by birth, and a zealous confessor of the Apostles. He held the See of Rome for about fifteen years, from the year 64 or 65 to 81, according to some accounts; though others state that he suffered martyrdom about the year 100, in the reign of the Emperor Trajan. Clement was sentenced to work in the quarries, and afterwards was drowned in the sea, an anchor being fastened round his neck. Several pieces are ascribed to Clement; but what is called his first Epistle to the Corinthians, is the only one that is considered genuine. The 23d of November was one of the four ancient quarterly days for the payment of rent, under the title of Old Martinmas. In some parts of England, rents are still made payable on this day.

25.—*Catherine, Virgin and Martyr*, was born at Alexandria, and received a liberal education. About the year 305, she was converted to Christianity, which she afterwards professed with the utmost intrepidity, openly reproving the Pagans; and rebuking the Em-

peror Maximian to his face, for his flagrant acts of tyranny and oppression. After she had been racked and tortured with four sharp-cutting wheels, she was beheaded about the year 310. The peculiar wheel, termed a *Catherine Wheel*, derives its name from the instruments of her torture.

DECEMBER 6.—*Nicholas, Bishop of Myra in Lycia*, December. was born at Patara in Lycia, and was raised to the episcopate by Constantine the Great. He was remarkable for his piety and charity. He was also considered the patron of virgins and of sea-faring men; the Dominicans adopted him as their tutelar saint, and the Russians hold his memory in great veneration. He died about the year 392.

8.—*Conception of the Virgin Mary*. This festival was instituted by Anselm, Archbishop of Canterbury, on occasion of the deliverance of William the Conqueror and his fleet from a storm; but the Council of Oxford, held in the year 1222, permitted every one to use his discretion in keeping it. Peter Lombard first agitated the question of the immaculate conception in 1160; and Peter d'Alva published only forty-eight folio volumes on the mysteries of the conception!

13.—*Lucy, Virgin and Martyr*, was born at Syracuse, and educated in the principles of Christianity. Having determined to devote herself to religion, to prevent the importunities of a young man who paid his addresses to her, she gave her whole fortune to the poor. The lover, enraged at this denial, accused her before the heathen judge Paschasius, of being a Christian; and, after much cruel treatment, Lucy fell a martyr to his revenge, in the year 305.

16.—*O Sapientia*. This day is so called from the beginning of an anthem in the service of the Romish Church, (*O Sapientia, que ex ore altissimi prodisti*), which was anciently sung from the sixteenth of December until Christmas Eve.

31.—*Silvester, Bishop of Rome*, succeeded Melitides in the year 314, and filled the office with moderation and wisdom until his death in 335. He is the reputed inventor of asylums, corporals, pails, mitres, unctions, and other rites and ceremonies peculiar to the Church of Rome.

The authorities for the preceding illustrations of the British Calendar, are Whentley's *Rational Illustration of the Book of Common Prayer*; Nicholls's *Comment on the Book of Common Prayer*; Frauen's *Illustration of the Liturgy*; Audley's *Companion to the Altar*; and *Time's Telescope, or Complete Guide to the Almanack*, an annual repository replete with useful and pleasing historical and antiquarian illustrations of the Calendar.

§ VI. Of the Mohammedan Calendars.

Two Calendars are in use in the east; viz. 1. The Arabian, which appears to be common to all the Mohammedans, except the Persians; and 2. The Persian Calendar, the use of which is peculiar to that country.

1. The ARABIAN year consists of twelve months, each containing alternately thirty and twenty-nine days, as in the following Table:

	Days,
1. Muharrem	30.
2. Sefer or Saphar	29.
3. Rabi'ul' ewvel, (or the first Rabi'ul,)	30.
4. Rabi'ul' akhir, (or the second Rabi'ul,)	29.
5. Jomádhi' l' ewvel, (or the first Jomádhi,)	30.
6. Jomádhi' l' akhir, (or the second Jomádhi,)	29.

Arabian
Calendar.

CALENDAR.

7. Regeb	30.
8. Shabân	29.
9. Ramadân	30.
10. Shawwâl	29.
11. Dhû 'l kâdah	30.
12. Dhû 'l hajjah	29.

Days.

that the neighbours were obliged to make a breach in the wall of the house to let her out!

SHAWWÂL 1-3.—These three days are the Moham-medan carnival; but it is accounted a great merit to keep the second and third days as fasts. This is the Udesseghir of the Arabs, and the Kurban Bairam (or smaller feast) of the Turks.

DU' 'L KÂDAH 25.—The sixth of the seven sacred days, and consequently a fast.

DU' 'L HAJJAH (or the month of Pilgrimage, as its name implies.) 9.—The Arafat, a festival little inferior to the Ashûr: it is the last of the sacred seven, and strict fasting on it is equivalent to a whole year of ordinary days.

10.—The Ud-ed-dohâ, Ud-el-câhir, or Kurban Bairam, that is, "the breakfast" or "great feast," in honour of the sacrifice of Abraham. See an account of it in vol. xviii. p. 200, article BAJRAM. (Morgan's *Mohometism Explained*, vol. ii. p. 160—191.)

11. THE PERSIAN CALENDAR is founded on the Persian era called "Yezdegerd" or "Jezdegerd," which derives its name from the last of the Sassanian dynasty of sovereigns. The ancient Persian era is supposed, by some, to have been established by Gensid or Jemsheed, one of the Pishadian kings, about the year 800, a. c. On the day when the sun entered Aries, he is said to have made his public entry into Persepolis which he had just finished, and to have ordained that the era should commence from that time, in honour of the sun, and in commemoration of his building of his capital city. He divided the year into twelve months of thirty days each; to the last of which five supplementary days were added. But so attention was bestowed on the odd quarter of a day, until astronomers, in the reign of Yezdegerd, observing that the beginning of the year had moved in a retrograde direction from Aries to Pisces, corrected this error, and appointed one month to be inserted at the end of every hundred and twenty years. This intercalary month of thirty days restored the integrity of the solar year; and by this reformation of the Calendar a new era was produced, which is still adopted in many parts of Persia. All, however, do not agree in the epocha of its commencement; some chronologists referring the date of it to the beginning of Yezdegerd's reign, (which they place on the sixteenth of June, in the eleventh year of the Hegira, or a. o. 639,) while others compute it from his defeat by the Arabs at Cadesia, a. o. 636, and a few dating from his death in a. o. 651. The best modern chronologists have adopted the first of these opinions, which is most conformable to the testimony of oriental writers. The years of this era are solar, each consisting of 365 days, or twelve months of thirty days each, with the addition of five intercalary days at the end of the last month in the year.

Besides this form of the year, Persian astronomers use the Gelallean year, so called on account of the title "Gelaliddia," which was conferred on Malek Shah, Sultan of Khorasân. This great prince, a. n. 1074, assembled the most celebrated astronomers of his time, in order to reform the Calendar, which he found imperfect, to ascertain the vernal equinox for astronomical purposes, and for the regulation of their solemn festival "Neuruz," and to change the order of the months, under the idea of restoring the ancient mode fixed by Jemsheed. According to

CALENDAR.

An intercalary day is added to every second, fifth, seventh, tenth, thirteenth, fifteenth, eighteenth, twenty-first, twenty-fourth, twenty-sixth and twenty-ninth year, in a cycle of thirty years; to which case the month Dhû 'l hajjah has thirty instead of twenty-nine days. These years are embolismic, or contain 355 days; while the others are common, or have only 354 days. The Arabian months commence not from the real new moon, but from its first appearance after conjunction. The Mohammedan high days are as follow:

MUHARRREM 3.—One of the seven days on which Mohammed was peculiarly inspired: it is a strict fast.

10.—The Ashûr is the greatest holiday in the year. On it were created the heavenly light shining on Mohammed's face, the heavens, paradise, the table of the divine decrees, the divine pen with which they were written, the law of Moses, and Adam and Eve. On this day also Enoch was translated; Abraham and Joseph were delivered; Pharaoh was drowned; Job cured; Daniel saved from the den of lions; Adam pardoned; the ark built; Jesus born,—his body withdrawn from the Jews; Jonah delivered from the whale; John the Baptist born; Tobias restored to sight; and the Jews were restored from the Babylonian captivity. This day is also the second of the sacred seven, and is a rigid fast; but the preceding and following days are festive.

RABÎ' 'L KIVVÎ (or the first Rabîb.) 12.—The Udu'l mauid, or birth of the Prophet, a great festival.

ROGHA 3.—The third of the seven sacred days. The first chapter of the Korân descended from heaven, that is, was revealed on this day.

27.—The fourth of the seven sacred days.

Regeb is considered as a peculiarly holy month by the Mohammedans; and Shabân is deemed little inferior to it in sanctity.

SHABÂN 15.—The fifth of the seven sacred days. The preceding night is called *Lailat-el tâhur*, that is, the night of purifications; and a scouring on that night purifies for a whole year. It is a rigid fast.

27.—A great holiday: and this month is dedicated to Mohammed, as Regeb is to the "Omniscient Creator."

RAMADHÂN, is the Mohammedan Lent. The twenty-sixth, or rather the night of the twenty-sixth of this month, is the *Lailat-el-kadhir*, that is the night of power, which (Mohammed says) is of more value than a thousand nights; for so it the angel Gabriel brought the Korân down to him from heaven. It is solemnized with hymns and rejoicings; and many a pious Mussulman sits up all this night in anxious expectation of catching the happy moment, when the heavens open, and display the Glory of God to the eyes of the faithful. The most memorable instance of success is that of a negro girl; who, at the auspicious moment, had courage enough to cry out,—"*Yâ rabbi Kûbir res*," that is, "O Lord, give me a good head of hair!" Her prayer is said to have been heard, but was interpreted according to its literal sense, "O Lord, make my head large!" for her head was so large the next morning,

Remark-
able days
in it.

Persian
Calendar.

CALENDAR.

this reformation, the year was twofold, civil and astronomical. He fixed the beginning of both on the fourteenth of March, the season of the equinox, a. n. 1074, or, according to Zennet a Jewish author, a. n. 1079. In the correction of the civil year, besides five intercalary days, he, in every fourth year, added, six or seven times in succession, a sixth day; after which the intercalation was not to occur more frequently than once in five years. The Persian astronomical year was of the same form, and nearly of the same quantity with the solar tropical year; for it consisted of 365 days, five hours, forty-nine minutes, and sixty-three seconds. From these frequent reformations of the Persian Calendar, considerable disagreement has arisen among different writers with regard to the seasons and days, when several festivals were to be celebrated, which it would be difficult to reconcile. (Playfair's *Chronology*, p. 55.)

§ VII. Of the French Republican Calendar.

The innovations on the computation of time adopted by the general consent of the Christian and civilized parts of the world, which were attempted during the existence of the French Republic, continued only a few years; but, as all important facts connected with the history of France, during that period, were recorded according to the new nomenclature established by the French Republican Government, the following sketch of their Calendar will be found useful to the reader of European history, during that eventful period.

Soon after the government was changed in France, it was decreed on the second of January 1792, that that year should be denominated the fourth year of Liberty, on the national coins, and in the public acts. After the murder of Louis XVI., in 1793, it was determined, that that year should be called the first of the Republic; and this suggested the idea of a Republican Calendar. Accordingly, on the twelfth of January 1793, the deputy Romme, president of the committee of public instruction under the convention, applied to the Academy of Sciences, for a commission to deliberate on this subject. M. de la Lande, the celebrated astronomer, in vain protested against any change in the Calendar: he was compelled to prepare a new one; in which, after the example of the Egyptians, he preferred twelve equal months, with five intercalary days; and he adapted their denominations to the climate of Paris, which Fabre d'Églantine expressed by the following terms; viz.

1. <i>Frudonaire</i> , or Vintage Month, commencing September 23.	
2. <i>Bronnair</i> , or Foggy Month	October .. 23.
3. <i>Floreal</i> , or Sleety Month	November .. 22.
4. <i>Nivôse</i> , or Snowy Month	December .. 23.
5. <i>Ploserie</i> , or Rainy Month	January .. 21.
6. <i>Ventôse</i> , or Windy Month	February .. 20.
7. <i>Germinal</i> , or Budding Month	March .. 22.
8. <i>Fleréal</i> , or Flowery Month	April .. 21.
9. <i>Prairial</i> , or Meadow Month	May .. 21.
10. <i>Messidor</i> , or Harvest Month	June .. 20.
11. <i>Thermidor</i> , or Heat Month	July .. 20.
12. <i>Fractidor</i> , or Fruit Month	August .. 19.

The authors of this new Calendar could not lay claim to the merit of invention in the names of these months, as the epithets adopted were a close imita-

tion of the designations of the ancient Flemish and Dutch months; in which January was called *Louw-Maand*, Windy or Chilly Month; February, *Sprok-Kel-Maand*, or Vegetation-Month; March, *Lente-Maand*, or the month when the day is longer than the night; April, *Grass-Maand*, or Grass-Month; May, *Blou-Maand*, or Flower-Month; June, *Brak-Maand*, on account of the agricultural labours which make a break or gap in the earth; *Hooi-Maand*, or Hay-Month; August, *Oogst-Maand*, (which seems to be a corruption of the word *Augustus*, August;) September, *Herbst* or *Gerst-Maand*, Harvest-Month; October, *Wyn-Maand*, or Wine-Month; November, *Slagt-Maand*, or Slaughter-Month, (because in this month they killed the animals whose flesh was salted or cured for use during the depth of winter;) and December, *Winter-Maand*, or Winter-Month. Not very dissimilar were the names given to the months by the Franks in the time of Charlemagne, and by the other northern people of Europe in that age. (See Gebelin, *Hist. du Calendrier*, p. 107—111.)

The French Republican year was composed of 360 days; the remaining five days were called *complementary days*, and were added between the eighteenth and twenty-second of September, both inclusive. The first decree for the alteration of the Calendar, was issued October 5, 1793; and it was followed by another, on the twenty-fourth of November, or the fourth of Frimaire, in the second year of the Republic, settling the commencement and organization of the months of the year, and the names of the days and months. In order to preserve the seasons at the same epochs of the year, it was decreed that the fourth year of the Republican era should be the first Sextile (or Leap year,) that it should receive a sixth complementary day, and that it should terminate the first *Françade*; that the four following secular years, in succession, should be excepted from the preceding enactment, viz. the secular years 100, 200, and 300, should be common years, and that the year 400 should be Sextile; and that this should be the case every four centuries, until the fortieth, which should close with a common year, the year 4000. Each month in this new Calendar consisted of thirty days each, divided into three *decades*; and the days of each decade were respectively called *Primiidi*, *Duodi*, *Triidi*, *Quartiidi*, *Quintiidi*, *Sextiidi*, *Septiidi*, *Octodi*, *Nonodi*, and *Decodi*. The day which began at midnight, was distributed into twelve parts, which were decimally divided and subdivided. To the five supernumerary days in common years, and six in Sextile (or Leap) years, was applied the absurd appellation of *Sans-Calottides*, borrowed from a term of reproach (*sans calotte*) which had been originally bestowed upon the Republican party, on account of the meanness of their rank and fortune; but which the same party afterwards attempted to render honourable and popular.

It is worthy of remark, that the French decree did not determine the proper rule for fixing the Sextile or Leap year; an omission which might have been attended with great inconvenience. Happily, however, it ceased to exist (in 1806) before any such inconvenience had resulted.

CALENDAR.

Construction of the French Republican Calendar.

ALEN-
DER.
—
CALICO.

CALENDER. n. Fr. *calendrier*, to sleek, smooth, plain, or polish (linen, cloth, &c.) Cotg. Mhd. Lat. *calendria*. The origin of this word is *caliculus*, a cylinder, because the chief power of the *calendria* is placed in a cylinder. See Du Cange.

Now Gilpin had a pleasant wit,
And how'd a time make!
And thus unto the *calendrier*
In merry guise he spoke.

Croquer. *History of John Gilpin*.

CALENDULA, in Botany, the Marygold, a genus of the class *Syngenesia*, order *Necessaria*, natural order *Corymbifera*. Generic character: receptacle naked, down none, calyx many-leaved, equal; seeds of the disk membranaceous.

Twenty-five species, natives of both hemispheres.

CALENTURE, n. Lat. *calor*; Sp. *calentor*, to heat. *Calentura*, heat, a fever.

For some of the peculiar circumstances, which are said to attend this disease, see the examples from Dryden and Swift.

Yet since we must be old, and age endures
His torrid zone at court, and *calentures*
Of hot ambition, irreligious lies,
Zed's agues, and hydroptic avarice,
Why didst thou not for these give medicines too,
And by thy doing tell us what to do?

Doune. *Oleypian*. On the Lord Harrington.

Many of them who had layn abroad in the open air were taken with a violent disease, called *calenture*, and died thereof; which disease is ordinary in that hotwomish air to strangers, that come thither and lie abroad in the evening.

Canden. *Elizabeth, Anne*, 1558.

CHARAL. Them dost strike.

A deathful coldness to my heart's high heat,
And shrink't's my liver like the *calenture*.
Monsieur. *The Fatal Deceit*, act iii. sc. 1.

Tis but the raging *calenture* of love.
Like a distracted passenger you stand,
And see, in seas, imaginary land,
Cool groves, and flow'ry meads, and while you think
To walk, plunge in, and wonder that you sink.
Dryden. *Conquest of Granada*, act ii.

For even the deep itself is not secure,
But heaving subterranean fires,
Increases still the scalding *calenture*,
Which neither earth, nor air, nor water, can endure.
Pomfret. On the general Conflagration.

So, by a *calenture* kindred,
The warrior with rapture sees,
On the smooth ocean's azure bed,
Emascul'd fields and verdant trees.
With eager haste he longs to rove
In that fantastic scene, and thinks
It must be some enchanted grove;
And in he leaps, and down he sinks.

Swift. *The South Sea Project*.

CALICO, n. } So called, because first im-
Ca'-LICO-PAINTER. } ported from Calcut.

If thou hast grace to walk into the pawn
To buy thee cambric, *calico* or lawn,
If thou the whiteness of the same wouldst prove
From thy far whiter hand pluck off thy glove.
Dryden. *Edward IV.* to Mrs. Shore.

I wear the hooped petticoat, and am all in *calicoes* what the
best are in silks. Spectator, No. 292.

As, suppose an ingenious gentleman should write a poem of
service in a *calico* printer; do you think there is a girl in England,
that would wear any thing but the tacking of Lisle, or the battle
of Oudenarde? They would certainly be all the fashion, till the
barons abroad had cut out some more pattern.

Tetter, No. 3.

CALICULAR, from the Lat. *calix*, a cup; (from the
Gr. *καλὸν* *καπὶ* *τὸ* *ἐκκλῆσθαι*, to turn, to roll.) Sir
Thomas Brown has formed this adjective.

Even the autumnal buds, which await the return of the sun, de-
after the winter solstice multiply their *calicular* leaves, making
little rhombuses and net-work figures, so in the cymose and
lilac. Sir Thomas Brown, part ii. ch. iii.

CALI-
CULAR.
—
CALICUT.

CALICUT, (Cáll-cotá, Cáll-códú in the provincial
dialect,) a subdivision of the Province of Malabar,
between the tenth and twelfth parallels of north latitude,
was formerly an independent Kingdom, and the
first Indian State visited by the Europeans after the
discovery of the Cape of Good Hope.

The Rájá of this country, called Támarí by his
countrymen. Sámarí by the Muslímans, (Zamoría
according to the Portuguese orthography,) is a member
of that remarkable Hindú race, the Náirs. The
descent, in this tribe, is always reckoned in the female
line. The Támburúttis, or females of the Royal family,
reside in their brother's houses, and are married, but
have no intercourse with their husbands, who are not
allowed by etiquette, to enjoy that honour; it is re-
served for the Námburí Bráhmans, to whom the
business of propagating this sacred race is almost
exclusively confided. The eldest son of the eldest
sister succeeds to the throne, and bears the hereditary
title of Mána Vicrama Sámarí Rájá, (the intelligent
victorious, oceanic sovereign;) from the last but one
of which epithets the term Támarí is evidently derived.
He pretends to rank above the Bráhmans, who in
return call him a pultry Sádra, as soon as they are out
of his dominions, and dare to reassert their usual tone
of superiority. His subjects are remarkably coura-
geous, and to their valour his rank among the peninsular
Princes was ascribed; for, though of a caste inferior
to that of the Rájá of Cochín (Cochín), he was gene-
rally placed on an equality with him.

The Zamorins retained their independence till
Haider Ali invaded Malabar in 1767. The Prince of
this family then reigning, preferred the sacrifice of his
life to submission. He set fire to the house in which he
was confined as a prisoner, and voluntarily perished in
the flames. Haider's operations against Arcot obliged
him to withdraw his troops from the Zamorin's do-
minions, and that Prince regained his territory, which
he retained till 1774. His family was then obliged to
take refuge in Travancore, where it remained in exile
till 1790, when the Zamorin joined the British troops
with 5000 Náirs. At the peace of 1792, the Province
of Calicut, consisting of sixty-three talukás (districts)
with a revenue of eight lacs and a half of rupees
(£106,000.) was ceded by Tipú Súháb, in perpetuity
to the East India Company, and the Sámaris since
that period, have been maintained by an allowance
from the British Government.

Calicut, the Capital of the Province of Malabar, in
lat. 11° 15' N., and long. 75° 50' E. was the first
Indian port at which Vasco de Gama touched, after he
sailed from Lisbon in July 1497. He was hospitably
received, and the Portuguese entered into an alliance
with the Zamorin; but this good understanding did
not continue long: for in 1509 Don Fernando de
Continho, brought a large force against the city. The
Zamorin, however, repulsed him with a considerable
loss. In 1791, the old town, with its fortifications, was
destroyed by Tipú, and its inhabitants were removed to
Nellár, which he named Farrakh-sháhd. In fifteen

CALICUT.
—
CALIF.

months afterwards, the territory of Calicut was conquered by the British troops, and the inhabitants were allowed to return to their old abode. The town thus rebuilt, has made a rapid progress, and now contains many thousand houses; its trade consists principally in pepper, teak, sandal-wood, cardamums, coir-cordage, (made from the fibres of the palm,) and wax.

See Drellon's *Voyage aux Indes*, Amst. 1697; Dalrymple's *Oriental Repertory*; Buchanan's *Travels in the Mysore*; Wilks's *History of South of India*; Fra Paolo di San Bartolomeo's *Travels*; Rennel's *Memoir*, &c.

CALIF, now commonly written, with more propriety, Khalif, is a contraction of the Arabic word *Khalifah*, "a successor," or "vicegerent;" and is the title given to all the Princes who succeeded Mohammed. When Abū Beker, after the death of the impostor, was chosen by the true believers in his stead, he refused to receive any other title than that of *Khalifah-Rasūl-illāh*; "the Vicegerent of the Prophet of God." But Omar, on succeeding him, represented to the Muslims that were this title to be used by his successors, it would ultimately be very inconvenient; for the successor of the successor, &c. of the Vicegerent of the Prophet, would at length become a most unwieldy appellation. Moḡhārah, son of Shāsh, immediately rose and exclaimed, "art not thou our commander (Emir) and all of us the faithful (Mūminin)? Let thy title then be, 'the Commander of the Faithful,' (Emir-el-mūminin); this proposition was approved, and the title has been borne by all those who were really successors of Mohammed, and assumed by some who had no pretensions to that honour. The more superstitious Muslims give a great latitude to the signification of this title, and derive it from that passage in the Korān, (ii. 28,) when before the creation of Adam, God says to the Angels, "I am about to make a vicegerent (Khalifah) on earth;" hence they infer that the Khalif's authority is as unlimited as that of the Almighty, whose representative he is. Being possessed of the supreme spiritual, as well as temporal power, the will of the Khalifs could have no check; and when their empire was firmly established, their pride, magnificence, and luxury exceeded all bounds. At first they practised the austerity and humility which Mohammed himself required, but did not adopt. They acted as the supreme Imāns (leaders) and took the lead in the public service in the Mosques; they pronounced the Khotbah; a particular prayer for the Sovereign and people, every Friday; and conducted the pilgrims to Meccah, in person. Even in the decline of their power, they dispensed honours and titles to almost all the Muslim Princes; who were glad to acknowledge themselves their vassals, though in reality they were in a complete state of independence, just as we now see the great Peshā, in the Turkish Empire, externally acknowledging the authority of the Porte, while they disobey every order which interferes with their interests. The etiquette and parade of the Khalif's court was unbounded. Even their Tātār conquerors held the stirrup for them when their captives; and the greatest lords went humbly, day after day, to kiss the Khalif's sleeve, and knock their heads against his threshold. Not that these obsequies secured their admission into his sacred presence. The sleeve was nothing more than a strip of black velvet, twenty cubits long, hung out of one of the windows of the

palace, for the humble veneration of the faithful. Puffed up by this excessive adulation, the Khalifs and their subjects thought themselves the peculiar favorites of heaven. "Who is Hūājū," said the people of the Court of Baghdād, when urged to save their master by entreating him to submit; "how can he presume to attack the heir to the house of Abbās! The sovereign authority of the Khalif is derived from heaven; whoever dares to oppose it cannot fail to suffer. If Hūājū desires peace let him return to Hamadān, and we will supplicate the Commander of the Faithful to spare him. Perhaps he will condescend to listen to our entreaties!"

Such senseless arrogance was sure to work its own punishment; and we read of one of those mighty potentates who was obliged to beg his bread among the blind and cripples, at the gate of a Mosque. It was in A. D. 656, (A. D. 1258,) that the line of Khalifs was terminated by the death of Mostāzēm, who was killed by the Tātārs, at the taking of Baghdād; but a few of the Abbāsī family, who escaped into Egypt, still receive great external honours from the Mamlūk Sultāns of that country. Those wary Princes, however, took care to leave them nothing but their spiritual dignities. They became, in fact, State tools in the hands of the Egyptian Princes, who disposed of them as they pleased, and acknowledged their authority only where it suited their purpose.

D'Herbelot's *Bibliothèque Orientale*; Ockley's *History of the Saracens*; Gibbon's *Rome*, ix. x.; *Mod. Univ. Hist.* i.—iii.

CALIFORNIA, OLD, an extensive peninsula of Situation, North America, stretching into the Pacific Ocean. It extends, and is separated from the Continent on the east, by a Population, narrow sea, called the Gulf of California, and encompasses on the south and west by the Pacific. Its length is about 900 miles, and its breadth varies from thirty to 120 miles. The area of this peninsula is stated at 55,000 square miles, and the population at 9000, which is about one person for every six English square miles. It consists principally of a chain of mountains, extending from the twenty-third to the fortieth degree of north latitude, the highest summits of which are nearly 5000 feet above the level of the Surface, sea. The climate and soil, necessarily from its great expanse, varies much. From Cape Saint Lucas to the Colorado, a distance of about 200 leagues, only two streams from the peninsula enter the Gulf. Though vegetation generally languishes for want of moisture, and only a few Indian fig-trees, and stunted shrubs are found growing in the crevices of the rocks; yet where water is found the ground is very fertile. The mountains are inhabited by animals called wild sheep, by the Spaniards, which have spiral horns, and bound from rock to rock, like the ibex. In other places horses, mules, cattle, goats and sheep are found. There are also deer, hares, and rabbits, and a particular kind of fox, which the inhabitants call coyotes. Leopards have sometimes been seen in the country, but wolves rarely make their appearance. Wild hogs, the American tiger, and a species of beaver are likewise met with in the most unfrequented regions. Reptiles are numerous; and the most remarkable of the birds, are vultures, eagles, hawks, falcons, and owls. Wood is extremely scarce, and it is only in the more level and fertile tracts that trees are to be found; but a great variety of fruits have been introduced and successfully cultivated by the Jesuits. Wheat, beans, and many Vegetables.

CALIF.
—
CALIFORNIA,
OLD.

Surface,
sea, &c.

Animals.

CALIFORNIA, OLD.
—
CALIFORNIA, NEW.
Discovery, &c.

other European vegetables are also grown; but these are, of course, restricted to particular spots. The most noted of the native products are pearls, with which during a great part of the seventeenth century, the European market was principally supplied; but their fishery in the Gulf has now been nearly abandoned.

California appears to have been discovered by the celebrated Cortez, the Spanish General. Charles V. had recommended him to endeavour to find a passage to India, by the shores of New Spain; in this search, the coast of California is said to have been discovered by Hernando de Grijalva, in February 1534; but the pilot having been killed by the Californians, no further progress seems to have been made in the voyage. During the following years, Cortez embarked and coasted both sides of the Gulf; and some time afterwards California was surveyed by Francisco de Ulloa, under the direction of Cortez. The conquest and settlement of the country, however, was not finally accomplished till 1779. Missions were established in different parts of it by the Jesuits in 1649, for the purpose of introducing civilisation among the barbarous inhabitants, but they had to struggle against the monks of Saint Francis, and the Spanish soldiers at the different stations. At last their triumph over the military was complete; for, to settle these disputes, the court of Madrid decreed that each of the detachments should be under the command of the holy father at the head of the missions. Having once gained a solid footing, this persevering and enterprising class of men displayed their wonted zeal, and in a few years built sixteen villages on the peninsula. But since their expulsion, these have been confined to the Dominio monks. According to the best information which M. Humboldt could obtain, the population of this part of America had greatly diminished within the thirty years previous to the date of his inquiry. So that there did not remain more than 4000 or 5000 cultivators at the whole of the missions, which had been reduced to sixteen. The inhabitants are considered as a class of savages, very low in the scale of human beings, and are represented as passing whole days stretched on the sand. They have the most rooted aversion to every species of clothing; and are only brought to a very partial use of it even in the missions. The principal places in California are Santa Maria, St. Ignacio, St. Isidoro, Loreto, St. Estevan, St. Xavier, St. Yago, Rosolio, St. Juan Gundaloupe, and St. Joseph.

Settlement.

CALIFORNIA, NEW, a Province of Mexico, on the coast of the Pacific Ocean, and north of Old California. It is a tract of country stretching about 600 miles in length, and extending to latitude 40° 19' north; but the breadth seldom exceeds thirty miles; the whole area is stated at 16,280 square miles; the population at 16,000, which is less than one person for each square mile. This part of the coast was called New Albion by Vancouver, but its present name was restored by La Perouse. It was first discovered by Cabrillo in 1542, who proceeded as far as the forty-third degree of latitude. It was afterwards explored by Sir Francis Drake, and more fully surveyed by the Spanish navigator Sebastian Visceno, in 1602. It was not, however, occupied by the Spaniards for more than a century and a half afterwards.

Inhabitants.

Missions.

Situation and extent.

Population.

Discovery.

Surface and climate.

Scarcely any two contiguous countries can exhibit a greater contrast than this, and its sister state of the

peninsula; for the one is as well watered and fertile as the other is arid and sterile. The whole of the country is extremely picturesque, and the climate is milder than in the same latitude on the opposite coast; though sometimes wrapped in fogs, but these refresh and invigorate vegetation. The soil is, in most parts, a black spongy earth of great fertility; and at the various missions now settled in this region most kinds of European grain and fruits grow in abundance. Good wine and oil are made at most of the villages south of the thirty-seventh degree of latitude; and where the situation is not too much exposed to the cold north-west wind, which sometimes highlights these regions, the produce is most plentiful. Fish and game of all kinds abound; and foxes, bears, wolves, wild cats, and seals and otters are common. The birds of prey are nearly the same as those of the peninsula; but on the small lakes and the sea shore, the wild duck, the grey and white pelican, yellow tufts, several species of gulls, cormorants, and numerous others are met with.

Eighteen missions have been established by the Spaniards on the coast of New California, and in none of their colonial settlements have they made greater progress in the diffusion of civilisation among the native tribes. When M. Humboldt was at Mexico, he obtained various documents relative to these regions, from which it appeared, that in 1776, there were only eight villages, which in 1790, had increased to eleven. The population, including the Indians who had settled and begun to attend to the art of cultivation, were shown by these documents to be as follow:

	Inhabitants.	Population.
In 1790	7,748	
1801	13,668	
1802	14,569	

The population has thus doubled itself in twelve years; and the increase in the cultivated productions of the soil had been equally rapid; for in 1791, the whole wheat harvest yielded 15,197 fanegas, but in 1802, the quantity produced was 33,576 fanegas. The live stock of the colonies had also increased in a still greater proportion. This augmentation of inhabitants would doubtless have been much greater, had not the laws of the Spanish *presidios* been so completely opposed to its increase; for the soldiers were neither allowed to build houses in the neighbourhood of the *presidios*, nor to settle in the country as agriculturists; and the monks are generally averse to the settlement of any whites among the Indians.

Most parts of New California abound with herds and beautiful stags, and hunting is a favourite amusement. They are so swift, however, that the finest horses of New Biscay, so famed for their speed, can rarely come up, when they are caught in a noose; but the Indians take them by stratagem.

Monterey is the Capital of this Province, and is situated at the head of a bay, in latitude 36° 36'. The bay is spacious, and the town, which is the residence of the Governor, contains a population of about 700 individuals. The garrison maintained here consists of 100 men.

CALIGINOUS, } Lat. *calig-are*, to darken. *Umbra*
CALIGNATION. } *Jest de squaridone aeris effectus*;
et dicta caligo, quod maxime aeris calorem signatur. Isidorus; but see Vossius and Martinus.

CALIGINOUS.
—
CALIVER.

The punishment [that of the rebellious angels] was their dejection and detraction into the *caliginous* regions of the air.

Halligwell. Melampus, p. 13.

It is filled with such a thick and *caliginous* air, that the ground cannot be seen.

Ricaut. Greek Church, p. 65.

Now instead of a diminution or imperfect vision in the mole, we affirm an abolition or total privation, instead of a *caliginous* or dimness, we conclude a crevice or blindness.

Sir Thomas Browne, book III. ch. xviii.

CALIGRAPHY, of } From *καλός*, beautiful, and
C'ALLIGRAPHY, n. } γράφειν, to grave or write.

His works are three.

The art of Brachygraphy, that is, to write as fast as a man speaketh treatisably. Lond. 1597.

The order of Orthography.

The key of Caligraphy; that is of } Printed with the former.

fair writing.

Wad. Athens Græc. v. l. 287.

For the Chaldee character is one of the beautifullest, and the Samaritan the unaccounted, and the most oracable of *caligraphy*, of all that have been used among the different nations of the world.

Prædicator. Connection, part i. book v. sec. 8.

At the end is the figure of the writer Calwin, supposed to be a monk of Canterbury, holding a piece of metal, undoubtedly used in such sort of writing; with an inscription importing his name and excellence in the *caligraphic* art.

Warbur. History of English Poetry, div. II.

CALIGUS, in Zoology, a genus of the class Crustacea, order Eusomatostraca, family Apidiotæ, Latr.

Generic character: antæce two, very small, retaceous; eyes two, distant, situated in the anterior margin of the clypeus; mouth forming a conical beaked haustellum; body elongate, depressed; the anterior part covered with a clypeus of a single piece; the posterior part ovate or oblong, terminated by two long setæ; feet from ten to fourteen, of two kinds, the anterior furnished with little hooks, the posterior lamellate, pectinate, formed for swimming, and bearing the branchiæ. Type of the genus *Monoculus piceus*, Lio.

The animals of this genus are perisæite. They attach themselves firmly to the scales of different species of fish, by means of the anterior feet, which are short, and terminated by a strong sharp hook. They suck the blood of the fish, by means of a little beaked haustellum. When forced by any circumstance to quit their hold, they run rapidly about the surface of the fish, until they have fixed upon some other point of attachment; and if obliged wholly to abandon the fish on which they have lived, they swim very briskly until they have found some other prey. They are all marine. Latr. *Hist. Nat.* tome iv.

CALIN, a mixed metal of lead and tin, manufactured in China, and used to tea canisters, coffee pots, &c.; sometimes it is employed in the place of lead as a covering to buildings.

CALIVER, n. } Fr. and Sp. *calibre*. Skinner seems
C'ALIERE, of } to approve the etymology of Min-
C'ALIERE, n. } shew, who derives *caliber* from the
C'ALIERE, adj. } Lat. *æquilibrium*, i. e. he observes,
"equal weight, a standing weight, or equal height;" because the bore or hole of a piece must be even or equal or else the piece will break, and thereupon the bore and size of a piece or gun is called G. and *liap. calibre*.

It is applied to the piece or gun itself; to the bore or hole of any thing; to the size or dimensions of it; and (met.)

To the quality, state, or degree; i. e. the size or dimensions of moral character, worth, or estimation.

CALIVER.

Then the Negroes came to the rocks hard by us, and discharged *calibers* at us, and against the Portuguese shot off their bows wise more, and then our ship shot at them, but the rocks and hills defended them.

Hicklyt. Voyage, &c. M. W. Turner.

They turned back, and the master of the pinnace did shoot of a *caliber* to them the same time, but hurt none of them, for his mowing was only to put them in fear.

Id. R. M. Jek. Davis.

But that and the other Spanish colonies being both destroyed by famine, he said he had lived in an house by himself a long time, and relieved himself with his calaveras till our coming thither.

Id. R. M. Jek. Chodley.

I please me some but good house-holders, yemenes somes; enquire me out constructed hatchelers, such as had beere ask'd twice on the bases; such as feare the report of a *caliber*, worse than a struck-foule, or a hurt wilde-ducke.

Shakespeare. Henry IV. First Part, fol. 67.

The rear-ward of the escrim in which was Tirrell, and all the Spaniards, stood firm upon the borge on the right hande, rato whome, within caliber shot, the Lord Lepicor had drawne type over mee.

Shaw. Queen Elizabeth's Armie, 1601.

It is easy for a legentious philosopher to fit the *caliber* of these empty tubes to the diameter of the nucleus of light, so as they shall receive no grosser kind of matter.

Roid. Inquiry, ch. vi. sec. 19.

They could not but be convinced, that declamations of this kind would rouse him; that he must think, coming from men of their *caliber*, they were highly mischievous.

Burke. Appeal from the New to the Old Whigs.

CALIBER is more particularly employed by artilleryists to denote the interior diameter of the bore of any piece of ordnance, or the diameter of the shot or shell.

CALIBERS, or CALIBRE COMPASSES, are a sort of compasses used in the artillery practice, with bowed or arched legs, in order to take the diameter of any round body, particularly that of shot or shell, the bores of pieces of ordnance, &c. The instrument consists of two thin pieces of brass, joined by a rivet, so as to move quite round each other; its length, from the centre of the joint, varies from about six inches to a foot, and its breadth from one to two inches. The most convenient size however is about a medium between these two extremes. These instruments generally contain a number of tables, rules, &c. connected with artillery practice; but which would be much better placed upon a card, or in some small and convenient book, as indeed they now are in a very useful little work called the *Pocket Gunner*. The only scale essential to the Calipers, is that which shows 10 inches and tenths the distance of the points of the Calipers, when they are opened; so that if a ball, not exceeding the scope of the instrument, be introduced between them, the bevel edge marks its diameter amongst the divisions on the brass arc. Thus for example, referring to fig. 6. plate 91. which represent the Caliper with this one scale only, it will be seen, that when the two points touch each other, the bevel edge E is then at zero; and as they open, the distance will be indicated by the corresponding division on the arc. Besides this scale, however, the faces of this instrument are very absurdly covered with a multitude of tables; as for instance, 1st, the measure of the diameters in inches, &c.; 2d, of co-eve diameters; 3d, the weight of iron shot of given

CALIBER. diameters; 4th, the weight of iron shot for gun bores of given Caliber; 5th, the degrees of a semicircle; 6th, the proportion of troy and avoirdupois weight; 7th, the proportion of English and French feet, and of English and French pounds; 8th, factors used in circular and spherical figures; 9th, tables of specific gravity, and weights of bodies; 10th, tables of the quantities of powder necessary for the proof of brass and iron guns; 11th, rules for the computation of the number of shot or shells in any complete pile, whether triangular, square, or rectangular; 12th, rules for the fall or descent of heavy bodies; 13th, rules for the raising of water; 14th, rules for firing cannon, howitzers, and mortars; 15th, a line of inches; 16th, a logarithmic scale of numbers, sines, versed sines and tangents; 17th, a sectorial line of equal part or the line of lines; 18th, sectorial lines of planes and superficies; and 19th, the sectorial line of solids.

CALK, v. To calk, a ship, *navem resarcire*, **CA'LER, n.** { from the Fr. *calage*. Skinner. "Ca-
CA'LING, n. { luge, the caulking of a ship; also
CA'LING-IRON. { ockam or the towse, wherewith it is caulked." Cotgrave. Skinner doubts whether this *calage* may not be a *calce*, or rather a *calcando*, (i. e.) *inculcando*; or ramming or stuffing in materials suited for excluding the water. Or more probably, he adds, from the A. S. *cale*, the keel, q. d. *celage* or keelage. Minshew says a *cale*; not certainly from the similarity of the materials, but of the use. Flay describes the different sorts of *calce* or lime, good or bad for a glutinous cement.

The ships of what burthen sooner thee kee must give a carcase, so they call it in the Spanish tongue, which is in English, she must be thoroughly calked, and fortified, as well with carpenters to set knees into her, and any other tymbars appertaining to the strengthening of a ship, as with caulking; which is to put occum into her sides.

Histoy. Voyages, &c. Examinationes of Spanish Pilots.

The caulking of Seville is so substantially done, that in one day one calker doeth not thoroughly calke past one yard and an halfe in one seaze, or two yards at the most, and to that he doeth, the master calker is at hand to oversee him, and this done, the carver doeth with this ballast set her upright, and so shee beginneth to lade.

Id. Id.

The ancients of Gabel, and the wise men thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupy thy merchandise.

Genes Bible, 1561. Eschiel, ch. xxvii. v. 9.

So here, some pick out bullets from the sides,

Some drive old oaken through each seam and rift;

Their left-hand does the calking-iron guide,

The rattling mallet with the right they lift.

Dryden. Annus Mirabilis, st. 146.

CALL, v. { Dutch; *callen*; Gr. *καλέω*. Hiekes
CALL, n. { says, a Cimbrico, at *Calla*, vocare,
CA'LLER, n. { sostrium, to call.
CA'LLING, n. { To mark, signify, or denote, by name; to name, to denominate.

Used with English prepositions annexed, it is equivalent to certain Latin compounds.

To call to, or upon; to invoke, to appeal to.

To call in, or together; to convoke, to summon.

To call back; to revoke, to retract.

To call out, or aloud; to proclaim.

To call forth, is, consequently, to cause to come forth, to cause to appear, to bring forth, to produce; and is well illustrated by the quotation from the *First Part of Henry IV.*

That which calls upon, demands, or requires, our care and industry is our calling or vocation; our trade or employment. "In the fyncalls of Margaret, eldest daughter of King Henry VII. to James, King of Scotland, &c." preserved in Leland's *Collectanea*, calling is used as we now use *challenge*. To call any one out, is still equivalent to, to challenge.

When Cadwaladre saile oute with him be kyng Koonen,
What tyme it saile falle, yet not wote no man.

R. Brune, p. 7.

His coze was of a cloute that eary was yealled.

Piers Plouman. Creds. p. 16.

Fornoth he was a worthy man withalle,

But soth to seye, I no't how men him calle.

Chaucer. The Prologue, v. 286.

After this the King called them before hym, and demanded them the cause of their difference. The *Callor* sayd, Syre, he hath taken from me my Lady Paramore, wherof I was insurte of hyt by faith. The *Delicider* answered, Syre, I schall defende me agaynst hym upon thys cas.

Leland. Collectanea, v. iv. p. 288.

GLEND. I can: all spirits from the vastie deeps.

Shakspeare. Henry IV. First Part, fol. 60.

But will they come when you doe call for them.

Shakspeare. Henry IV. First Part, fol. 60.

It may be therefore a question, whether those operations of men are to beee counted voluntary, wherein that good which is sensible prouoketh appetite, and appetite causeth action, reason being neuer called to counsel; as when we eate or drinke, or betake ourselves unto rest, and such like.

Hobbes. Leviat. Part. book i. fol. 14.

But when he brings

Over the earth a cloud, with therein set

His triple colour'd bow, whereon to look

And call to mind his cov'nant day and night.

Milton. Paradise Lost, book ii. l. 258.

Sundry church-offices, dignities, and callings, for which they found no commandment in Scripture, they thought by the one only stroke of that axiome to have cut off.

Hobbes. Leviat. Part. book iii. fol. 93.

If I were covetous, ambitious, or perverce,

As he will have me: how am I so poore?

Or how have I, I seeke not to advance

Or reyse myselfe: but keep my wonted calling.

Shakspeare. Henry VI. First Part, fol. 105.

CALL. I am more proud to be Sir Roland's sonne,

His youngest sonne, and would not change that calling

To be adopted heirs to Fredericke.

Id. As you like It, fol. 108.

Neither yet need those, who are designed to divinity itself, fear to lock into those studies, or think they will engross their whole time, and that no considerable progress can be made therein, unless men lay aside and neglect their ordinary callings and necessary employments.

Key, part i.

There is a call upon mankind to value and esteem those who set a moderate price upon their own merit.

Spectator, No. 206.

How often have I stood,

A rebel to the skies,

The cells, the tinders of a God,

And mercy's loudest cries!

Watts. Confession and Pardon.

CALLA, in Botany, a genus of the class *Monocoria*, order *Polyandria*, natural order *Ardoideae*. Generic character: spathe flat, spreading; spadix covered with floscules; calyx and corolla none; berries many-seeded. This remarkable genus allied to *Arum*, has been referred successively to the classes *Heptandria*, *Gynandria*, and lately to *Monocoria*. *C. Ethiopica* is a beautiful well known plant.

CALLAH, EL.
CALLAO.

CALLAH, EL. (EL. KALAH, the Castle), a considerable town in the western Province of Algiers, in lat. 36° N. and long. $5^{\circ} 30'$ E. It is probably the Gilui and Apphar of Ptolemy (iv. 2). "The city of El Kaläh," says Idriai (*ds. p. 92*; *Lat. p. 81*), "is of all the towns of the whole Province, the largest in extent, the most populous, prosperous, and wealthy; adorned with palaces and mansions, and abounding in fruits, provision, grain, and excellent fat meat. It is placed on the declivity of a lofty mountain, difficult of ascent and rugged. This mountain, which is called Takrebesh, is comprehended within the wall of the city; the castle is built in a plain on its summit, and is greatly infested with scorpions." Their sting, he adds, is fatal unless a dose of the decoction of the Mountain Poley (*Filipia el harrat*, the *Polium montanum* of Dioscorides, and *Tecurium montanum* of modern botanists; see Sprengel's *Gesche der Botanik*, i. 151, 171) be administered in time. That plant, he afterwards observes, grows abundantly in the country about El Kaläh. If future travellers should find it in the same neighbourhood, it will identify one of the antidotes pointed out by the ancients.

This castle was built by the Princes of the dynasty of Beni Hamad, in the eleventh century, (Temim, in Hartmann's *Edrisi*, 910.), and thence received its name, El Kaläh ben Hamad, "the Castle of the Children of Hamet." "It is fifteen miles to the northeast of Mascara," says Dr. Shaw, (*Travels*, i. ch. ix. p. 71.) "and the largest market town in this country, owing to its manufacture of carpets and burnouts (blankets). It is dirty and irregular; and has oelber pavements, causeways, nor drains. It is, as its name indicates, built on an eminence, in the midst of other mountains, which form a part of Mount Atlas." This place is not noticed by Leo Africanus.

CALLAO, a seaport of Peru, situate near the mouth of a small river of the same name, on the shore of the Pacific Ocean. It is the port of the city of Lima, and is about two leagues from that place. The town stands on a point of low flat land, but the port is one of the best on the western coast of the New World. The islands of St. Lawrence and Callao, and the peninsula which nearly reaches them, defend vessels from the effects of the south wind; and though the roads are open to the north and west, the winds never blow with violence from these quarters, the sea is always tranquil, and the water is deep, without rocks. Callao is the rendezvous of a great number of shipping, about 5000 tons of which are engaged in the trade of the Pacific Ocean. The town is protected by ten bastions and some batteries, and defended by a garrison. Callao was destroyed by an earthquake in 1746; and so complete was the catastrophe, that out of 4000 inhabitants, only about 900 escaped. It has since been rebuilt in the same slight manner as before, which its liability to be shaken by these terrible concussions renders the most suitable. The population is not above 5000. Two fauburges are attached to the town, and inhabited by Indians. Lat. $12^{\circ} 3'$ S. long. $77^{\circ} 4'$ W.

CALLAO, called by seamen Canopello, is a small island in the Chinese Sea. It stretches from $15^{\circ} 53'$ to $15^{\circ} 57'$ north lat. and its average breadth is two miles. Fai-fa a town of some note, not far from the harbour of Tuen, in Cochinchina, is the nearest place of any size; the mouth of the river, on which that town is

situate, not being more than eight miles from Callao. Suall as this island is, the south-west coast is the only inhabited portion of it; and about sixty houses were all that it possessed when visited by Mr. Barrow. It is high and mountainous, the loftiest ridge being about 1500 feet above the level of the sea. The valley, which forms the only inhabited part, is at the bottom of a large bay, contains about 200 acres of very fertile land, and is described as a terrestrial paradise. The eastern shore is very bold and completely inaccessible. The natives, who could not understand the Chinese interpreters attached to Lord Macartney's embassy, are probably, as appears by the style of their temples, and their vicinity to the coast of Corbin-China, a colony from that country. Staunton's *Embassy*, i. 366; Barrow's *Cochin-China*.

CALLE, LA. (rather **LA CALÉ**, or **LA CALA**, i. e. the Cove,) a town on the coast of the Algerine territory, in lat. $36^{\circ} 50'$ N. and long. $6^{\circ} 50'$ E. where the French have a considerable commercial establishment. It was granted by the Dey about the middle of the last century, to the French African Company, whom it cost about 30,000 dollars (£5000.) annually in payments to the Algerine Government, the Kaid of Bónah, and the neighbouring Arabs. The coral fishery on these shores attracted the attention of the French as early as the middle of the sixteenth century. A company of merchants from Marseilles, formed an establishment, and built a fort near this spot, in 1560. The Algerines soon took umbrage and destroyed their works; but in 1628, Louis XIII. ordered the Governor of Narbonne, an officer of engineers, to rebuild the fort; an undertaking which he was not allowed by the Moors to complete. It was however at length effected by another engineer in 1633; and the fort was called *Le Bastion de France*. It was only six miles to the east of Bónah; but being found extremely unhealthy, on account of the neighbouring marshes, was exchanged with the Dey, by the African Company, for La Calé, (the Cove), a small town on a neck of land connected on one side with the coast, and protected from the incursions of the Arabs by a strong wall. Three hundred coral fishers and a company of soldiers, were formerly maintained there; the place was well armed and peopled principally by settlers of the lower ranks from Marseilles. Besides their advantages from the coral fishery, the company enjoy the monopoly of corn, wool, hides, and flax, at Bónah, Tukush, Sijgatah, and Cull. Mr. Blaquiere says, but it does not appear on what authority, that, in 1806, the British Government offered the Dey of Algiers an annual subsidy of £11,000. in return for the cession of La Calé, in order to make it a naval station ready to cooperate with Malta. It has however been lately ceded, as formerly, to the Crown of France.

Near to La Calé is the Port of Mersa' Kharez, (the Port of Shells,) midway between Bónah and Tabarakah, (Tabrakah of Ptolemy,) and therefore about twenty-five geographical miles from each. "It is a small well-fortified town," says Idriai, "which has a large market. There are many Arab tribes in the neighbourhood, and its inhabitants derive their support from the coral fishery. The coral found near it is superior to that found elsewhere, whether it be near the city of Sakalyma (Sicily) or Sebtab on the passage of the Bahar-el-zibak (Alley Sea, i. e. the Straits of Gibraltar) adjoining to the Sea of Darkness (the Atlantic.) Merchants

CALLAO.
LA.

CALLE,
L.A.
CALLIA-
NIRA.

from other countries come hither and export from hence much coral to all quarters. The mine of coral in this city is worked every year; and fifty boats, more or less, are employed to it every season. Each boat carries twenty men, more or less. The coral grows like a tree, and then petrifies to the bosom of the sea. It is fished up by machines, furnished with many thongs made of hemp. These machines are placed round the upper part of the ships, and the nooses lay hold of whatever part of the coral plants they come near. The men then draw it up to themselves, and collect a great deal of it, which they sell for a considerable price. The inhabitants (of this place) are thus maintained. They have wells, which furnish them with water, but they have little grain, and draw their food from the deserts (i.e. uninoculated plains, *kawdi*) of the neighbouring Arabs. Fruit is sometimes brought thither from Bédnah and elsewhere." This passage has been given at length, because it is omitted in the epitome of Idria's Geography, well known under the name of *Geographie Nubiensis*, (p. 88.) It is plain, from Lee's account, that the coral fishery was discontinued in his time, (p. 570.) and that is probably the reason why he makes no mention of this tow. The shells (of *khares*) from which it takes its name, are those commonly called cowries or Blackmoor's teeth; the Cyprian *Moneta* of naturalists.

Morel's *Dict. Historique*, ii.; Shaw's *Travels*, l. iii. ch. vii.; Poirer, *Voyage*, l. 23.

CALLET, s. } *Mulier impudica*; "perhaps," says
CALLET, s. } Skinner, "from *Fr. calotte*;" which
Cotgrave explains to be, "a coifs or half kerchief for a woman; also a little light cap or night cap, worn under a hat." Perhaps, at some period, particularly used by low and mean, by lewd and riotous characters: and thus applied to such persons.

And she a *calot* of lewde demeanour.

Chaucer. *Remedie of Leece*, fol. 324.

Or see his wife at once
Branch his brow and break his sconce,
Or to hear her in her spleen
Callet like a better-queen?

Braithwaite, in Ellis. Curst Curst.

Then Elinor said, ye *callettes*
I shall break your palettes
Without ye now cease.

Shelton. Elinor Running.

Contemptions base-born *callet* as she is,
She vented moanest her minims 'till her day,
The very brags of her worst wearing gown,
Was better worth than all my father's lands,
Till Suffolk gave two dukedoms for his daughter.

Shakespeare. Henry VI. Second Part, fol. 123.

Leo. A *callet*

Of baseless tongue, who late hath beat her husband,
And now boyts me. *Id. Waters Tale*, fol. 245.

Mrs. What is the injury, lady?

LAD. Why the *callet*,

You told me of, here I have tane disservice.

Ben Jonson. The Far, act iv. sc. 3.

CALLIANIRA, in Zoology, a genus of the class *Aculeata* of Cuvier, and of Lamarck's *Radiatae Anomala*. According to the former, this genus differs but little from *Horis*; however, as its internal organization is unknown, its true situation in the natural system is probably not yet understood. These animals are soft, gelatinous, wholly transparent, and are not attached to other bodies. They swim in a vertical position; they are almost cylindrical, and obtuse at both extremities. The body is furnished, at the sides,

with two kinds of fins, each divided into two or three large membranaceous leaflets; these are very contractile, and ciliated at the edges. *Peron's An. Mus.* xv. plate xi. fig. 16.

CALLICARPA, in Botany, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Farbenaceae*. Generic character: calyx four-cleft; corolla four-cleft; berry four-seeded.

Ten species, natives of both Indies.

CALLICERA, in Zoology, a genus of insects, of the order *Diptera*, family *Syrphidae*. Generic character: antennae longer than the head; the first and second articulations forming an elongated club, terminated by a seta.

CALLIDITY, Lat. *callidus*; and this from *callus*, from *calx* or *calce*. *Callus* is properly that hardness of the foot which is caused by walking or treading. And *calere* (met.) is to be wise, or skilful, or crafty by much practice or experience. "*Callidos, quorum, tantum manus opere, sic animus non concealit.*" Cic. de Nat. Deorum, iii. 10. So far the Lat. etymologists. Tooke has no doubt that the A.S. *acylan*, to divide, to separate, to discern, to skill; is the true etymology.

—He an only daughter rear'd,
Rosaena, matchless maid! nor rear'd in vain,
Her eagle-ey'd callidity, deceit,
And fairy faction rais'd above her sex,
And furnish'd with a thousand various wiles.

Shakspeare. The Hop Garden.

CALLIDIUM, in Zoology, a genus of insects of the order *Coleoptera*, family *Cerambycidae*. Scarcely differing generically from *Cerambyx*.

CALLIGONUM, in Botany, a genus of the class *Dodecandria*, order *Tetragynia*, natural order *Poligonaceae*. Generic character: calyx five-parted; corolla none; filaments about sixteen in number, nearly joined at the base; germens superior, four-sided; styles four; nut many-winged, one-celled.

Three species, natives of Egypt and Asia Minor.

CALLINORPHA, in Zoology, a genus of insects of the order *Lepidoptera*, family *Noctuo-Bombycides*. Generic character: antennae setaceous, simple or ciliated; two cylindrical palpi; tongue apparent, rather long; body somewhat slender; wings incumbent, somewhat deflexed, the upper ones triangular; larva with sixteen feet. Types of the genus *Bombyx hera*, *dominula*, *carya*, *rosea*, of Fabricius; *Phalaena Bombyces* of Linnaeus.

This genus forms an intermediate link between the *Noctuae* and *Bombyces*; not having the compressed palpi of the former, nor the short tongue of the latter. The common Tiger Moth, *C. carya* is a familiar example.

CALLINGTON, a Borough of the County of Cornwall, incorporated by Queen Elizabeth. It returns two Members to Parliament, and contains a large manufactory of cloth. Population, in 1821, 1321. Distant forty-three miles from Truro, 213 west from London.

CALLIONYMUS, from the Gr. *kalos*, beautiful, and *onymus*, a name, Lin.; *Dragonet*, Penn.; in Zoology, a genus of animals belonging to the family *Gobioidae*, order *Acanthopterygii*, class *Pisces*.

Generic character: branchial opening single, on each side of the occiput; eyes looking upwards and approximated; first ray of dorsal fin very long; ventral fins much larger than pectoral, and placed under the throat; scales very minute.

CALLIA-
NIRA.
CALLI-
ONYMUS.

CALLIONYMUS. The same has been assigned to this genus by Linnaeus, after a fish so called by Aristotle, but of which the description is not sufficient to ascertain to what genus it belongs. The head is much larger than the body, and the intermaxillary bones being much prolonged, the mouth is rendered very large. The gill-flap is composed mostly in this genus of a single piece attached to the head of the animal by the greater part of its circumference, in such way as to leave but a very small chink by which the water can make its escape. But the most remarkable thing is the length of one of the rays of the dorsal fin, which will be more particularly described when speaking of the *C. Lyra*. This genus has no air bladder.

C. Lyra, Lin., Bl.; *Yellow Gurnard*, Phil. Trans.; *Gemmeous Dragonet*, Penn. About ten or twelve inches in length; the remarkable formation of the first dorsal fin gives its specific name to this fish; and it is so amusingly described by Lacepède, that we cannot do wrong in giving his account of it. "The fin nearest the head," says he, "is composed of four or five, and sometimes seven rays. The first is of such length that when its membrane is extended, its length equals the distance between the nape of the neck and the tip of the tail. The three or four following rays are much shorter, and decrease in such proportion that frequently there appears to be the same relative length between them, as between the strings of an instrument intended to give, merely by the difference of their length, the notes *ut*, *ut* the octave, *sol*, *ut* the double octave, and *mi*, in short, the most perfect chord of which music will admit. In addition to these, two other rays occasionally exist, which seem to represent those strings which sound the notes above *mi*. Here then we have a lyre, with its strings harmonically proportioned, and which we believe may be said to be found on the back of this species of *Callionymus* of which we treat; how then can we refuse to give it the name of the Lyre-bearer?" The second dorsal fin has its rays of moderate length, except the last, which is much prolonged beyond the others; as is also the last ray of the anal fin; the pectoral fins are round, the ventral very broad and five-rayed; the back of the fish is yellow, as are also the tips of all the fins except the anal; whence it has acquired the name of the *Yellow Gurnard*, without having any of the characters of that genus. The belly is white, and the throat black; all the fins, particularly the anal, and also the ribs, are ornamented with spots or wavy lines of the richest blue, "glowing with a gemmeous brilliancy," says Pennant; the pupils of the eyes of a sapphire blue, with their surrounding irides of a deep red. It is not unfrequently caught on the coast of Scarborough, and is found also in the Northern and Mediterranean seas.

C. Dracunculoides, Lin.; *Callionymus Dracunculoides*, Daub.; *Sordid Dragonet*, Penn. About six inches in length: it very much resembles the preceding, but its colours are not so bright. By some naturalists it has been considered the same species but of a different sex.

C. Ocellatus, Pall.; *Callionymus Pinnatifidus*, Lacep.; *Spotted Dragonet*. This fish was first described by Pallas. It is about the length of the little finger; the head small and obtuse; the eyes rather more on the sides of the head; mouth narrow; body variegated with brown and grey; those parts which are grey speckled with white; the belly white; the first dorsal

fin marked with four brown stripes and large spots like eyes; the dorsal, pectoral, anal, and caudal fins white at their base, but the remainder of the anal black. The male is distinguished by having the first dorsal fin entirely black; and the female has a curious little appendage behind the vent, supposed to be of some use in spawning. This fish is found on the coast of Amboina.

C. Orientalis, Schneider; *Tranquebar Dragonet*. Three rays to the anterior dorsal fin; the pectoral and tail fins long, lancet-shaped, and striped. Found near Tranquebar.

C. Sagitta, Fall.; *Callionymus fische*, Daub.; *Arrow-shaped Dragonet*. About the length of a finger; rays of the dorsal fin of equal height; back brown, speckled with greyish white spots; the ventral and caudal fins spotted brown; and the posterior part of the first dorsal barred with black; the second dorsal and pectoral fins speckled with brown and white. It differs from the *C. Lyra* in having the mouth very small, and the branchial openings, composed of two soft laminae, of which the anterior has a long point and is serrated behind. It is found near Amboina.

C. Fusilla, Laroche; *Dusky Dragonet*. This is a very small fish, rarely exceeding two or three inches in length; in its form it resembles the *C. Dracunculoides*; its gill-cover has a strong spine on its posterior edge, which is hooked and serrated on its concave edge; the second dorsal fin is immediately behind the first, and about three times its height, it is composed of six rays, of which the first is rather the longer; both the dorsal fins lie in a little hollow or groove, which extends along the whole length of the back; the colour of the body is greyish brown, spotted irregularly and numerously with white; the belly is a bright grey; and the sides are marked with transverse bands of the same colour; the eyes are on the top of the head, and very near each other. It was taken on the coast of Ivica, by M. Laroche, who described it in the *Ann. du Mus.* vol. xiii. in which he also states it to be a very rare species.

For further account see Essay on COMPARATIVE ANATOMY and ZOOLOGY.

Linnaei, *Systema Naturae*; *Encyclopédie Méthodique*; Pallas, *Spirægia Zoologica*; Lacepède, *Histoire des Poissons*; Bloch, *Systema Ichthyologie curd Schneider*; Pennant's *British Zoology*.

CALLIRHOE, in Zoology, a genus of the *Radiatares Medusaires* of Lamarck. The section to which this genus belongs is formed from the genus *Medusa* of Linnaeus. Generic character: body orbicular, transparent, with arms beneath, without a peduncle; the edge generally furnished with tentacles; mouth single, inferior, central. Peron's *An. Mus.* xiv. p. 341.

CALLISIA, in Botany, a genus of the class *Triandria*, order *Monogynia*, natural order *Comellineae*. Generic character: calyx three-leaved; corolla petals three; anthers geminate; capsule two-celled.

One species, native of the West Indies.

CALLITRICHIE, in Botany, a genus of the class *Monandria*, order *Digynia*, natural order *Najadeae*. Generic character: calyx one; corolla petals two; stigma acute; seeds four; compressed, naked, with a winged margin on one side; some monoecious flowers.

Nine species known. *C. Aquatica* is a native of England.

CALLIONYMUS.
CALLITRICHIE.

CALLOUS.
CALM.

CALLOUS, *adj.* Lat. *callus*. (See CALLIDITY.)
CALLIDITY, *n.* Properly that hardness, which is contracted as color by walking or treading. Afterwards extended to the hands or other parts of the body. Vossius. And then (*met.*) applied

To the hardness, numbness, insensibility of the mind.

Moreover a common thing it is and ordinary, to replant and recover many trees that have been blown down and laid along: for they will rejoice, knit again, and revive, by means of the earth, even as a wound doth unite by the solder of a *callus* cicatrice.

Holland. *Plinie*, v. i. fol. 477.

Sometimes also this callousness certain hard callidities, like *peristis* stands; yea and other round balls made of the leaves fisted once another.

Id. v. i. fol. 460.

Therius, the Emperor, being troubled with a fellow that wittily and boldly pretended himself to be a prince, at last when he could not by questions, he discovered him to be a mean person by the rusticity and hardness of his body: not by a callousness of his feet or a wart upon his fingers, but his whole body was hard and service, and so he was discovered.

Taylor. On Rep. Sec. 7. ch. vii.

If they let go their hope of averting life with willingness and joy; if they entertain the thoughts of final perdition with exultation and triumph; ought they not to be esteemed notorious fools, even despisers of common sense, and abandoned to a callousness and senselessness of soul?

Hentley. Sermon i.

First of the train the patient rustle came,
Whose *callous* hand had form'd the scene,
Bending at once with sorrow and with age.

With many a tear, and many a sigh between.

Goldsmith. Thraudina Augustalis, part ii.

CALLOW, *adj.* A. S. "cale, calu, calrus, glaber, depilis, bald. Kiliuno, keel, keelwe, kalwee." Somner. Lye adds, *callow*, usually applied to the smoothness and nakedness of unfeathered or unfledged birds. By Dryden—to the smoothness or softness of the down; and by Fletcher, (*met.*) to a wing newly fledged.

At every stroke (with his imperial wings)
The gentle air unto his feathers clings;
And through his soft and *callow* down doth flow
As loth so soon his presence to forego.

Dryden. The Owl.

Mean while the tepid rains, and fens, and shores
Their brood in numerous hatch, from the egg that soon
Borning with kindly rapture forth ditches id
Their *callow* young.

Milton. Paradise Lost, book vii. l. 420.

My *callow* wing, that newly left the nest,
How can it make so high a tow'ring flight?
O depth without a depth! in humble breast,
With praise I admire no wondrous height.

P. Fletcher. The Purple Island, can. i.

A snake of size immense ascends a tree
And in the leafy summit, spy'd a nest,
Which, o'er the *callow* young, a hawkey press'd.

Dryden. Ovid's Metamorphoses, book xii.

A parent bird, in plaintive mood,
On yonder fruit-tree sang,
And still the pendant nest the view'd,
That held her *callow* young.

Cunningham. Delta, A Pastoral.

CALM, *v.* Fr. *calme*; It. and Sp. *calmo*;
CALM, *adj.* Dutch, *kalm*. "When I was in the
CALM, *n.* ship, and no wind blew; *calamus*
"rosent Kistri." J. Scaliger quoted by
Mennage; who offers *calamus*, *calamus*
CALM, *adj.* by a transposition of letters, *calm*,
CALM, *adj.* *calm*. Huet also derives the
Fr. *calm*, from *calais*, soft, gentle.

"Calm, still, quiet, peaceable; fair; gentle, unmoved; without storm, without surge." See BECALM.

CALM.

For as the wylie wode rage

(Of wyndes maketh the sea mangle,

And that was *calm* bryngeth to warre,

So far defunt and grace of woe

The people is stered all at once.

Greene. Conf. Am. book vii. fol. 166.

Beneath the *calmest* strifes fare and clear

With her left hand cruelly sideways she.

Longinus. Horace, book x.

If he will saye that the *calmy* scruteh bot to kepe the minde
calm and quiet in prayer, from all unquietnes of fleshly iustice, y^e cha
might trouble the mynde: to this I saye that the kungier itselfe
may trouble the mynde & make it lesse quiete, then yf the flesh
wer in temperate rest without it. *Sir Thomas More, fol. 372.*

And therefore the same sea that harboureth these fowles thus
sitting upon their egges will be so *calm* and still to her gifts for
14 dayes that men may severely saye without perill upon her.

Steph. Description of Daniel, lib. part ii.

We gaze the headland a birth of 3 miles, notwithstanding there
lay two rocks two miles to sea boord of vs, so that we
were inclosed with them, and sate upon the highest of them, but it
pleased God to make it *calm* and give us the day also, or else we
had miscaried. *Heliog. Voyag. de. Sinikim and Spaz.*

So often therefore as it shall fortune vs also to be in leopards,
so often as *Jesus* shepherds in our midde, let vs with godly desires
pluck him by y^e sleeve, let vs with our continual prayers awake him,
and raise him: & immediately shall the tempeste be toward us
calmness.

Cdall. Luke, ch. viii.

Theres stormy warre, and *calmness* peace,
whiche (passing as a blaste,
And fortyng on us, in byrde success)
who secketh to make faster,
Shall take in hande, an harde attempt.

Drant. Marner. Satyre 3.

You heere this new alarme from yonder part,
That from the towne breaks out with so much rage,
Ye needeth much your colour and your art
To *calme* their fury, and their heat to swage.

Goffrey of Bouslogne, book ix. at. 44.

A pilot's part is *calm* as not be spy'd,
In dangerous times true worth is usely try'd.

Strong. Dovesday the fifth house.

Infernal ghosts, and bellish furies, round
Environ'd there, some howl'd, some yell'd, some shriek'd,
Some burst at their their darts, while those
Sist'at unappall'd in *calm* and staid pace.

Milton. Paradise Regained, book iv. l. 422.

Bishop Godwin said, it doth not appear that he [Bd. Scroope]
desireth to be tried by his peers; and I believe it will appear, that
nothing was then *calmly* or judiciously transacted, but all being
done in a hurry of heat, and by martial authority.

Fuller. Worthies, v. ii. p. 301.

But the Grecians, whom learning had made more substantial
in their worship, required to discover an infinitum temper of pas-
sions that the inward *calmness* and serenity of the affections might
perform the promises of the outward purity.

Hawmsend. Wicks, v. iv. Sermon ix.

For Jove, who might have us'd his thundering power,
Chose to fall *calmly* in a golden shower!

Gray. On the late Civil War.

The affairs of Turkey were then in great disorder: the Grand
Seignior died soon after: and his successor in that empire gave
his subjects such hopes of peace, that they were *calm* for the
present.

Burnet. Own Times, William and Mary, Ann, 1694.

The seventh [Book P.L.] affects the imagination like the ocean
in a *calm*, and fills the mind of the reader without producing in
it any thing like tumult or agitation.

Spektor, No. 305.

He [Sir Hy. Wotton] would say, "It was an employment for
his idle time, which was not then idly spent;" for angling was,
after tedious study, "a rest to his mind, a cheerer of his spirits,
a divertiser of sadness; a calmer of unquiet thoughts, a moderator
of passion, a procurer of contentedness."

Walton. Angler, part i. ch. i.

CALM.

For I cannot but think all controversies in matters of religion are then best handled, and with the greatest probability of success, when they are managed *calmly* without all particular reasonings, and with all the tenderness that is possible towards those persons, whom we are endeavouring to reclaim into the way of truth.

Nelson's Life of Bishop Hall, v. iii. p. 127.

Here greatness, weird with its rooms of state,
Finds out the secret charms of a retreat;
Within the soft recess reclines its head,
And feels the colonnade of the peaceful shade.

Bygn. Nature.

For sure the happiest meed,
To favour'd man by smiling heaven decreed,
Is, to reflect at ease on glorious pains,
And calmly to enjoy what virtue gains.

Lyttelton. To Mr. Poynts.

CALMAR, a seaport of Sweden, and the chief town in the Province of Småland, situate on a strait or sound of that name on the shore of the Baltic, opposite the Island of Öland, from which it is separated by a strait of about three leagues in width. It is one of the oldest places in Sweden, but the original town was destroyed by fire in 1647, and the present place was rebuilt upon a site a short distance from the former. The harbour is small, but secure, and its chief exports are planks, alum, and hemp. The situation of Calmar is strong, and it is defended by walls, ditches, and a castle. On the side of the sea, there is a long stone mole, protected by the fortress, called Gråmakar; and behind the town stands the castle, which is very difficult of access, having the sea on one side, with ramparts and ditches filled with water on the other. This town is the See of a Bishop, and is noted for a famous treaty concluded there in 1397, and called the Union of Calmar, from its uniting the Kingdoms of Sweden, Denmark, and Norway, under Queen Margaret, who has, not inaptly, been styled the Semiramis of the north. The population in 1615, was 4536. Lat. 56° 41' N. long. 16° 30' E.

CALNE, a Borough in the County of Wilts; a town of great antiquity. The site of a Saxon palace within its limits, is still traced in the *Castle Field*. St. Dunstan presided at a Synod held in this town, A. D. 977, relative to the celibacy of the clergy. The benches of the hall in which the assembly was held, gave way, and the Archbishop, who alone escaped from falling, profited by his escape and claimed a special miracle in his behalf. (Lingard's *Antiquities of the Anglo-Saxon Church*, 431.) Since the reign of Edward I. it has returned two Members to Parliament. A branch of the Wiltshire and Berkshire canal is brought to Calne. Two miles north-west of it is situated Bowood the seat of the Marquis of Lansdowne. The Church is a Vicarage in the gift of the Treasurer of Sarum. Population in 1801, 4549. Distance nineteen miles east from Bath, eighty-eight west from London.

CALOBATA, in *Zoology*, a genus of insects of the order *Diptera*, family *Muscidae*. Generic character: antennæ much shorter than the head; the third articulation longer than the second; body and feet long and filiform. Type of the genus *Calobata filiformis*, Fabr.; found on *Genista Scoparia*.

CALODENDRUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-cleft; corolla petals five; nectary five-leaved; capsule five-celled, five-angled.

One species, native of Southern Africa.

CALOPHYLLUM, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*, natural order *Guttifera*.

Generic character: calyx four-leaved; enrolla petals four, drapa globose.

Two species, natives of the East Indies.

CALOPUS, in *Zoology*, a genus of insects of the order *Coleoptera*, order *Tenebrionites*.

Generic character: antennæ filiform, much longer than the thorax, generally serrated in the male, inserted in the sinus of the eyes; mandible bifid at the apex; eyes emarginate; body long and narrow; the last joint but one of the tarsus bifid.

The only species known of this genus is *Cerambriz Serraticornis*, Linn.

CALORIC, a word now used in *Natural Philosophy* to designate the substance or property (be it which it may) which in its effect is known to us as producing the sensation of heat. In its connection in this last term, which is now familiarized to our language, we propose hereafter more fully to investigate in this branch of Physics.

CALORIFIC, *adj.* Lat. *calor*, heat. (See *CALERY*.)

Able to make hot; having the power to heat.

If cold be not a positive quality, but the absence of heat, the removing of the *calorific* agents will in many cases suffice to produce cold. *Bygn. Experimental History of Cold, Tit. xlii.*

CALOSOMA, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Carabici*.

This genus, separated by Weber from *Carabus*, is distinguished by the form of the maxillæ, which are abruptly bent, so as to form externally an acute angle, whilst in *Carabus* they are but slightly curved. In both, the mandibles are strong and prominent, and the palpi are terminated by a thick articulation. The thorax, also, instead of being of a square form, as in *Carabus*, is heart-shaped, or nearly semicircular; and the abdomen instead of being convex and oval is depressed and squared. Type of the genus, *Carabus Symphanta*, Linn.

The insects of this genus are remarkable for the splendid metallic colours with which their body is generally ornamented. Both in the perfect state and in the larva, they feed on Caterpillars of various other insects, particularly of the *Lepidoptera*. When one of these larva attacks its prey, it fixes its hard horny mandibles in the belly of the caterpillar, and in spite of its contortions, never leaves it till it is devoured. They frequently establish themselves in the webs of gregarious Caterpillars, destroying many of them every day, continuing their attacks even after the latter have changed in the pupa. They continue feeding till they are ready to burst, the skin being rendered tense and shining, after which they appear as if dead, till digestion has taken place, when they renew their voracious attacks. Often when they are rendered defenceless by their gummy, they are attacked in their turn by hungry individuals of their own species, which pierce the abdomen, and feed upon the contents. Latr. *Hist. Nat. tome viii. Renum.*

CALPI, a large town in the Province of Agra and District of Farrukh-abad, in lat. 26° 10' N. and long. 79° 41' E. on the southern bank of the Jumunâ. It was the chief town of a district, (*sadrâ*.) in the time of Achar, and once the Capital of a small State. It is now a great entrepôt for the cotton trade between the south-western Provinces and the British dominions. It is built in extensive ravines, close to the river; defended by a fort in a strong position, but liable to be taken by surprise. It fell into the hands of the Mus-

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CALVI
CALVARY

CALVI. *suimans* in the beginning of the thirteenth century; and near to it was the first battle between the British troops and the Mahahrats fought, in 1765. Góvind Ráó, the Nína of Cálpi, a dependent of the Peshwá, having joined Shamsír Bahádur, against the British, in the last Mahahrat war, in 1804, was obliged by the treaty of 1806 to cede that city and district to the British government, in exchange for an equivalent in the Province of Bundé-khand. This territory extends from Cálpi to Ráj-púr.

Rennel; Hamilton's Gazetteer.

CALTHA, in Botany, a genus of the class *Polyandria*, order *Polygynum*, natural order *Ranunculaceae*. Generic character: calyx none; petals five; octactaries none; capsules several; seeds many.

Three species known. *C. palustris* and *C. ruscica* are natives of England.

CALTROP, or } To A. S. the *carduus stellatus* or
C. l'xruar. } star-thistle is called *coltreppe*. The same plant in Fr. is *chausse-trape*, (*chausse*, the hose,) with a manifest reason for the denomination, says Junius. *Chaussé-trape* is explained by Cotgrave also to be, "a caltrop, or iron edge of war, made with four pricks or sharp points, whereof one, howsoever it is cast, ever stands upwards."

Lord, what a change was here at Rome since the days of Cato the censor, who thought it meet and requisite, yea and gave advice that the said forum or great hall of common places should be paved and laid all over with caltrops under foot, to keep out lawyers and busy pleaders from thence.

Holland. *Plots*, v. ii. fol. 5.

CALVADOS, a Department of France, in the former Province of Normandy, deriving its name from a long edge of rocks that runs along the coast. This Department is encompassed by those of the Eure, the Orne, La Manche, and the English Channel, which washes its northern shores. The extent of the Department is about 2300 English square miles, and the population at a late enumeration was 506,340. It extends along the coast from the mouth of the Seine to that of the Vive, a distance of about sixty English miles. Most of the country is level, and produces abundance of grain, hemp, flax, and fruit, especially apples and pears. The pasturage is also good, and the breed both of cattle and horses is fine. The chief manufactures are those of lace, hosiery, flannels, and cotton; and the people of this part of France have long been noted for their superior activity and industry, which united to the fertility of the soil, renders this a flourishing part of the country. The chief town is Caen, already described.

CALVARY, or **GOLGOTHA**, a small hill near Jerusalem placed by Eusebius and St. Jerome in the *Osmassene*, to the north of Mount Sion. The latter of these writers has preserved a tradition that the first name was given, because the skull of Adam was there buried: *Culturis sacris appellatus est quod ibi antiqui hominis eadem conditum caput*, (*He Eph. v. 14.*) On this tradition that particular text on which he is commenting, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," has been sometimes especially applied to Adam, whose absolution it is said was completed by the blood of Christ distilling upon his remains. St. Jerome does not appear to assent to this fancy, which has been pushed still further by the Mohammedans, who have a work entitled *Kessaf al giangimah*, in which is a dialogue

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CALVARY

between our Saviour and the skull of Adam. (*D'Hérbelot, Bibl. Or. Crasie.*) *Golgotha*, or rather *Calgotha*, is a Hebrew word of the same meaning as Calvary, and the Syrians and Arabians of the present day use a similar name from the Greek; Cranium or Acranium. The Jews believed that Calvary was the same with Mount Moriah, on which the sacrifice of Isaac occurred.

When Hadrian built *Ælia Capitolina*, near the site of the ancient Jerusalem, Calvary, which before lay without the city, was included within the walls of the new colony, and images of Jupiter and Venus were erected on it in derision. The Empress Helena, on her conversion to Christianity, was warned, as Theophanes relates in his Chronicle, to visit Jerusalem and restore to light the sacred places which had been buried by the infidels; and accordingly she raised a splendid church upon Calvary, comprehending as many of the spots consecrated by our Lord's sufferings as could be conveniently included in its precincts.

The church of the Empress Helena was pillaged and destroyed by Chosroes II. King of Persia in 615; and the wood of the true Cross which she was said to have placed in it, was then carried off. Twelve years afterwards the Emperor Heraclius regained the Cross, and bore it on his own shoulders to its former depositary, which he rebuilt. The present structure however, is probably not of earlier date than the eleventh century.

The greater part of the hill of Calvary is enclosed by the Church of the Holy Sepulchre, surrounded by numerous chapels and cells for various sects of Christians—Latins, Greeks, Armenians, Syrians, Copts, and Abyssinians. Before the southern entrance on the right of the great court are the cells of the Copts and Armenians, and a chapel dedicated to the Virgin, named *Stabat Mater*; on the left are the cells of the Greeks and a lofty square turret formerly used as a bell-tower. Below the chief portal are to be seen some singular memorials of religious animosity. Since the Greek Church has predominated, the Patriarch clothed in full pontificals, has annually excommunicated the members of the Latin profession; and as an emblem of the anathema which he pronounces, drives every year a nail between the stones of the pavement: order the sanction of the Turkish government, the penalty for removing any of these nails is a heavy fine and a severe bastinadoing. We do not vouch for the strict veracity of any of the relics which we are about to enumerate, but we give them as they are stated, without the opposite bigotry of entire disbelief. A few paces within the church is shown the stone upon which our Saviour's body was embalmed. By its side are two or three monuments of Kings of Jerusalem, the inscriptions on which have been obliterated. On the right is a chapel containing two plain tombs of Godfrey of Bouillon and his brother Baldwin, the two first who bore the regal title at the time of the Crusades. Near them is the *Chapel of the Crucifixion*, marking the spot on which the cross was raised. On the north side is the *Chapel of the Apparition*, where our Saviour was first seen by the Virgin after his resurrection. This chapel belongs to the Latins, and is richly decorated with offerings. The priests enjoy the privilege so rare in Mohammedan countries, of using a bell in their services. On the west are the cells of the Syrians, Copts, and Abyssinians. The central building is a roundo covered with a heavy dome and lighted by a

2 A

CALVER.

CALU-
MET.

Pac. Oh no! assure yourself a grayling is a winter-fish; but such a one as would deceive any but such as know him very well indeed: for his *back*, even in his worst of seasons, is so firm, and will so easily *color*, that in plain truth he is very good meat at all times.

Walton. *Angler*, part i. ch. vi.

CALUMET, *The Indian Pipe of Peace.* This pacific token is common to all the Indian tribes of America: its uses being everywhere the same, and its form and ornaments varying but slightly.

Upon all occasions when Indian chiefs and warriors meet in peace, or at the close of a war, with those of another nation; in their talks and treaties with the assembled whites; or even when a single person of distinction comes among them, the Calumet is banded round with ceremonies peculiar to each tribe.

Since the rapid advances made by the Americans over their continent, most of those Indian nations among whom the Calumet was first seen by Europeans have disappeared, and their customs with them; but as the settlers advance westward beyond the Mississippi, other tribes hitherto almost unknown even by name have been discovered, among whom the Calumet is held equally sacred. Of these new nations, one of the most powerful is that of the Pawnees, who, mounted on excellent horses originally obtained from the Mexican settlements, live much after the manner of Tatar or Arab hordes. They are particularly fond of smoking the Calumet with the white people, and they prepare various leaves as a substitute for tobacco, which they perfume with the dried vanilla plant, the same which is used to impart its well-known flavour to the Cuba tobacco. Dismounted from their horses which stand, each behind his owner, the Pawnees arrange themselves in a circle, and the elder chief first drawing the smoke from the Calumet, hands it to the principal leader of the white men, who after a few whiffs, delivers it to the second chief, and thus it passes, a token of amity, around the party.

Tobacco as prepared by the traders is much preferred by the Pawnees, and indeed by all other Indians, to their own milder preparations; and a portion is always, if possible, held in reserve, to be used on ceremonious occasions in the Calumet.

The Calumet as formed among the Pawnees consists of a straight piece of wood, generally white or red cedar, about two feet in length, an inch and a half broad, and the eighth or more of an inch thick. Through the length of this lathe, they ingeniously pierce a small orifice, less in diameter than the opening in the tube of the common English tobacco pipe, which they effect by means of splinters of the iron wood, hardened in the fire: the difficulty of this operation has been much removed, since they have procured wire from the traders; around this stem are bound the ordinary Indian ornaments, formed from the stained quills of the porcupine, small teeth, jebbles, &c. united and braided with the inner fibre of the palmetto; and from it are hung or suspended in a tasteful fashion, the most beautiful feathers they can procure, disposed often like outspread fans: belts of wampum are attached for slinging the Calumet around the person. The extremity of the stem by which it is applied to the lips is tapered, and fitted with a mouth-piece, and the opposite end is curiously introduced into an oval-shaped stone of the size of a swan's egg, having at right angles another suitable opening in which the herb is smoked. The stone thus forming the bowl of the Calumet, is

generally white, and of an indurated calcareous substance, not unlike a piece of breccia; though after long use its external appearance bears some similarity to the German *Ecnæe* of *Mer.* The stem of the pipe is in many instances adorned with Indian carving and hieroglyphics instead of the braided ornaments, and much variety is observed in the colours and arrangement of the appendant plumes.

The Calumet used by other tribes, differs but little from this of the Pawnees; in one instance however, a very fantastic German pipe which had been presented to an Indian chief of distinction, was used by him as a Calumet, to the great mortification of the Indian women who had hitherto enjoyed the monopoly of that species of manufacture; they had however contrived to disguise it with their own fantastic ornaments.

The origin of the Calumet is lost in the obscurity which involves most of the history and tradition of Indian nations; but its antiquity is evident from its universal use among tribes, the most remote from each other; and from the frequent occurrence of it in very ancient Indian Barrows.

The first mention of the Calumet among European writers, is to be found in the romantic history of Ferdinand de Soto, which narrates his expedition through the southern provinces about 1470.

The *Calumet Dance* was a ceremony of much importance among the aboriginal inhabitants of the American forests; but so much of the manners of those Indians who inhabit the countries between the Mississippi River and the Atlantic Ocean have undergone a change, that it is not now kept up among them as the early writers have described it to us. Some remnants of it are however to be perceived among the villages or camp of the Seminoles. Here who assembled they dance round a huge fire. Their only step consists in lifting the feet alternately, quicker or slower according to the occasion, accompanied by a monotonous *ha! ho!—ha! hu!* droned through their lips with a strong nasal sound, and by a sullen beating upon an extended dried skin. The Calumet is caught up by each person in succession, who brandishes it for one round: the rifle which has now almost universally superseded the bow in Indian warfare, is on these occasions flung about by another, as if in opposition, with a grotesque resemblance to the motions made by the *figel-mann*, in front of an exercising battalion.

The Pawnees and other of the western Indians, whose characters are scarcely yet changed by an intercourse with the whites, have no decided dance of the Calumet; but on public occasions when the Calumet is introduced, the dancers surround and gesticulate before the chiefs, who pass the token of friendship among their guests and warriors. The Pawnee women mingle in the dances with the men, running the round with them, clapping their hands in concert, and uttering sonorous yells indicative of their sympathy.

CALUMNIATE, v.

CALUMNIATION,
CALUMNIATOR,
CALUMNIATOUSLY,
CALUMNIOSUS,
CALUMNIOSITY,
CALUMNIOSNESS,
CALUMNY, n.

Lat. *calumniar*, which Vossius affirms is from *calumet*, the (unusual) euphem of *calor*; i. e. *frustrator aut decipio*. Of *calor* the etymology is unsettled. Cotgrave copiously sets forth the present usage. "Fr. *calomnier*, to calumniate,

CALU-
MET.
CALUM-
NIATE.

CALUMNIATE.

slander, detract from; to reprove unjustly, accuse falsely, charge maliciously, asperser wrongfully; to impeach the credit, blench the fame, lodanger the fortune of another, by forged imputations.

Christ could eat and drink, but he was counted a friend to sinners and publicans: so that lusted into the twelfth day always falsely report, and calumniate all good men's doings.

Strype. A brief Treatise, No. xxiv. vol. vii.

Ye see them confounded in the boxes written against them of the learned, answering to their calumnious false lies.

Joye. Episcopium of Daniel, ch. xl.

Rich yet there is a credence in my heart:

As experience so cautiously strong;

That doth insert that test of eyes and eares;

As if those organs had deceptive functions,

Created only to calumniate.

Shakespeare. Troilus and Cressida, fol. 101.

For heathen, wit,

High birth, vigor of bone, desert in service,

Love, friendship, charity, are subjects all

To cunning and calumniating time. *Id. Ib. fol. 93.*

The new regiment with eight thousand soldiers arrived at Harbinger, and thence marched to Ross; where he was the reputation of justice and uprightness, notwithstanding all the calumniation of the Duke of Somerset.

Baker. Anna, 1336.

(He is) interested, if desiring to carry as ill matter, and knowing that a bad cause will not bear a good speech, he go about to deter his opposers and hearers by a good calumniation.

Hobbes. Thucydides, book iii.

This by the calumniation of Epicurus's philosophy, was objected as one of the most scandalous of all their sayings; which, according to my charitable understanding, may admit a very virtuous sense, which is, that he thanked his own belly for that moderation, in the customary appetites of it which can only give a man liberty and happiness in this world.

Cowley. Essay 1. On Liberty.

For thither he assembled all his train,

Pretending so commanded to consult

About the great reception of his king,

Thither to come and with calumnious art

Of counterfeited truth then held their eares.

Milton. Paradise Lost, book v. l. 770.

The odious aspersion whereof, Biasus, (from the false intelligence of some of his own,) calumniously throws upon our Wickliffe, whom he slanders for his mistaking the Bishopricks of Worcester, to have fallen upon that successful contradiction.

Hall. The Power Makers, v. iii. fol. 564.

A man's tongue is volatile, and pour

Words out of all sorts, every way; such as you speak, you hear, What then need we the calumnious like women that will wear Their tongues out. *Chapman. Hen. R. book xx. fol. 281.*

Nor was it modest to thee to depart

To thy eternal home, where now thou art,

Ere thy reproach was ready; or to die

Ere custom had prepar'd thy calumny.

Corbett. Elegy on Henry Effingham.

The bitterness of my stile was plainer, not calumnious.

M. Martin's Defence of Imputations, &c. p. 129.

This then seems to be one Saxon's sense; verily I say unto you, that for every slander or calumny that ye read against any man, ye shall be called to a severe account; and, therefore, much safer may ye expect to be so, when ye calumniate and slander the Holy Ghost, by ascribing his works to Beelzebub.

Sharp. Sermon xi.

Therefore, Sir, I hope you will allow a person, that is much more concerned to keep his religion, than himself, from being endangered by this accusation, to give you a righter apprehension than our calumniators have done of the innocent, as well as the truest, religion in the world.

Hogbe. The Martyrdom of Theodora, vol. v. ch. vi.

Upon admission of this passage, as you yourselves have related it in your calumnious information.

Montagu. Appeal to Caesar, p. 17.

When party rage shall drop through length of days,

And calumny be ripe'd into praise,

Then future times shall to thy worth allow

That fame, which e'er would call flattery now.

Young. An Epistle to Sir Robert Walpole.

CALYCANTHUS, in Botany, a genus of the class *Isosandria*, order *Polygynia*, natural order *Rosaceae*. Generic character: calyx one-leaved, inflated, scaly, leaflets coloured; corolla none; styles numerous; stigmas glandular; seeds many, tailed, enclosed in the succulent calyx.

Four species, hardy shrubs, natives of North America and Japan.

CALYPERA, in Botany, a genus of the class *Syn-generia*, order *Segregata*. Generic character: calyx five-toothed; common calyx many-leaved; florets tubular, both male and hermaphrodite; receptacle chaffy; seeds naked.

One species, *C. herbacea*, native of Chili.

CALYPSO, according to Hesiod, (*Theog.* 360,) a daughter of Oceanus and Tethys; according to Homer, the daughter of Atlas. The island Ogygia over which she reigned, and which Ulysses quitted, after his seven years detention, in spite of the proffer of immortality, and their two pledges of mutual affection, Nausiclaous and Nausinous, is placed by Piny, (iii. 10,) off the Lacinian promontory, between the Tarentine and Scyllinian bays. Those who look for it now between Capes Rizzuto and delle Colonne will be disappointed; for both it and the island of the Dioscuri, together with Tiris, Erannusa, and Meloessa, the abode of the Sirens have disappeared, and are covered by the waves. Hyginus, (cxxx.) and Pomponius Mela have termed this island *Æna*. And Servius in his note on *Æneid*, iii. 386, has transferred it into the neighbourhood of Circæ. Hardouin in commenting on the passage referred to above from Piny, expatiates the whole legend very amusingly. According to his conception, Ogygia is the habitable earth, and therefore termed by Homer ἀμφωλὸς ὀκελῆος; Calypso is Nature herself, from καλύπτω, I hide; because many wonders of Nature are hidden; moreover the amour of Ulysses with the Sea Nymph, is no more than the close wooing which a Philosopher pays to his coy mistress Science. If we may believe Lucian, (Ἀλφ. ἱστορ. 11,) Ulysses bitterly regretted the pleasures of Ogygia. Though placed in the Islands of the Blessed, he contrived in spite of the presence of Penelope, to convey a billet to the Philosopher to his former mistress, expressive of his desire and intention to escape back again to her if opportunity should offer.

CALYTRANTHES, in Botany, a genus of the class *Isosandria*, order *Monogynia*, natural order *Myrti*. Generic character: calyx superior, truncated, covered with a deciduous lid; corolla none; berry one-celled; seeds one to four.

Twelve species, natives of both Indies.

CALYPTREÆ, in Zoology, a genus of univalve shells, separated from the *Patella* of Linnæus. Generic character: shell convex, orbicular at the base; vertex central, subacute, imperforate; cavity furnished with a convoluted lip, or spiral septum.

Patella Chironia which is a British species, is a good example of this genus.

CALUMNIATE.

CALYPTREÆ.

CALYTRI-
PLEX.
CAMAIEU

CALYTRIPLEX, in Botany, a genus of the class *Dialysamin*, order *Aucupernin*. Generic character: calyx three-fold; corolla irregular; lip five-cleft, the two superior laminae broadest; stigma capitate, emarginate; capsule two-celled, hivalved; seeds many, furrowed, transversely striated.

One species, native of Peru.

CAMAIEU, Fr. *Cameo*. It, a word respecting the derivation of which the etymologists have been more than usually honest. Huet (in Menage) observes, *C'est un mot Ebreu, prep, Kamia, amuletum, charta de collo suspensa ad propulanda venena*; and Menage himself adds, *Et je confesse ingénument que je ne sais pas d'où vient CAMAIEU*. It is applied to gems of different colours, sculptured in relief.

Like the other arts connected with design, Engraving on gems flourished among the Egyptians long before it was cultivated and brought to that perfection, which it afterwards obtained in Greece. The facility with which they were enabled to work the hardest materials, is evidenced by those enormous masses of porphyry and granite which are so crowded with hieroglyphic ornament, as to make moderns often regret that the sculpture had not been applied with a less lavish hand; and if the purity of their design had in any degree kept pace with the powers of their execution, it would have been hopeless, even for Greece to have attempted to surpass her instructors. It is not, however, from the Egyptian school, that we are to seek for models of grace or beauty, and among their sculpture in Cameo, there is little variety. The *scarabæus* as an object of worship and a type of immortality is their favourite symbol, and is repeated to satiety on their gems, most of which were amulets for the soldiers, who wore them both as badges of distinction and charms against defeat. In the earlier period of the arts in Greece, she appears scarcely to have emancipated herself from her Egyptian models, and it may sometimes be observed, that the figures of Egyptian divinities are whimsically engraven on one side of the stone, while her own heroes occupy the reverse.

This favoured people, however, soon adopted a nobler standard, and carried this like every other art connected with design, to a perfection unknown to former or succeeding times. Though the names of the gem-engravers of the age of Pericles have not descended to us, many of the most beautiful treasures of modern cabinets, may safely be referred to that golden era. Alexander, while giving exclusive privileges to Lyppinus and Apelles in sculpture and painting, extended an equal patronage to Pyrgoteles, who alone was permitted to engrave the Royal portrait on a gem. Most, if not all the antique heads which are attributed to Alexander, are in reality those of Lysimachus, otherwise if we were certain of possessing a gem of that age, we might, on the authority of Pliny, (37. 1) confidently pronounce the work to be that of Pyrgoteles.

Carnelian, calcedony, jacinth, agate, onyx, and sard, were the principal substances on which the ancients exercised their skill; and their Cameos are chiefly confined to the three stones last enumerated: which, on account of the variety of their strata, were better accommodated to a display of the talents of the artists. Cameos are, however, occasionally found executed on opal, beryl or emerald, and even on a sort of fictitious stone, the *vitrum obsidianum* of Pliny, which the moderns distinguish as the antique paste. We

know that their method of working was by small points of diamond inserted in tools of steel; but it has been a question much agitated, whether these tools were such as wood-engravers would now use, or whether like modern gem-engravers they employed the wheel, and applied the diamond powder moistened with oil. The Abbé Winkelmann inclines to the latter opinion, and even suspects that he can discover marks of the wheel in some antiques, the execution of which is imperfectly completed.

The same learned authority is further inclined to believe, that the ancients were not ignorant of magnifying lenses, and employed them in all their minuter works. The ancient inscription, however, which appeared to confirm this, in which a certain Patroclus is mentioned as (*faber ocularius*) a spectacle maker, is now known to be corrupt. Nevertheless it is evident from Seneca, (*Quest. Nat. lib. i. 6.*) that the creation of an artificial lens by placing a vase of clear water between the eye and the object which it was wished to magnify, was an expedient often resorted to; and recent discoveries at Pompeii, which may now be seen in the Museum at Portici, seem to leave us little doubt that glasses of considerable power were at least known to the Romans. Indeed the extreme delicacy and minuteness of certain ancient works, almost excludes the possibility of any other supposition than that their artists did possess some artificial means of magnifying objects. The ancients also placed foil or thin plates of gold under their gems; Pliny says this was done in the case of the crysolite, because naturally that stone is defective in transparency; but there is a celebrated carnelian found near the tower of Cecilian Metella, in which the application of gold leaf beneath has produced almost the brilliancy of a ruby. It is a head of Pompey by Agathangelus, which passed from the collection of the antiquary Sabbatini to that of the Count de Luncville, and afterwards to the Duchess Calabritto at Naples. This, however is an *Intaglio*, and it is to Cameos only that we are at present confined.

Among the Romans, as the Editor of *Wirlidge's Gems* has observed, Dioscorides engraved the head of Augustus in so masterly a manner, that the succeeding Emperors preferred it to the honour of being the Imperial Signet. In this case, however, the name would lead us to suspect that the artist was a Greek. Among the later Emperors, the luxury of wearing gems about the person, was carried to a ridiculous extent. We learn from Juvenal, that there was a distinction in the weight of the summer and winter ring. And Martial very wittily reminds a freedman, who indulged this folly to a ridiculous extent, that the size of his ring was better suited to his former condition than his present, resembling more the link of a fetter than a personal ornament.

*Anulus iste tunc fuerat nodus cruribus aptus,
Nunc eadem digitis pendere coarctatus.*

Heliogabalus is deservedly attacked by Lampridius for the absurdity of covering his shoes and stockings with engraved gems, as if the elaborate work of the artist could be admired in a seal-ring worn on the toes.

The art of gem-engraving was revived in Italy, in the fifteenth century, and many of the productions of that age may deservedly hold the next rank to the antique. The most successful of the moderns have been Pickler and our countryman Marchant, whose

CAMAIERU works, even at Rome, are held in deserved estimation. The living artist Pistrucci, must claim high distinction in this art, though he has latterly been principally occupied with dies for medals.

Winkelman has enumerated some of the finest Cameos in the world, and it may not be unpleasant to follow his list, and to notice (where they can be ascertained) the present possessors. He speaks first of a most exquisite Cameo of Perseus and Andromeda, in such high relief that almost all the contour of the figures, is the most delicate white, is detached from the ground, which is a pale brown. In his day the happy possessor of this treasure, was the famous Mengs; but at Mengs's death, it was obtained by the late Empress of Russia for 3000 Roman crowns. The only Cameo which Winkelman is disposed to class in the same rank, is the Judgment of Paris in the Prince Piombino's cabinet at Rome. "*Dans ces deux pierres,*" adds this enthusiastic connoisseur, "*le dessin et l'exécution sont d'une si grande perfection que l'œil humain ne peut pas aller plus loin.*"

He also enumerates a Jupiter and Semele, and a sitting Nymph in the latter cabinet: two Tritons belonging to Mr. Jennings; and Jupiter overbowing the Titans, (the work of a Greek artist, Athenion,) in the Royal Farnese cabinet at Naples. The Marlborough gem of Cupid and Psyche, has perhaps more celebrity than any other of which England can boast. The famous ring of Michael Angelo, in the Royal Collection of France, is now known not to be an antique. The figure of the fisherman, at the bottom, which was supposed to be a rubus, indicating the name of the Greek artist Halieus, (Fisher) is now ascertained to refer to Pietro Maria de Peschiera, one of the Cinque Cento Sculptors of Italy. The most celebrated engraved collection of gems, is that by Pierat, from the Cabinet of De Hoesb; those of Faber, from the Ursini cabinet, and of Brustolon, are indifferent; Leonard Augustus is still worse. Count Caylus engraved three hundred plates of the Royal Collection in France, but they are not worthy of the reputation, which, in his other publications, the Count deservedly enjoys. In England we have 180 plates, well etched, by Worlidge, from the collection of Lord Montagu, Lord Bessborough, Sir Thomas Dundas, and others; and two distinguished works, printed only for private distribution, the Marlborough and Devonshire gems; the latter book, being one of the rarest in the world, in its perfect state, as owing to the misconduct of the engraver, it is believed there is not more than one copy extant, which contains all the plates, though the liberality of the noble proprietor had wished to give the work extensive circulation.

The moderns have imitated the genuine Cameos by workmanship in shells, in many instances not easily distinguishable from that on stones. Another mode has been practised with layers of coloured glass, which will be found very amply described in some *Essais*, by Gerhardt.

CAMANA, a Province of Peru, bounded on the north and north-west by the Province of Ica, on the west by the sea, and on the other sides by the Provinces of Lucana, Parinacochas, Condesulos, and Collahuas. It is about thirty-five leagues long, and fourteen or fifteen broad; and is composed of a number of valleys, most of which extend to the coast. Many of these abound in vines, from which the inhabitants make bread; but vegetation often suffers from the

drought which prevails, except during the months of January, February, and March. In the upper parts, nearer the Andes, rains are more frequent. In these higher regions, there are also mines of gold, but they are not worked to much advantage. Camana, the Capital of this province is situated on the river Mages, about two leagues from the sea, and seventy miles west of Arequipa. It was once a considerable town, but many of the inhabitants have now removed to Arequipa, which affords greater commercial advantages; so that the remaining population does not exceed 1500 or 2000 individuals. Lat. about 16° 17' S.

CAMARAN, one of the largest islands in the Red Sea, lies between 15° 18' and 15° 31' 30" N. lat., its centre being in 42° 40' E. long. Its direction is south-east and north-west, and it is only two miles distant from Cape Israel, on the Arabian shore. There is a good harbour on the eastern side of the island, and a fort at its western extremity. The soil is fertile; goats and fish are plentiful, and good water easily procured. Ships therefore often call there for refreshments. Cattle, fish, coral, pearl, sugar, millet (turkish i. e. *Sorghum*) and dates are carried by the inhabitants to the neighbouring coasts. Lord Valentia's *Travels*, ii.; Niebuhr's *Beschreibung von Arabien*, 230.

CAMARGUE, or LA CAMARQUE, an insulated district of Provence, in France, containing about 800 English square miles. It is formed by the two principal mouths of the Rhone, and it is therefore sometimes called the Delta of France. It is a low tract, consisting of a number of islands separated by canals. The soil is in general fertile, though in some places marshy, and it yields corn, wine, and excellent pasturage, which feeds about 3000 black cattle, and 40,000 sheep, and a great number of horses. Many of the marshes produce considerable quantities of salt. The whole of this district belongs to the town of Arles, and is included in the Department of the mouths of the Rhone. It is divided into nine parishes, and contains a great number of villages.

CAMAX, in Botany, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-cleft; corolla wheel-shaped; stigma three or four-cleft; berry four-celled, many-seeded.

One species, native of the woods of Guiana.

CAMBAY, THE GULF OF, is a large arm of the Indian Ocean, which forms the eastern boundary of the Peninsula of Gujard. It advances 150 miles into the interior of the country, and is remarkable for the height and velocity of its tides. At low water, a space of eighteen miles is left dry; and, fifteen miles to the east of the town of Cambay, the water is only six miles wide, and is dry at ebb tide. The flood returns with a rapidity and violence that resemble the influx of the bore into the Ganges: and the navigation of the Gulf requires very skillful and cautious pilotage. It is probable, that this Gulf has been gradually filling up for many centuries; but it appears from Cesare Federigo's account, that in the latter half of the sixteenth century, it was nearly in the same state as it is now. No great ships, says he, "can come thither (to Cambalettia, i. e. Cambay, the Town of Cambay) "by reason of the shallowness of the water thereabouts; and these shoals are a hundred or fourscore miles about, in a strait or gulf, which they call Macraeo, which is as much as to say a race of a tide, because the waters

CAMANA.
CAMBAY.

CAMBAY there run out of that place without measure." (*Voyage* of Caesar Fredericks, Lond. 1599, p. 7.) He afterwards observes, "that the small barks came in and out at the time of every new moon, for at those times of the moon, the tides and waters are higher than at other times they be;" and the town was then as it is now, at some distance from the water's edge.

Cambay, (Cambāya), the City from which this Gulf derives its name, is situated on its north-western side in lat. $22^{\circ} 21' N.$ and long. $73^{\circ} 48' E.$ It is now in a state of ruin and dilapidation, and its commerce, described as so flourishing by Cesare Federigo, in 1564 or 1565, has been transferred to other places; partly on account of the decay of Ahmed-abad, the Capital to which it was then the port, and partly owing to the filling up of its harbour, and increasing difficulties in the navigation of the Gulf. It is at present so little frequented, that we have no very recent accounts of it. In 1780, the area enclosed within the walls was three miles in circumference; and the abundance of sculptured stones, amid extensive ruins of solid masonry, showed what the wealth and resources of its inhabitants must formerly have been: the mora so as the distance from any quarry is very considerable, and the expense of bringing stone or marble proportionably great. The wall is built of brick, has twelve gates, and is flanked by fifty-two irregular towers. It is much out of repair, and mounted by almost useless guns. The Nuwāb's Palace, the Jāmā masjid, principal Mosque, or cathedral, and a curious Hindh Temple are the only public buildings worth notice, except some *bāzārs* and tanks. The streets are secured by gates at each end, and closed at night, as is the case in Cairo. The river Mohi, (called Canari or Cutari, by some writers) washes the south-eastern side of the city. It is not a stream of any magnitude, though its whole course amounts to nearly 180 miles. The subterranean temples and apartments deserve notice; they prove the severity of the persecutions to which the Hindhs were once subjected by their Mahomedan conquerors. A temple of this kind, belonging to the Jains, has two massive statues of Parvati-nāth, erected in the reign of Ashur, A. D. 1092; but the temple must have been formed long before, as no persecutions had then suffered under that Emperor, or his immediate predecessors.

The surrounding country is level and fertile; ill-cultivated, but producing considerable crops of grain, vegetables, cotton, sesamum, mustard, and other plants affording oil; some indigo is still exported, but the silk and cotton manufactures, once so famous, are almost entirely abandoned. The plasterers of Cambāyah are famed for their superior skill. During the civil commotions in Persia, at the commencement of Nādir Shāh's reign, and when he marched into India afterwards, many Persian emigrants and deserters from his army found an asylum here, and the Persian language has thence become vernacular in this town, where it is spoken with peculiar correctness and elegance.

The late Col. Wilford supposed that Cambāyah was the Tamara-mgara of the Hindhs, and the residence of the Balu-rāy princes in the fifth century. Splendid remains of an ancient city were observed in this neighbourhood by the Portuguese, when they first visited it in 1513, and such are said still to exist on the south-eastern side, but half buried in sand. *Ibid.*, (A. p. 69;

Geogr. Nuh. p. 60.) who wrote in the twelfth century, says that Cambāyah was three miles from the sea, and adds that it was a place of great commerce and well fortified. It was ravaged by the Moghuls in the reign of Ak-bar-din, A. D. 1597; and when the Mahrattas seized upon Ahmed-abad, the Nuwāb of that city fled to Cambāyah, and intrenched himself in that last wreck of his dominions; but his revenue was reduced by a heavy tribute, and other charges to about two lacs of rupees, (£25,000.) His petty sovereignty is ill-governed; but he still enjoys a state of comparative independence, far greater probably than he ever did under the Mahratta sway.

As. Res. i. x.; Rennel's *Memoir*; Hamilton's *Geographical and Historical*, i.; *Asiatick*, ii. 86.

CAMBIO, (It. exchange,) hence a CAMBIST is a name sometimes adopted to designate such merchants as deal in Bills of Exchange.

CAMBIUM, (*cambiu, verapaga*;) among the Arabian physicians, is the secondary humor which is immediately converted into aliment, the two other being termed *ros* and *gluten*. In the vegetable economy, Cambium is a moisture between the bark and the wood, which is supposed to assist in the growth and repair of plants. *Crow, Anatomy of Plants*.

CAMBODIA, more properly CAM-bū-CHAT, or CAM-bū-CHA, fifty-two Camboge, is the southern part of that spacious valley through which the Mé-cūn or Mé-cāng, (May-kaung,) passes in its course from the mountains of eastern Tibet, in the parallel of $34^{\circ} N.$ lat. to the Chinese Sea, only 10° north of the line. As this country has never been visited by any scientific travellers, and has been little frequented by Europeans within the last century, our accounts of it are extremely defective, so much so that its northern boundary is placed by some writers in N. lat. 16° , and by others four degrees more to the south. The only thing positively determined seems to be that Lan-jang, or the southern Láo, (Láo-jén-shān of the Barmas,) the Capital of which is Jāmā-puri, is contiguous to Cambū-chāt on the north. (Hamilton in *Edinburgh Phil. Journal*, ii. 376.) The remaining boundaries of this country are clearly defined by natural barriers: two chains of lofty mountains skirt it on the east and west, and the ocean on the south. Its average length is about 300, and its breadth 150 geographical miles. On the east a line of precipitous mountains running nearly parallel with the sea, and stretching from the Chinese Province of Yunnan to the mouth of the Mé-cūn, separates Láo-tho, Láo and Cam-bū-chāt from Tongking, Cochinchina and Champa (Tajampa). On the west of the Mé-cūn, a parallel chain forms the natural division between Láo-jén, Cambūja and Siam. These mountains appear to terminate nearly in the parallel of $19^{\circ} N.$ lat. where the river Anan unites the Mé-nam, or river of Siam, with the Mé-cūn or Cambūja river; for the country beyond that stream is described as level and full of rivers by Fitch, who visited it in 1587. (*Mod. Univ. Hist.* vii. 137.) This western chain therefore extends beyond the northern limit of Cambūja.

The most remarkable feature in the geography of this country, is the powerful stream which flows nearly midway between the mountains forming these natural divisions between it and the neighbouring States. It is called Mé-cūn, or Mé-cāng, and if it be, as is most probable, a part of the Kyó-long which passes through the Chinese Province of Yunnan, it has a course of an

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astonishing length, and bears a variety of names in consequence of its passing through so many remote regions inhabited by different races of men. It appears to spring from the lake Cha-sa, (Cha-tsu?) in lat. 33° 30' N. and long. 93° 30' E. On the declivity of the elevated table-land which forms the desert of Shamo or Kobi. In the first part of its course, where its direction is to the south-east it is called Kerki; it then makes a bend, and running nearly due south, receives the name of Tsa-chu, (Cha-tsu?) or Ma-chu, according to some maps; Lan-tsang, (Lan-chang?) is another name given to it before it passes the Chinese boundary, where inclining a little to the east, it bears the name of Kyo-long. After quitting Yan-nan, it still pursues the same line of course till it reaches the sea, being then called Mé-côn. At a distance of nearly 400 miles from its mouth it divides into two arms, which, reuniting seventy miles lower down, form a large island. The stream again branches out, almost immediately below this point of junction, and forms a second island upwards of 130 miles in length. Just above the place at which the western branch again falls into the main stream, about 100 geographical miles above the sea, the latter divides in two arms, the westernmost of which is called Ukhikwami or Machan; but the eastern and largest arm has received from modern navigators the absurd name of Japanese river. Each of these arms divides into a number of smaller branches, through which the waters of the Mé-côn are discharged into the ocean. The entrance of the western branch, called the Bassak channel, is very deep; having four fathoms where it is shallowest. The eastern branch, or Japanese river, is wider but much shallower, and not so secure. (Hamilton, ii. 204.) The main stream varies much in width and depth, but has generally three fathoms of water and a firm sandy bottom. (Hagenar, *Rec. des Voy.* viii. 360.) The mouth of the western channel is in lat. 9° 30' N. about fifty geographical miles north of Pulo Córdor. All this part of the coast is extremely low, and covered with brush wood. (Chapman's *Voyage*; *Asiatic Journal*, iii. 322.) Cape St. James, to the east of the Japanese river, is about ninety geographical miles from the Bassak channel, (ib.) and that stream is about thirty miles from the eastern or Japanese river. These two arms with their various outlets form a narrow delta, of which the entrance is obstructed by some sand-banks and low islands; but they are easily avoided, and the stream is navigable for upwards of twenty miles above its mouth. An annual inundation, beginning like that of the Nile about the summer solstice, and reaching its greatest height about the autumnal equinox, increases the velocity of the stream to such a degree, as to bar the navigation upwards for several weeks. This country, as far as any judgment can be formed from the very imperfect accounts hitherto published, has a strong resemblance to Egypt, not only in the alluvial character of its soil deposited by the annual inundation of the river, but in its form which is that of a valley narrow in comparison with its length, and traversed by a powerful stream continually fertilizing it in its course. Grain of various kinds, esculent vegetables, indigo, opium, and a profusion of gums and other drugs,—many wholly unknown in Europe,—are the produce of this country; and, in one point, it has vastly the advantage over Egypt, its mountains are not like Mokattam, or the barren hills of Barkah and the

Sabrah, mere naked rocks; they are, on the contrary, richly wooded, and it is from them that some of the most costly articles of merchandise produced in Cambodia are brought. Camphor, (*Dryobalanop*, or *Laurus Camphorifera*), Gamboge, (*Stalagmitis Gambogioidea* and *Garcinia Gambogia*), Gutta Gambir, (*Nuclea Gambir*), Bezooin, called by the traders Benjamin, (*Styrax Benzoin*), cardamoms, ginger, turmeric, arrow-root and all the valuable products of the semitropical tribe; different kinds of lac, (*Laccha*), Japan wood, (*Cassipia Sapa*), Kalambak, the Agallochum of the Greeks, Aguru of the Hindus, Uid of the Arabs, and lign-aloes of European writers, (*Aquilaria Agallocha*); édamer, a kind of resin, elephants and buffaloes' hides, deer-skins and rhinoceros's horns may all be said to be the produce of these forests. Gold also is found near the frontiers of Len-jén or Láo, and amethysts, hyacinths, rubies, topazes and other gems in different parts of Cambodia.

The principal town, called Cambôja by some writers, ^{Loweck or} Loock, but more properly, it seems, ^{Loek} Loek or Loweck, is placed on the bank of the western stream, nearly 300 miles from its mouth. In the early part of the sixteenth century, it extended along the edge of the water, between four and five miles; and the Chinese, Japanese, Cochinchinese and Portuguese from Macao, had each their separate districts; a sufficient evidence of the commerce then carried on between this and the neighbouring countries. Bâ-chong, (Bost-sang in some maps,) a small town near the northern frontier, 200 miles beyond Loweck, is mentioned as having been once the seat of an independent Principality. Hwî-sân was celebrated for the excellence of its silk manufactures. Several other places of some note are mentioned by the early travellers, but it is probable that they have long since perished; such is the rapidity with which whole communities are dispersed, and every trace of a city is swept away in this part of Asia. The only trade now carried on between Cambodia and its neighbours, seems to be an inconsiderable traffic with China and the Portuguese settlement at Macao. Silk goods, China and luccered ware, tea, sweetmeats, tin and tutenague are imported; and dried fish, drying and ornamental woods, such as rose-wood, black-wood, &c. mother-of-pearl, shells and skins, are exported by these traders; for the natives seem to have little inclination to venture upon the sea.

This country is called Yâdra Shâo by the Burmas; a name commonly pronounced Yâdasya and spelt Yuthia by the Dutch writers. So little is known of it, that its language is still a problem, and one of the most diligent inquirers into these subjects, was unable to determine whether it were, as the Missionaries represent it, a dialect derived from the Anamitic stock, the K'hô-mên a language wholly different from that, or the Siamese. (Leyden in *At. Res.* x. 257.) But it should be remarked that the people of Tungking call Cambodia, Kao-mên or mên, which is plainly the K'hô-mên of Dr. Leyden; and as Mr. Kiaprot, (who probably derives his information from Chinese writers,) informs us, that dialects of the Anamitic language are spoken throughout the greater part of Cambodia, (*Asia Polyglotta*, 363.) it is probable that the K'hô-mên is the common tongue of Cam-bû-chât, and has at least a remote affinity with that of the countries contiguous to it on the east. Many foreigners are settled in the towns; and Chinese, Japanese, Malays

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and Bastard Portuguese are numerous on the river and along the coasts. The natives are well-made, dark, black-haired, and wrapped up in large sheets of cotton, which are fastened to one of the feet and folded round the body, leaving nothing but the legs and arms uncovered. The women wear exactly the same dress.

There can be little doubt that this people is one of the many tribes which have some community of origin with the Chinese. Their language evidently belongs to the monosyllabic class, and their religion is plainly a sort of Buddhism, if we may judge from the few facts recorded by Father Da Cruz, a missionary of the sixteenth century; such as the different orders of priesthood; their costume similar to that of the Rakans and Talapots in the Burman and Siamese Empires; and their deity Pra Put, who can be no other than Buddha.

Cambú-chát, or Cambaja was not known to Europeans before the middle of the sixteenth century. It was then tributary to Siam. In the latter end of that and beginning of the following century, some efforts were made by the natives to shake off the yoke, and the Spaniards from Manilla made some unsuccessful attempts to assist them. This unhappy country was the theatre of civil commotions and struggles for superiority between its more powerful neighbours, during the remainder of the sixteenth and at the beginning of the seventeenth century. At a subsequent period it was subdued by the Cochín-Chinese, and appears still to form a part of their dominions.

The following are the principal authors which furnish any information respecting this country; but some of them are extremely rare. Gaspar da Cruz, a Portuguese Dominican who visited Cambaja in 1559; see Purchas's *Pilgrimages*, London, 1625, vol. iii; Argeasola's *Conquista de las Islas Molucas*, Madrid, 1609; Fray Marcelo de Ribadeneyra *Historia de las Islas del Archipelago y reynos de la gran China*, &c. Barcelona, 1601; *The History of an Englishman who was shipwrecked on the Coast of Camboge*, Lond. 1619; Fernão Mendes Pinto's *Peregrinação em que dá conta de muitas e muyto estranhas cousas que viu e ouvi no reyno da China*, &c. Lisbon, 1614; a writer whom we do not cite on account of his venality. Gabriel de S. Aotoain, *Breve e verdadera Relacion de las nuevas del Reyno de Cambora*, Valladolid, 1614; *The Encomiendas of Henry Hagenaar* in 1631, and Gerard van Wusthof in 1641, in the *Recueil des Voyages qui ont servi à l'établissement et aux progrès de la Compagnie des Indes Orientales formée dans les provinces unies des Pays-Bas*. Amsterdam, 1754; Il Padre Giovan. Filippo de' Marini, *Historia e Relazione del Turchino*, Venezia, 1665; H. P. Cristoforo Borri, *Relazione della Missioni al Regno della Cocinchina*; François Pallu, *Relation des Voyages des Evesques François envoyés aux Roynaumes de Siam, de la Cochinchine, de Camboge et de Tonquin*, Paris, 1674; Hamilton's *New Account of the East Indies*, Lond. 1744, vol. ii. 181. He visited Cambaja in 1730; Dampier's *Voyages*, li. 105; Dalrymple's *Oriental Repertory*, i. 67, 381, &c.; Sir George Staunton's *Embassy to China*, i. 390; Barrow's *Voyage to Cochinchina*, i.; Malte Bran's *Annales des Voyages*, iii.; and De la Bissachère, *Exposé Statistique du Turchin, de la Cochinchine, du Camboge*, &c. Lond. 1811, i. and ii. But more complete and accurate accounts may soon be expected from the gentlemen of the mission under Mr. Crawford, who lately returned from Siam and Cochín-China.

CAMBRAY, a strong city of French Flanders, for-
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merly the Capital of the Province of Cambresis, but how included in the Department of the North. It is situated in a valley watered by the Scheldt, and is well built, but irregular in its plan. The river is here but a small stream, and divides the town into two parts. Cambray is a large place and strongly fortified. It is entered by four gates, and defended by one of the strongest citadels in Europe. It is not less a place of ancient fame than of modern celebrity, having been successively the Capital of the Nervii, of Belgic Gaul, and of the dominions of the Franks. It has been the seat of an Archbishop since the sixteenth century, a dignity which was once held by the celebrated Fenelon. Many of the inhabitants of Cambray and its vicinity are employed in the manufacture of very fine linen, which takes the name of Cambric from the place of its production. Thread, soap, and leather are also made there.

Cambray, too, holds a distinguished place in the diplomatic and military history of Europe. Under the first of these heads must be mentioned the famous league formed against the Republic of Venice in 1507; the treaty concluded between Francis I. of France and Charles V. of Germany, in 1529; and the negotiations which were begun there but terminated at Vienna in 1734-5, between the Emperor Charles VI. and Philip V. of Spain. Cambray was taken by the Emperor Charles V. in 1544; by the Spaniards in 1596, and personally by Louis XIV. in 1677, by whom it was retained till the peace of Nimegue. Between this town and Douay, there is the remains of a Roman camp, called Cæsar's camp, to which the French retired to wait the arrival of reinforcements after their reverses in 1793. In the same year Cambray was unsuccessfully besieged by the Austrians; and in the following April the French were repulsed near Cæsar's camp by the allied armies under the command of the Duke of York. This city was taken by a detachment of the British army in 1815, and was afterwards made the head quarters of the Duke of Wellington, as the Commander of the army of occupation, and was one of the eighteen fortresses which were to be occupied by the allied troops for five years. Cambray is 110 miles nearly north-east of Paris, in latitude 50° 11' north, and longitude 3° 14' east.

CAMBRICK, so called because Cambray was famous for this kind of very fine white linen. Fr. *toile de Cambray*; It. *tela di Cambrai*. Junius. Dutch, *kanmeruck*; Ger. *kanmerich*.

VAL. Come, I would your cambricks were sensible as your sugar, that you might leave picking it for pity.

Shakespeare. Coriolanus, fol. 4.

Here you might see the finest laces held up by the fairest hands; and there, examined by the beauteous eyes of the buyers, the most delicate cambricks, muslins, and linens.

Spectator, No. 552.

Guard well thy pocket, for these Syrens stand
To aid the labours of the diving hand;
Confederate in the cheat, they draw the throng,
And casidrie handkerchiefs reward the song.

Gay. Trivia, book iii. l. 83.

CAMBRIDGESHIRE, an inland County of England, Situation encompassed by Norfolk, Suffolk, Essex, Hertfordshire, Bedfordshire, Huntingdonshire, Northamptonshire, and Lincolnshire. Its greatest length is about fifty miles, and towards the southern extremity the breadth is nearly twenty-five miles, but in other places it is less. The whole area has been variously stated.

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	Acres.
By Dr. Beeke at	500,000
In the Agricultural Report at	443,300
In the Poor's Rate returned in 1803 at	439,040
In the Abstract of the Population re- turns for 1821	549,120

Population. This last statement is equivalent to 858 square miles. Of this it has been estimated that about one third is arable; a considerable part of the remainder is waste land, and the rest is chiefly pasture ground. The population, including its proportion of the army and navy, with the periodical increase, at the three enumerations was,

	Inhabitants.	Increase.
In 1801	92,300	13 per cent.
1811	104,500	
1821	124,400	18 per cent.

Proportion of males and females. The resident population at the last epoch was 121,000, which consisted of 60,301 males and 61,698 females; the latter, therefore, exceeded the former by about one in sixty. This number gives 142 persons for each square mile. The inhabitants were employed as follows:

	Families.
In agriculture	15,336
In trade and manufactures	3,964
In other employments	3,103

General surface. Though most of this County is flat, the surface is not without diversity. The river Ouse intersects it, and most of the northern division is occupied by the Isle of Ely, and is chiefly bounded by rivers and their communicating branches. Most of this part consists of fen land, and is perfectly level, and intersected by numerous canals and ditches, which are made for the purpose of draining the land, and are emptied of their water by wind-mills. This part of Cambridgeshire comprises nearly half that extensive tract called the *Bedford Level*. The whole of the Isle of Ely, and some parishes towards the south-east are within the limits of this level. The principal of these drains, by which a great part of this fenney district has been converted into rich meadow or arable land, are the Bedford old and new rivers, which cross the country from the Great to the Little Ouse, and are navigable for about twenty miles in a direct line. This district presents a few slight elevations, on the most considerable of which the city of Ely stands, and the principal villages are built upon the others. The spires of their churches may be seen at a considerable distance, and when a fog rests near the surface of the moist ground, which is very common in this part of the County, these slight elevations resemble islands spread over the bosom of the ocean. The southern parts of Cambridgeshire, and particularly those tracts which border on the Counties of Essex, Hertfordshire, and Suffolk, have their surface diversified by undulating hills. The most noted of these, the Gogmagog Hills, nearly four miles south-east of Cambridge, form a part of that tract of downs which stretches southward into Essex, and northward and north-eastward into Norfolk and Suffolk. That part of the County extending from these hills to Newmarket is bleak and barren, and but very thinly peopled. The soil on most of these hilly parts is thin, and the substratum is chalk, which extends from Royston, in

Hertfordshire, to Newmarket. On both sides of this upland division is found a stiff blue clay, which the natives call *gault*. *Clunch*, which is an inferior kind of limestone, abounds in some places between Newmarket and Ely. A part of that side which borders on Bedfordshire is chiefly composed of sand; while the part towards Wisbech, near the northern extremity, is principally what is called silt, a very fine sea sand. Peat earth, however, is the subsoil of all the fenney tracts, while the surface is of the same nature, but variously modified by the art of cultivation. The two principal rivers in Cambridgeshire are the Ouse and the Cam. The former of these has already been mentioned as dividing the County into two parts, it enters on the side of Huntingdonshire and joins the Cam before it reaches Ely. The Cam enters the County on the west, at the junction of the Counties of Bedford and Hertford on the borders of Cambridgeshire, and after watering the tract in the south-west of the County, called the Vale of the Cam, it passes through the town of Cambridge, afterwards waters the city of Ely, and subsequently falls into the Ouse, on the borders of Suffolk. The fenney districts abound with canals which were cut for draining the land, but besides this primitive purpose, some of them are used for the navigation of small vessels. In addition to these, the Cambridge canal commences at this town, and extends to the Ouse at Harrimere, with one or two lateral cuts extending to the neighbouring towns. The Wisbech canal joins the river at what is called the old sluice in that town, and opens a communication with Norfolk, Suffolk, and other places.

In Cambridgeshire the climate is subject to considerable diversity. In the south-west tracts it is mild, agreeable, and healthy; in the south-east, it is bleak and cold; and in the central and northern regions, damp and unhealthy. Cambridgeshire is not distinguished as an agricultural county, great part of it being either pasturage or fen land, appropriated to particular crops. Wheat is cultivated principally in the southern districts, while in the fens and other parts great crops of oats and cole are grown; hemp and flax are extensively produced, particularly in that part towards Norfolk; and good crops of mustard are obtained in some places. Oats thrive well in the fens, and are a profitable crop, while garden vegetables and fruit are yielded in great abundance in the vicinity of some of the larger towns. The fruit chiefly consists of apples, strawberries, and cherries. Large dairies were formerly common in Cambridgeshire, and many are still to be met with; and great quantities of excellent butter are weekly brought to market. Cottenham is famous for its cheese; numbers of calves are annually sent to London from Cambridge. Large flocks of sheep are pastured in the common and upland districts and even in the fens, where a long woolled breed, between the Leicestershire and the Lincolnshire is preferred. The Cambridgeshire farmers are also noted for a breed of large black horses, which are a source of considerable profit in the fenney parts. Some of their pigs are of a peculiar breed, and so large that they occasionally weigh from 550 to 600 lbs. at two years old.

Very few manufactories are carried on in this County. Some earthenware at Ely, white bricks at Cambridge, tiles, lime at several places, malt particularly in the north-west part of the County, with paper and a little yarn

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Canals.

Climate.

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and anti-
quities.Early his-
tory.

Town.

Churches.

St. Sepul-
chre's.Great St.
Mary's.

for the Norwich weavers, are the principal articles which are produced. Several marine productions and animal remains have been found in the chalk and gravel pits of this County, and some scarce plants grow near the foot of the Gogmagog Hills. Cambridgeshire presents very few specimens of antiquity, except of the architectural kind. The most remarkable of the others are the ditches which formerly extended from the woods on the east side of the County to the fens, and appear to have been designed as places of defence; though both the era and the intention of their construction are involved in great obscurity. One of these which is seen between Cambridge and Newmarket, called the Devil's Ditch, is most perfect near Wood Ditton, where it consists of a deep ditch and an elevated ridge or *catwalk*, one slope of which exceeds fifty feet in breadth; the other is nearly thirty. The whole width of the works being about 100 feet.

CAMBRIDGE, the principal town in the above mentioned County, and the seat of one of the two English Universities, is situate on the river Cam or Grant, which is navigable for all kinds of trading craft. The early history of this town is very imperfectly known, but it was doubtless a Roman station, and many curious remains of antiquity have been found in its neighbourhood. It is called *Greentherige* in *Domesday Book*, and at the period of that survey consisted of 373 houses, twenty-seven of which were destroyed to furnish a site for the castle erected by the Conqueror, not a vestige of which now remains, as the small portion of a castle now existing is of more recent date. In 1174 a ravaging fire almost wholly destroyed the town, and in 1630 the plague raged so violently that all public business was suspended, and the assizes were held at Royston. The town, which is about a mile long and half a mile broad, is very irregularly built, being intersected by several streets, which are for the most part narrow and winding; but so extensive are the buildings now in progress, that its general appearance will in a few years be greatly improved. A very complete drain runs through the main streets, and empties itself into the river below the great bridge. The town is divided into fourteen parishes, and contains as many churches, besides six meeting-houses for Protestant dissenters. The trade of Cambridge consists chiefly in corn, conls, timber, and other dry goods, which are conveyed by water from Lynn, Downham, and Ely; but the principal business of the town arises from its connection with the University. The only objects worthy of notice (exclusive of the public buildings of the University) are the following: *St. Sepulchre's Church*, or, as it is usually called, the *Round Church*, is one of those circular buildings executed in imitation of the Holy Sepulchre at Jerusalem, and exhibits a curious specimen of Anglo-Norman architecture. It is forty-one feet in diameter, and has a peristyle of eight chimney pillars, supporting circular arches with chevron mouldings. It is supposed to have been built by the Knights Templars in the time of Henry I., and is said to be the oldest of this form in England. It has since undergone many alterations, the upper story of the tower, and the square part at the east end being Gothic of a later period. In the sixth volume of the *Archæologia* is a learned dissertation on this singular edifice.

Great St. Mary's Church, opposite the University Library, is a large and handsome building of the style called perpendicular Gothic, and consists of a nave,

chancel, and side aisles, the whole length being about 198 feet, the breadth 68 feet. It is admirably adapted for the accommodation of the members of the University, who resort hither on Sundays and holidays to hear sermons. The building of this church, which was defrayed by subscription, was begun in 1478, and finished in 1608. The tower, 114 feet high, contains a peal of twelve musical bells.

The County Gaol situate near *Castle Hill*, as well as *Other Buildings*. *Addenbrook's Hospital*, at the southern entrance of the town, are worthy of notice for the neatness, regularity, and order with which they are conducted. The *Great Bridge* newly built of iron extends over the Cam near *Magdalene College*, and is considered a distinguished ornament of the town. The *Shire Hall* stands in the centre of the town, facing a spacious *Market Place*, which is remarkable for a handsome *Conduit* erected at the expense of the noted carrier, Thomas Hobson, in 1614. The market day is, Saturday, and on that and most other days the markets are abundantly supplied with provisions of the best quality. Cambridge is a corporate Borough, under the jurisdiction of a Mayor and twelve Aldermen, and sends two Members to Parliament. There are two fairs kept annually, the one on the 24th of June, and the other on the 18th of September; the latter of which, held in the suburbs at a place called *Stourbridge*, was formerly the greatest mart for merchandise in the kingdom. Population 1821, (including the resident members of the University,) 14,142. Inhabited houses 2,594. Distant fifty-two miles north-east of London, seventeen south of Ely, and eighty east-north-east of Oxford.

THE UNIVERSITY next claims our especial notice. *University.* The early history of this renowned seat of learning *Early His-* and science is so completely involved in the fabulous obscurity of monkish legends, that we can hardly now expect to be able to trace out its first foundation with accuracy. Some writers have even pretended to date its origin long before the Christian era; but to follow them in the mazes of their inquiries is beside our present purpose, which is to describe the University as it now exists. Those persons, however, who are anxious for further information are referred to *Cæsar's* book *De Antiq. Acad. Constab.* and *Fuller's History*, where their curiosity will be amply gratified. Let it suffice to state that Sigebert, King of the East Angles in the seventh century, is generally considered the chief founder of those Academical institutions from which the present University is derived. Before any Colleges were endowed the students lived in *Hostels*, under the government of a *Principal*, at their own proper charges; and Fuller in his history enumerates thirty-four of these ancient houses. From these *Hostels* sprang those venerable foundations which are denominated *Colleges* and *Halls*, which were built and endowed by various persons of rank, piety, and learning; and as the University continued to increase in size and prosperity, it received the patronage of several of the Monarchs of England, who bestowed upon it magnificent donations, and granted those important charters and privileges which have since been repeatedly confirmed by Acts of Parliament. The first charter is dated in the fifteenth year of Henry III. and the last was granted by Queen Elizabeth in the third year of her reign. James I. in 1604, conferred on the University the privilege of sending two Members to Parliament,—the right of election being vested in the

CAM-
BRIDGE.

Colleges.

Consti-
tution.Executive
Branch.

Senate. The number of Colleges is seventeen, for though four of that number are called *Halls*, yet this distinction is only in name, their foundations here being the same, though it is not so at Oxford. These several Colleges were founded in the following chronological order. 1. *St. Peter's College*, usually called *Peter House*, in 1257. 2. *Clare Hall*, in 1286. 3. *Pembroke Hall*, in 1343. 4. *Gonville and Caius College*, first as *Gonville Hall*, in 1348, and enlarged under its present name in 1357. 5. *Trinity Hall*, in 1350. 6. *Corpus Christi or Bosc's College*, in 1351. 7. *King's College*, in 1441. 8. *Queen's College*, in 1446. 9. *Catherine Hall*, in 1475. 10. *Jesuits College*, in 1496. 11. *Christ's College*, in 1505. 12. *St. John's College*, in 1511. 13. *Magdalene College*, in 1519. 14. *Trinity College*, in 1546. 15. *Emmanuel College*, in 1584. 16. *Sidney Sussex College*, in 1598. 17. *Downing College*, in 1800.

The above foundations together constitute the University, which is an incorporated society for the study of all and every of the liberal arts and sciences. Each College is a body corporate, bound by its own statutes, but also controlled by the paramount law of the University, which is chiefly contained in the statutes given by Queen Elizabeth in the twelfth year of her reign. The University as a body may be described in its Executive, Legislative, and Collegiate branches, which are the following. In the Executive department there are these several officers. 1. *A Chancellor*, who is the head of the whole University. In him is vested the sole authority over that body, and he is to defend its rights and privileges. The important duties of this high station are principally executed by his deputy the *Vice-Chancellor*. 2. *A High Steward*, who has special power to take the trial of scholars impeached of felony, and to hold and keep a court-leet within the University. 3. *A Vice-Chancellor*, elected annually on the 4th of November, usually from amongst the Heads of Houses. His office embraces the government of the University according to her statutes, in the absence of the Chancellor. 4. *Two Proctors*, who are peace-officers elected annually on the 10th of October. Their duty is to attend to the discipline and behaviour of all students below the degree of M. A., and to be present at all Congregations of the Senate, where they read the Graces, and take the votes in the Regent House. 5. *Two Tutors*, who are appointed to regulate the markets and take cognizance of all weights and measures used there, and in the town. 6. *Two Scrutators*, who are to read the Graces, and take the votes in the Non-Regent House. 7. *Two Moderators*, who act as the Proctor's deputies in the Philosophical Schools, when they alternately superintend the Arts or disputations to Arts. They also conduct the examination of all candidates for the degree of B. A. 8. *Two Pro-Præceptors*, who are appointed to assist the Proctors in the preservation of discipline amongst the under-graduates. 9. *A Commisary*, who holds a Court of record for all privileged persons and scholars, and is also Deputy to the High Steward. 10. *An Assessor*, appointed by the Senate to assist the Vice-Chancellor in his Court, in *causa forensibus et domesticis*. 11. *A Public Orator*, who is the voice of the Senate on all public occasions, writes their letters, and presents to all honorary degrees with an appropriate speech. 12. *A Registrar*, who indites all Graces required by the Vice-Chancellor, and performs the other important duties implied in the name of his office. 13. *Three Esquires Bedell*, who precede the Vice-

Chancellor with their silver maces on public occasions, and conduct part of the business at all Congregations. We may here add that there are *Twenty-three Professors* to the learned languages, arts, and sciences, who mostly give lectures in term time for the instruction of the students; and *Two Librarians* to whom the regulation of the University Library is confided.

The Legislative branch is comprehended in what is emphatically called the *Senate*, which consists of all Masters of Arts and Doctors in Divinity, Law, and Physic, having their names on the College boards, holding any University office, or being resident in the town of Cambridge, whose united number is upwards of 1600. The Senate is divided into two Houses, respectively denominated *Regents* and *Non-Regents*. Masters of Arts of less than five years standing, and Doctors of less than two compose the *Regent* or *White-hood House*; the rest constitute the *Non-Regent* or *Black-hood House*; but Doctors of more than two years standing, and the Public Orator may vote in either House according to their pleasure. Besides these two Houses, there is a Council called the *Caput*, elected yearly, by which every Grace must be approved before it can be read in the Senate. The *Caput* consists of the Vice-Chancellor, (*ex officio*) a Doctor in each of the faculties, and a Regent and Non-Regent Master of Arts. Every Grace or Proposition made to the Senate must be read in both Houses before it can pass into a law.

The Collegiate branch is constituted by the several Collegiate orders which follow. 1. *A Master or Head*, on whom, with the assistance of part of the fellows, the government of his society chiefly rests. 2. *Fellows*, who are graduates maintained by the endowments of their respective founders; and out of their number are appointed the *Tutors* and other officers by whom the students are instructed, and the internal regulations of the College managed. 3. *Graduates*, being Doctors in the several faculties, Bachelors in Divinity, and Masters of Arts, who keep their names on the boards for the purpose of being Members of the Senate. 4. *Bachelors of Arts*, and *Bachelors in Law and Physic*, who remain Members of the College, either to show their desire of offering themselves candidates for Fellowships, or in order to proceed to higher degrees at the regular time. 5. *Under-Graduates*, comprehending *Noblemen, Fellow-Commoners, Pensioners, Scholars*, and *Sizar*, which are the several ranks of Students in this University. The whole number of students whose names are on the boards (at present, 1823) is about 1800, all the members of the University amounting to 4377.

Each of the Colleges contains a *Master's Lodge*, Particular Chapel, Hall, and apartments for the Fellows and Students, though a considerable portion of the latter cannot be accommodated within the walls of their respective societies, but are obliged to lodge in the town. The spacious courts, the elegant Chapel and Library, (each 200 feet long) and the princely Lodge of *Trinity College*, must however be pointed out; and when the new Court is completed this foundation will be one of the most splendid establishments in the world. The venerable towers of *St. John's College*, with its large Court built in truly Collegiate style, and its varied and beautiful walks demand our attention; whilst the neat simplicity and elegant charity which characterise *Clare Hall*, call forth unmingled praise. *King's* and *Corpus Christi Colleges* are increasing their buildings on a grand and magnificent scale; and when these, and other buildings

CAM-
BRIDGE.Legislative
Branch.Collegiate
Branch.

Trinity.

St. John's.

Clare Hall.

CAM-
BRIDGE.
Libraries
and walks.

in contemplation are finished, Cambridge will contain some of the finest edifices in Europe. The Libraries are well furnished with valuable books and MSS. and those of Trinity, St. John's, *Magdalenæ*, *Corpus Christi*, and *Emmanuel* contain some of the choicest bibliographical rarities. To most of the Colleges are attached gardens and pleasure grounds laid out in the most picturesque style, many of which being public, add greatly to the ornament, comfort, and salubrity of the University and town.

The principal buildings besides the Colleges, are the following:

King's Col-
lege Chapel.

King's College Chapel is deservedly esteemed the chief ornament of Cambridge, and is one of the most beautiful specimens of the enriched or perpendicular style of Gothic architecture in the kingdom. The foundation of this magnificent pile was laid in 1441, by Henry VI., the munificent founder of the two Colleges of King's and Eton; but the building was not completed until the reign of Henry VIII., by whom the splendid painted windows were put up. The Chapel consists of one large nave without any aisles, and its interior dimensions are 291 feet in length, 45 feet six inches in breadth, and 78 feet in height. The length, on the outside, is 316 feet, the breadth 64 feet, the height, to the summit of the battlements, 90 feet, to the top of the pinnacles about 101 feet, and to the summit of the corner towers 146 feet six inches. In the middle of the chapel is a handsome carved wooden screen, which separates the choir from the anti-chapel; and over it is erected a stately and fine-toned organ. The whole of the interior walls are profusely covered with tracery and richly sculptured ornaments, representing the arms and badges of the houses of York and Lancaster; and at the backs of the oak stalls in the choir, the arms of the Kings of England, from Henry V. to James I. are finely carved in high-relief. At the east end is an altar screen, erected in 1770, by Mr. James Essex, F.S.A., who has successfully made it harmonize with the other parts of the building; and over the altar is a fine painting of the *Descent from the Cross*, presented by the Earl of Carlisle. This mighty fabric is lighted by twenty-six large windows, which, with the exception of that at the west end, are filled with painted glass representing subjects from Scripture history; and for brilliancy of colouring, excellence of composition, and exquisite beauty are perhaps unequalled. The vaulted roof is singularly rich and elegant; and the manner in which the architect has contrived to combine lightness of appearance and elasticity of design with uncommon durability and strength, excites the utmost astonishment. In forming the arch and disposing the materials, the most profound knowledge of geometrical principles is displayed; and the general result may be classed amongst the happiest efforts of human ingenuity and skill. For a further account of this matchless edifice we refer to Malden's account, published in 1769.

Senate
House.

The Senate House, situated to the north of King's Chapel, is an elegant building of Portland stone, in the Corinthian order, from a design by Sir James Burrough, formerly Master of Caius College. It was begun in 1792, and cost about £30,000. The interior is fitted up in the Doric style with galleries of oak richly carved, and the whole forms one large

room in which degrees are conferred, and the public business of the University transacted. Its dimensions are 101 feet in length, by 42 feet in breadth, and 38 feet in height, and it is in every respect a most superb room.

Near this building is the *Public Library*, which occupies the four sides of a quadrangle over the Schools, and contains a large and most valuable collection of books, MSS. and other interesting objects of curiosity. The number of books is about 140,000, and amongst them is the rare and curious library of Dr. John Moore, late Bishop of Ely, which were bought by George I. for 6000 guineas, and presented by His Majesty to the University. Amongst the MSS. is the celebrated *Codex Bezae* of the Gospels and Acts of the Apostles in Greek and Latin. In the vestibule are placed several sculptured remains of antiquity, many of which, including the famed statue of Ceres from the Temple of Eleusis, were brought hither by the late lamented traveller, Dr. E. D. Clarke.

The Botanical Garden, near Corpus Christi College, occupies a large space of ground, well watered and conveniently disposed, and contains some curious exotic and indigenous plants.

The Fitzwilliam Museum comprehends the splendid collection of books, paintings, drawings, engravings, and other valuable curiosities left to the University by the late Lord Viscount Fitzwilliam, in 1815; and is deposited in two rooms of the Free-School, where a temporary museum has been formed until the erection of a suitable building for its reception.

The Observatory is erected on an eminence to the west of Cambridge, on the St. Neot's road, and is about half a mile distant from the extremity of the town. This building, so long desired in a scientific University, was begun in 1801, and is now nearly finished. The expense of its erection, together with suitable astronomical instruments, is estimated at nearly £30,000. It is to be placed under the superintendence of the Plumian Professor of Astronomy and two assistant Observers.

Those who require more ample information relative to the University, may be referred to *Lysons's Britannia; Dyer's History*; the various *Guides*; and the *University Calendar*, an annual publication, esteemed for the utility, accuracy, and interesting nature of its contents, and to which we deem it right thus publicly to own our obligations in compiling the above account.

CAMBRIDGE, a town in the United States of America, in Middlesex County, Massachusetts, situated about three miles from Boston, and on the north side of the river St. Charles, over which there are two bridges. It contains a Court-house, a Jail, a State-arsenal, a printing-office, a University, and five places of public worship. The population, in 1820, was 3395. The sessions are held alternately here and at Concord. Cambridge is connected with Boston by means of West Boston bridge, across the river St. Charles. The University in Cambridge is the oldest in the United States; and was incorporated, in 1638, under the name of *Harvard College*, which it derived from its principal founder. Its endowments have since been greatly augmented by donations from the State, and numerous acts of private bounty; and it is now considered as the first institution of the kind in the United States.

CAM-
BRIDGE.

Public Li-
brary and
Schools.

Botanical
Gardens.

Fitzwilliam
Museum.

Observa-
tory.

CAMEL

CAMEL, *n.*
 CA'MEL-BACKED, } Gr. *chameau*; It. *camelo*; Sp.
 CA'MEL-DRIVER, } *camello*; Sw. *kamel*; Dutch, *kemel*;
 CA'MELOT, OF } Gr. *καμηλο*. *Camelus* no *nomine*
 CA'MELET, *n.* } *Syriaco* is *Latium* *pesit*. Varro de
 CA'MLET, *n.* } *Leg.* l. 4.
 CA'MLET, *n.* } *Camelot* or *cameline*, Fr. *came-*
 CA'MELIN. } *lot*; It. *ciambello*; Dutch, *kamelot*;
 Sw. *kamlot*; *vestis undulata*. "A word," says Kilian,
 "common to the French, Italian, Spanish, and other
 nations; so called because it is made of the hair of
 the camel and the goat interwoven." For a consequent
 application of the word,—to any thing waved or un-
 dulated, see the example from Bacon.

Ye archwolves, standeth ye at defiance,
 Sit ye be strong, as in a great *camotte*,
 Ne suffreth not that men do you affront.

Chaucer. The Clerk's Tale, v. 2072.

And oftener I say to you, it is lighter a *camel* to pass
 through a needle's eye than a rich man to enter into the king-
 dom of heaven. *Wiel. Matthew, ch. xix.*

And moreover I say unto you: it is easier for a *camel* to go
 through the eye of a needle, than for a rich man to enter the
 kingdom of God. *Bible, 1551.*

Take on a robe of *cameline*.

Chaucer. The Remount of the Rose, fol. 156.

Previous and plain plashers (such
 is this, and so is that)
 In lace do swallow *camelots*, whilst
 They nicely strive a gown.

Warner. Alston's England, book vi.

By miracle he may, reply'd the swain,
 What other way I see not, for we here
 Live on tough roots and straws, to thrust *lance's*
 More than the *camel*.

Milton. Paradise Regain'd, book i. 340.

Ulluses reviveth not Theridites with these terms: Thou halting
 and lame squire, thou bald-pate, thou lost art *camel-back*, or
 crump-shouldered; but rather reproacheth him with his vain
 holding and undiscere language.

Holland. Pinterch, fol. 30.

It seem'd like silver sprinkled here and there
 With glittering spangs that did like stars appear,
 And wad' upon, like water *chamelt*.

Spenser. Faerie Queene, book iv. can. 11.

The Turks have a pretty art of *chamoletting* of paper, which is
 not with us in use. They take divers oiled colours; and put them
 severally (in drops) upon water; and stirre the water lightly;
 and then wet these papers, (being of some thickness) with it; and
 the paper will be waved, and veined, like *chamolet*, or marble.
Bacon. Natural History, Cent. viii. sec. 741.

To-morrow I shall be in your livery, and perhaps try whether
 your *Beauvais camel* will resist Irish rain, as I have known it to
 do that of Flanders.

Sir W. Temple's Works, Letter from the Duke of Ormond, v. 1.

The verses that describe so minutely the *camel-driver's* little
 provisions, have a touching influence on the imagination, and pre-
 pare the reader to enter more feelingly into his future apprehen-
 sions of distress. *Langhorne, on Collins, Eclogue ii.*

Rather let him his active limbs display
 In *camel* this, or glossy paduasoy,
 Let no unwieldy pride his shoulders press,
 But airy, light and easy be his dress.

Trapp. The Art of Dancing, can. 1.

Dr Cange describes the stuffs, which were known
 as *CAMELETS* in the middle ages, to be coarse and
 rough, such as were used by Ascetics for mortifi-
 cation; and such probably was the dress worn by
 John the Baptist; the modern *Camel* is, on the
 contrary, of a delicate texture. That of the East is
 made of the pure hair of the Angora goat. In other
 countries silk is mixed with this. Brussels takes the

lead in the manufacture, that of England is next in
 repute.

CAMEL, is the name given by the Dutch to a machine
 employed, or formerly employed by them for carry-
 ing vessels heavily laden over sand-banks in the
 Zuider Zee. In that sea, opposite to the mouth of
 the river Y, about six miles from Amsterdam, there
 are two sand-banks, between which is a passage called
 the Pampus, sufficiently deep for small vessels, but not
 for those which are large and heavily laden. On this
 account ships which are outward bound take in before
 the city only a small part of their cargo, receiving the
 rest when they have got through the Pampus; and
 those which are homeward bound must, in a great
 measure, unload before they enter it; that is, the
 goods are put into lighters, and then transported to
 the warehouses of the merchants in the city, and the
 large vessels are then made fast to posts by ropes, and
 in that manner towed through the passage to their
 station. To prevent this inconvenience, the machine
 named a *Camel*, was first invented.

The *Camel* consisted of two half ships, constructed
 in such a manner that they could be applied below
 water on each side of the hull of a large vessel. On
 the deck of each part of the *Camel* were a number of
 horizontal windlasses, from which ropes proceeded
 through apertures in the one half, and being carried
 under the keel of the vessels, entered similar apertures
 in the other, from which they were conveyed to the
 windlasses on deck. When they were to be used, as
 much water as was necessary was permitted to run
 into them; all the ropes were cast loose; the vessel was
 conducted between them, and large beams were placed
 horizontally through the port holes of the latter,
 with their extremities resting on the *Camel* on each
 side. When the ropes were made fast, so that the ship
 was secured between the two parts of the *Camel*, the
 water was pumped from them, by which means they
 rose and raised the ships with them. Vessels draw-
 ing fifteen feet water by this machine have been raised
 four feet, giving a draught of only eleven feet, and thus
 enabled to top the bank at high water, but certainly
 not without great injury to the structure of the ship;
 and on this account we presume it is that the experi-
 ment was not often practised. The principle of opera-
 tion is precisely similar to General Benthem's lock,
 which will be described under the article *Lock*, sub-
 sequently.

This Dutch machine has however been adopted by
 other nations. It is used by the Russians, in the
 Newa; and also by the Venetians. The honour of
 the invention is disputed between Cornelius Meyer, a
 Dutch engineer, who at the close of the seventeenth
 century was employed in facilitating the navigation of
 the Tyber, and Meeuves Meinderszoon Bakker, in
 citizen of Amsterdam. The Dutch are unanimous in
 assigning it to the latter, about the year 1690. The
 machine proposed by Meyer himself, indeed appears
 in several respects in differ from that used by Bakker.
 An account of it will be found in *L'arte de redire* a
Roma la trainata navigazione del suo Trivere. Dolt
Ingegnerio Cornelio Meyer Olonero, Roma, 1682; see
 also Beckmann's *History of Invention*, vol. iii. 315.

CAMEL, in Zoology, the vulgar name of the *Camelus*
Bactrianus. See *CAMELUS*.

CAMELEONIA, in Zoology, a family of the class
Reptilia.

CAMEL

CAME-

LEONIA.

CAMEL-
FORD
—
CAMELO-
PAR-
DALIS.

CAMELFORD, a small Borough in the County of Cornwall, incorporated by Edward VI. It returns two Members to Parliament. Population of the parish of Lanteglos, in which it stands, in 1821, 1256. Distant seventeen miles west from Lancaster, 229 south-west from London.

CAMELLIA, in *Botany*, a genus of the class *Monodelphia*, order *Polyandria*, natural order *Aurantia*. Generic character: calyx imbricate, many-leaved, interior leaflets largest.

Of this interesting genus there are eight species known, the numerous varieties of *C. japonica*, or Japan Rose, are among the most beautiful productions of the vegetable kingdom, and were the pride of the Chinese gardens long before their introduction to Europe. This genus is so closely allied to the genus *Thea*, the Tea plant, that later botanists consider them the same.

CAMELOPARDALIS, Schreb. Cuv. from the Latin, *Camelus*, a Camel, and *Pardus*, a Panther, *Camelopard*, Pen. In *Zoology*, a genus of animals, belonging to the family *Solidicornia*, order *Ruminantia*, class *Mammalia*. Generic character: horns short, slightly conical, not deciduous, covered with a velvet-like skin, and tufted at the superior extremities; bony tubercle between and below the eyes; neck very long and taper.

The only known species of this remarkable genus, is the *C. Giraffa*, Schreb.; *Cervus Camelopardalis*, Lin.; *Camelopard*, Pen. It is usually about sixteen or seventeen feet in height to the top of the forehead; and in the specimens given by Mr. Burchell to the British Museum, the female is not so tall nor so large as the male. The body of the animal is short in comparison with its extremities, not being longer from the front of the chest to the back of the hind quarter than two thirds of their length, which in the male is about eight feet to the junction of the shoulder-bone with the scapula. The hinder legs, though at first apparently much shorter than the fore legs, are not much so, if at all; and this appearance is produced in consequence of the great length of the withers or spinous processes of the dorsal vertebrae, about six or seven feet in length. The chest is rather prominent, and above it rises a long and taper neck, which is surmounted with a small head, not larger than that of a thorough-bred Horse, and in shape resembling that of the Deer. On the head are two short horns, which are not deciduous and seem to be processes of the frontal bone, covered with a fine velvet-like skin, and terminating at their extremities in short tufts of hair, which as well as the covering of the horns, are of a dark brown or black colour. Below the eyes, and in the mesial line between them, there appears to be an attempt at a third horn, but this is merely a hemispherical prominence covered with the skin of the head. The mane which is short and rusty, extends from the nape of the neck, becoming shorter as it passes along the withers, and is lost upon the loins. The tail is about three or four feet in length, and furnished with a tuft of long, hoarse dark brown hair, which reaches below the back. The legs are not very handsomely shaped, but the knees of the fore legs are provided with a kind of callous cushions, somewhat resembling those of the Camel, but not so distinct. The hoofs are bisulcate. The general colour of the animal consists of a rufous brown, which is divided into irregular rhomboidal patches, by broad stripes of yellowish white; the patches on the belly are very faint, as are also those

on the insides of the legs. The mane is of a dark brown or black, as is also the tuft of hair on the tip of the tail; the throat and front of the neck are whitish, and marked with pale irregular brown patches.

The female differs from the male, as has been before mentioned, in not being so large; the colour of the patches not so deep, but more resembling that of a fawn; the mane and tail are also lighter coloured than those of the male; the horns curve slightly inwards, and the tubercle below the eyes is not so prominent.

This animal is a native of Africa, and by no means uncommon in the southern parts of that quarter of the globe, as Mr. Campbell makes mention of his people frequently shooting them during his travels through that part of Africa; but according to Pennant, they are not found in Guinea, or any of the western countries. They live among the forests upon the leaves of a peculiar species of the *Mimosa*, and are extremely timid. They run very awkwardly, as might be imagined from the shortness of the body and the length of the legs, but they will continue running a very considerable distance. Mr. Campbell says, "the Lion can seldom kill this animal, owing to the thickness of his skin. He has been known to jump on the back of the Camelopard, and to have been carried a distance of twenty miles. His claws, however, are so firmly fixed, that the flying and terrified animal seldom succeeds in freeing himself from his rider, till the Lion himself chooses to dismount." In leaping, it lifts up first its fore legs and then its hind ones, like a Horse whose legs are tied together; and when about to lay down, it is said to kneel like the Camel. Its usual mode of defence, according to Le Vaillant, is by kicking furiously with its hind feet, but it is generally very docile.

There can be no doubt, that the ancients were well acquainted with the Camelopard; two representations of it are found in the *Praenestine Pavement*, which was made by order of Sylla the Dictator, and still exists in the town of *Palestrina*, the ancient *Praeneste Sacerum*. It was also not unfrequently exhibited in the Circus; and it is related, that under the Emperor Gordian, no less than ten of these animals were shown at the public games. An amusing account of it is given by *Heliodorus*, the Greek Bishop of Sicca; he says, "the ambassadors of the Axiunitae brought presents to Hydaspes, and among other things, there was an animal of a strange and wonderful species, about the size of a Camel, which had its skin marked with florid spots. The hinder parts, from the loins, were low like those of a Lion; but the shoulders, fore feet, and breast, were elevated above proportion to the other parts. The neck was small, and lengthened out from its large body like that of a Swan. The head, in form, resembled a Camel, but was in size, almost twice that of the Libyan Ostrich; and it rolled the eyes, which had a film over them, very frightfully. It differed in its gait from every other land or water animal, and waddled in a remarkable manner. Each leg did not move alternately; but those on the right side moved together, independently of the other, and those of the left in the same manner, so that each side was alternately elevated. This animal was so tractable as to be led by a small string fastened to its head, and the keeper could conduct it wherever he pleased, as if with the strongest chain. When the animal appeared, it struck the whole multitude with terror;

CAMELO-
PAR-
DALIS.

CAMELO- and it took its name from the principal parts of its
FAR- body, being called by the people, extempore, Camelo-
DIALIS. pardalis."

CAMELUS For further account see Essay on COMPARATIVE ANA-
TOMY and ZOOLOGY.

Linnæi Systema Naturæ; Schreber's *History of the Mammalia*, in German; Pennant's *History of Quadrupeds*.

CAMELUS, from the Greek *καμηλος*, Camel, Pen.; in Zoology, a genus of animals belonging to the order *Ruminantia*, class *Mammalia*. Generic character: upper lip divided, incisor teeth in the lower jaw; cuspidate in one or both jaws, and eighteen or twenty molar teeth; the scaphoid and cuboid bones of the tarsus distinct; two toes, each bearing a claw or nail; callosities on the knees and chest; stomach provided with a curious contrivance for holding water.

There is scarcely a single genus in the whole animal creation more interesting and useful than that now about to be described. It appears to form a connecting link between the *Pachydermata* and the *Ruminantia*; possessing the incisives and cuspidate teeth of the former, with the complicated stomach of the latter order. The muzzle is long, and the bones of the face particularly at the fore part, very much flattened; the upper lip divided. They have no crumens, as Dr. Fleming calls the ten-pits; and which is certainly a better term, as these pits have no connection with the lachrymal apparatus. The neck is long and slender, and is generally carried in a double curved direction like the italic *f* reversed. The back bears one or two or no hunches, which has given occasion to Illiger to divide the genus into two; *Camelus*, or those which have one or two hunches, and *Auchenia*, which have them not; this however is a matter of little consequence, as they resemble each other in their great peculiarities. The feet of this genus are very remarkable; in as much as the last phalanges are so much extended behind the second as to form a kind of heel. But for a more particular description of the structure of the feet, the reader must refer to the Essay on COMPARATIVE ANATOMY. Each foot has two toes, which are connected to each other along their under edges by a web of skin, but are so far apart as to allow the hand's thickness to be laid between them; and this separation extends up between the two upper phalanges, both before and behind, as high as the common bone. The upper part of the extremity of each toe is furnished with an irregular triangular-shaped nail or claw, which does not cover the under part of the toe, and but very little of the sides of it. The sole of the foot is completely covered with a strong cuticle or structure resembling soft horn, which allows of the motions of the joints of the toes, and enables the animal to apply them more firmly to the soil on which he treads. Upon the chest between the legs, is found a large horny excrescence; and similar excrescences or cushions are found upon the carpus or knees of the fore legs, upon the patella joleta, and upon the knees of the hind legs or junction of the thigh with the leg-bone. The horny cushions on the legs are not however found on all the species. These will appear directly to be formed by nature for the purpose of protecting the chest and joints of the legs when the animal lies down, in which position he doubles his legs under him. And it is impossible not to be surprised at the nonsense which Buffon has written, both upon the subject of these horny cushions, and of the hunches on the

back, which he very gravely asserts to be produced "by excessive constraint and painful labour, and perpetuated by generation." Than which nothing can be more ridiculous, as it is well known that the only effect produced by ill treatment of the parent upon its offspring, is weakness and not malformation.

The stomach of the Camel genus has a peculiar structure for enabling it to contain an immense quantity of fluid, indeed sufficient to last him seven or eight days; but an account of this will be found in the Essay on COMPARATIVE ANATOMY. Of this circumstance the Arabs occasionally avail themselves, when having traversed the deserts for some time without finding water, they are accustomed to destroy the animal for the purpose of procuring the water contained in his stomach.

The animals of this genus are harmless, inoffensive, and patient of fatigue and hunger; they serve for beasts of burthen in the East, of their milk cheese is made, and their wool furnishes many other parts of the Arabian economy; their flesh is also occasionally eaten. The Camel and Dromedary are natives of the world, whilst the other species are only found in the new world.

Cuvier has divided them into sub-genera, the Camels and the Lamas, the latter of which are the *Auchenia* of Illiger.

a With one or two Hunches.

C. Dromedarius, Lio. Cuv.; *le Dromedaire*, Buff.; *Djamel* of the Arabs, Arabum *One hunched Camel*, Pen.; vulgo the *Dromedary*. This species has but a single hunch, which rises nearly in the middle of the back, to the top of which Pennant gives the height of about six feet six inches; the head is small, and the ears short; the neck long and slender; the hair soft and longest about the neck and hunch; the colour of that on the latter dusky, and of the rest of the body a reddish ash; they have the callosities on the legs and on the chest. It is a native of Africa and Asia, and is used commonly as a beast of burthen in Egypt and Arabia: the African Dromedaries are the most hardy, those of Arabia the swiftest. The common sort travel about thirty or forty miles a day, and they will carry a burthen of a thousand or twelve hundred pounds weight. Whilst being loaded they are accustomed to lie down, and if there be put upon them more than they can bear, they will not rise till part be taken off. They are also used for the saddle, but are rough trotters. M. Denon gives the following amusing account of mounting Dromedaries as performed by the French savans during their travels to Egypt: "It was," says he, "entertaining enough to see us mount our beasts; the Camel, as soon as the rider leans on his saddle, preparatory to mounting, rises very briskly, first on his hind and then on his fore legs, thus throwing the rider first forwards and then backwards; and it is not till the fourth motion that the animal is entirely erect, and the rider finds himself firm in his seat. Noose of us were able for a long time to resist the first shake, and we had each to laugh at his companions."

C. Bactrianus, Lin.; *le Chameau à deux bosses*, Buff.; *Bactrian Camel*, Pen. This animal very much resembles the preceding, except in having two hunches on his back, one of which is just above the shoulders and the other on the loins; he stands about the same height as the Dromedary and is made use of for similar purposes. They are much used by the Tatars and

CAMELUS Mongola. In kneeling down they first bend the pastern joints, then fall upon their knees with a kind of jerk, afterwards bend the hind legs under the haunches, and have not acquired their proper position till, by separating the fore legs, they bring the horny cushion upon the chest to bear upon the ground. In this posture they continue till they are laden, and they are accustomed to assume the same when lying down to rest. Their cry is shrill and plaintive. In western Tataria a white species of Camel is occasionally, though but rarely, met with, and is considered sacred to the gods. The Chinese have a peculiar breed of Camels, which are remarkably swift, and they are called by the name of *Fong Kyo Fo*, Camels with feet of the wind. Attempts have been made to introduce them into the West India islands, but these have not succeeded, either from mismanagement or from the effects of the climate.

β Without hunches. (Auchenia, Illiger.)

These are the Llamas of the new world. Cuvier states that the toes are not united by membranes as in the former species, but this is not correct.

C. Llama, Lin.; Llama, Penn. About the size of a Stag, with a long shaggy coat of a reddish grey colour; the back is straight, having no hunch. The neck is much bent and in rather an elegant form; and the animal does not carry the head in the awkward manner of the Camel. The nails on the toes of this species are larger in proportion than on those of the former division, but they have the same figure. They have rather a large callosity on the chest between the fore extremities, but the others are very indistinct, if they exist at all.

This is the most important beast of burthen in the South American continent; and was the only one known to the natives previously to the arrival of the Spaniards. They carry burthens to the weight of 100 to 150 pounds. They are docile but move with great gravity when domesticated, and no blows can force them to change their pace. If fatigued they immediately lie down, and will not again move until rested, in spite of every effort to impel them forwards. When angry they eject their saliva on the offender, even to the distance of ten paces; but the account given by some authors of this fluid being acid or corrosive, is contradicted from facts. Llamas are employed in transporting the rich ores of Potosi, &c. They are laborious animals if left to themselves, but they will not bear much coercion; and if the drivers persevere in endeavouring to force them forwards, when taking their necessary rest, they sometimes kill themselves by striking their heads from side to side on the ground. In the wild state they associate in large herds, and while feeding, one keeps watch on some high pinnacle; on perceiving the approach of any one he neighs, and the whole herd gallops off with great swiftness.

C. Ficurna, Lin.; Ficurna, Molina, Buff.; Ficurna, Penn. About the size of a Sheep; covered with a long and very fine wool, of a dull purple colour; the belly white; shaped much like the former, but much less.

The principal value of this species consists in the wool, which is made into valuable stuffs, and large herds are kept by the Peruvians for that purpose. Cuvier considers this species as synonymous with the *Paco* of Buffon, and the *Llama* with the Guanaco; the latter name being given to it in the wild state, and the former when domesticated.

CAMERARIA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Apocynae*. *Geol.*

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CAMERARIA. — **CAMOUS**.
aeric character: calyx five-cleft, acute, converging; corolla contorted, funnel-shaped, border five-cleft; seed-vessel, two horizontal bags; seeds numerous, inserted into their proper membrane.

Five species, natives of both Indias.

CAMERINO, an ancient town of Italy, in the States of the Church, and the Marquisate of Ancona, containing between 5000 and 6000 inhabitants, who are chiefly employed in manufacturing and trading in silk. It stands near the Appennines, and contains a handsome cathedral and a large episcopal palace, with a number of churches and convents. Camerino was the native place of Carlo Maratti, the celebrated painter and engraver, who was born here in 1625. It stands about forty miles south-west of Ancona, in lat. 43° 5' N. long. 13° 24' E.

CAMION, from the French, in *Military Affairs*, a small cart drawn by two men, for the transportation of balls, or for the miner's tools, frames, &c.

CA'MIS, or } Fr. chemise; It. camicia; Sp. camisa.
CA'MUS. } Who, (says Wachter), can doubt that accustomed to the change of letters, can doubt that the Bar. Latin *camisia* is formed from *hemisia*, vestis tunica, from Ger. *heimen*; Dutch, *heyne*; Swed. *hemne*, to cover?

All in a comic light of purple silk
Wove upon with silver, subtly wrought,
And quilted upon satin white as milk
Trailed with ribbons diversely distraught.

Spenser. Faerie Queene, book v. can. 3. st. 2.

And was yeld, (for heat of scorching aile,)
All in a silkenn coase, lilly white,
Purled upon with many a folded plight.

Id. The book II. can. 3. st. 26.

CAMISADO, n. Fr. chemise. See *CAMIS*.

Fr. *camisade*, a sudden assaulting or surprise of the enemy, (so termed because the soldiers that execute it, most commonly wear shirts over their armour, or take their enemies in their shirts.) Cotgrave.

Some were for carrying on the work
Against the Pope, and some the Turk.
Some were engaging to suppress
The camisado of surplises,
That gifts and disquisitions hinder'd,
And tore'd to th' outward man the inward.

Butler. Hudibras, part III, can. 2.

CAMOUFLET, a word adopted from the French, in the science of *Military Mining*, to denote that species of subterraneous warfare in which the opposed miners endeavour to stifle each other, by using various compositions which create much smoke, or emit a very offensive and destructive gas.

CAMOUS, adj. } Dutch, *camus*; It. *camuso*; Fr.
CAMOUSER, adj. } *camuser*, to flatten, or crush down
CAMOUSLY. } the nose, to break the bridge of the nose, to make flat-nosed. Cotgrave.

Skinner says, from the Lat. *camurus*, *incarnus*; and this from the Gr. *καμῖνεν*, bent, and this from *καμῖν*, a bending, and *καμῖν*, I bend.

Dr. Jamieson explains *camous-nosed*, hook-nosed.

Roland was his face, and *camus* was his nose.
Chaucer. The Reeve's Tale, v. 3932.
Her nose some deile looked
And *camouse* crooked.

Shakspeare. Elmer's Humming

Large birds, and postures! *Sirius*, and his, mine came!
And though my ax's be *camus'd*, my lips thick,
And my chin bristled! *Fan*, great *Fan*, was such!
Who was the chiefs of hoards-men, and our sire!

Ben Jonson. The Sad Shepherd, act II. sc. 2.

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CAMP.

CAMP.

CAMP, v.

CAMP, n.

CAMP-MAKER.

CAMP-FIGHT.

CAMP-MASTER.

A. S. *campian*, *præliari*, *bellare*, *belligerare*, *castrametari*; to fight, to make or wage war; to encamp. Sommer. Ger. *kampfen*; D. *kampen*; Fr. *campier*; It. *campeggiare*; Sp. *campar*. As in the Gr. (says Wachter,) *μειραμαί*, *dimico*, is formed from *μειρα*, *manus*, and in Latin, *pugnare*, from *pugnus*; so in the German from *kam*, the hand or fist, in well deduced *kampfen*, *pugnandi* et certandi significatione.

In A. S. is also found *camp-stede*, *castro*, *locus prælii*, the place of encamping or fighting. Junius says, manifestly, and Skinner, perhaps, from the Latin, *campus*. Vossius presents four different etymologies of *campus*; three of which he rejects, and the fourth, which he adopts from Joseph Scaliger, is *ἀνὰ τὴν κερπήν*, i. e. *eghorum flexu*, whence the goals, *meta ipse*, were called *κερπήρες*.

According to the etymology of Wachter, *camp*, in its first step, from *kam*, the hand, would be the fight, the battle itself; then, the *camp-stede* or place of fighting; then, (as Cotgrave expresses it,) an host or army lodged; (as prepared and awaiting the fight); and now also, the mere lodgment itself.

For they departed from Raphim and came to the desert of Sin and camped in the wilderness,—earn thee Israel camped before the mount.

Genes. Bible, 1561. Exodus, ch. xix. v. 2.

It is very certain that the Spaniards have refused hotel, and conveyed themselves out of their *camp* across unto Naples in the night, from the place where they were *encamped* within half a mile of tharney of Moons.

Storpe. Records. De Lantreck, the King's Ambassador, to Cardinal Widry.

Had our great pallace the capacity

To *camp* this host, we all would say together,

And drinke carouses to the next day's fate.

Shakespeare. Antony and Cleopatra, fol. 360.

Fabius *camped* always in the strong and high places of the mountain, out of all danger of his enemies horsemen, and cousted still after the enemy: so that when Hannibal stayed in any place, Fabius also stayed.

North. Plutarch, fol. 102.

They by faint flashes of exhausted fires,

There uppe a camp, as if from danger fure,

Weil sett'd with all to which rich peace aspires,

As if for pleasure cou'd, to sport with warre,

They softly lay, (as at adora'd retire),

Where, (all commodious,) nought their rest might marre.

Stirling. Jonathan, book 1.

The trials of *camp-fight* were performed by single combat, in lists appointed for that purpose between the accused and accused, and were usual in actions both real and criminal, where no evident proof of fact appeared from witnesses, or other circumstances: the victor was acquitted, and the vanquished, if not killed upon the field, was condemned.

Sir W. Temple. Introduction to the History of England.

He sent every day very liberal supplies to the prisoners; which was indeed done by the whole town in so bountiful a manner, that many of them, who being shut up had rather air nor exercise, were in greater danger by their plenty, than they had been by all their unhappy *camping*.

Burnet. Own Times, Charles II., Anno, 1656.

The first time I saw him, [The Wit.] he told me I came upon a day he should always esteem very happy, both in respect of his Majesty's resolutions, which I brought, and of those which the States had taken about the disposal of the chief command in their army, by making Prince Maurice and Monsieur Warts *Camp-masters* general.

Sir Wm. Temple. To Sir George Savile.

No more of victory the joyful fame

Shall from my camp to haughty Carthage fly;

Lost, lost are all the glories of her name!

With Andral her hopes and fortanons die.

Lyttelton. Horace, book iv.

Be wise, Vincenna, and the court forsake;

Our fortunes there, nor thou, nor I, shall make.

Even men of merit, ere their point they gain,

In hardy service make a long campaign.

Young. The Love of Fame, Satire 3.

With the Greeks and with the Romans, the art of forming *Camps* was certainly very different in its practice and consequences from that employed under the same name since the abolition of impregnable rallying places, by the invention of cannon; and more particularly since the mode of conducting the operations of a campaign has been reduced from its former tediousness to the rapidity of modern marches, and the speedy conclusive management of recent battles and sieges.

The Spartans appear to have been the first who paid much regard to the fortification of their encampments; and in this they were afterwards closely imitated by the Macedonians and by the Carthaginians, in short by all the military nations of antiquity. It was from the Romans however that the art of castrametation first acquired any systematic regularity. Their predecessors generally accommodated their Camps to the ground upon which they happened to be pitched; whereas the Romans devised a nearly invariable form, surrounded by regular intrenchments, wherein each legion, each cohort, or rather indeed, each individual, from habit knew exactly the place which he ought to occupy, and the place to which instant attention was to be directed in the event of alarm.

It is said, but with what truth there appears some difficulty in deciding, that the Romans first adopted an exact system of castrametation after their war with Pyrrhus. (v. c. 480.) Having once observed the influence which a steady subterfuge to such a plan produced upon the well-being and discipline of their troops, they scarcely ever lost sight of it during their long career of arms, but employed it under nearly every circumstance, and on all occasions, even though their halts might only be of a few hours duration.

Those intrenchments, or irregular Camps, some remains of which still exist in Great Britain and other countries, cannot be brought forward as instances of their deviation from this fixed rule, having been apparently nothing more than advantageous positions, chiefly on the summits of hills, strengthened in the Greek manner, by taking advantage of the nature of the ground; perhaps formed only on the dilapidated remnants of British Camps, and, in fact, after the

CAMP. Roman discipline had suffered considerably from neglect. In the cities which this people erected during their occupation of Britain, they appear to have pursued the same system which marked their regular Camps. The remains now existing of one of the most extensive, Silchester, near Basingstoke in Hampshire, partakes very much of the same nature, both as to the disposal of its walls, ditches, streets and gates, as the Consular, or rather the Imperial Camp, which was indeed most probably the nucleus on which it was afterwards enlarged.

It is usual to follow the details of Polybius, in describing the Roman method of encampment; but as several important notices are omitted in his account, and as that celebrated historian is, moreover, not sufficiently clear in some of his statements, we have, in the present instance, added such particulars as have been noticed by other writers of authority. See pl. 22, Miscellanies.

In choosing their ground for encamping, the Romans usually fixed on a regular space, having, however, due regard to the vicinity of water, and the facility of procuring supplies of forage. The form of their Camp was almost invariably quadrangular, and during the time of the Republic, a perfect square, unless the army was unusually large.

When the troops composing the force, were led by a Consul, they consisted commonly of two Roman legions, the allies, volunteers and strangers. The spot for the Consular tent was first marked out, in the place best adapted for general observation and convenience, and a white esquin pitched thereon, from which, as a central point, a square whose sides were one hundred feet was traced.

On that face of the quadrangle which seemed most conveniently situated for water and forage, the legions were disposed, and the spaces for the twelve Tribunes were then equally ranged at intervals along the distance which the legions would cover, but fifty feet distant from and parallel to the side of the square.

At the distance of a hundred feet from the Tribunes, the backs of whose tents were towards the Consular ground, another parallel right line was drawn, on which the legions and the allies were to take up their position, and three purple flags were planted, to mark these divisions; the first on that side of the Consular ground chosen for the front of the Camp, the second on the middle of the line of the Tribunes, and the third on the centre of that by which the troops were to encamp. Other flags or pikes were also sometimes fixed to denote the remaining points of the Consular space, &c. and thus every soldier on marching up to the ground, in the usual order, knew immediately the part of the street on which his tent was to be raised.

The white banner of the Consul pointed out, even at a distance, the disposition of their Camp, and as Polybius justly remarks, the march of the legions to it, resembled the entrance of citizens to their native town, where each naturally finds his own dwelling without any perceptible exercise of thought, so exactly similar were the Roman Camps under nearly every circumstance.

The cavalry street was formed by erecting a perpendicular from the centre of the last named right line outwards, a space of twenty-five feet being marked out on each side of it, and this street led directly to one of the principal gates.

Every troop of cavalry, as well as each company of

infantry, received possession of the same quantity of ground, which was a square of one hundred feet.

Behind the cavalry, and parallel to them, the *triviri*, or the oldest and chosen soldiers of the line, pitched their tents with their backs towards the horsesmen Fifty feet distant, parallel to and fronting the *triviri*, came the *principes*, or men in the full vigour of life and of the second line. Next to the *principes*, were encamped the *juniores*, or those younger than the last named, who composed the first line in battle, and who fought with darts and javelins as well as with the pike and the sword. Of the *velites*, or youngest and fourth order of troops, who corresponded with the modern very light armed soldiers, Polybius makes no mention in his details of Roman encampment; according to some writers they were encamped in the same order as the others, but by what has fallen from the Greek historian, concerning the Roman order of battle, it seems more probable that they were equally distributed amongst the other three orders.

The cavalry and infantry of the allies were posted on the right and left of the Roman infantry, the latter with their faces towards the intrenchment.

On the right of the Consular space the *Quæstorium*, and on the left the *Forum* were marked out; and on each extreme side of the ground thus allotted, the horse and foot guards of the Consul and Quæstor were stationed, the foot guards being next to the ramparts.

On the front of the Consul's tent, and at the distance of two hundred feet from the works, the extraordinary foot and cavalry formed a line, having an open space in their centre leading to a gate; and on each flank of these troops, spaces were appropriated for strangers or supernumeraries.

Lastly, but with never varying precaution, the whole camp was enclosed by a ditch and palisaded rampart; the inner slope of the parapet being always two hundred feet distant from the nearest tents on every side of the square. This distance was sufficient to secure the soldiers from the annoyance of ordinary missiles, or from projected fire, whilst the extent it occupied, was very serviceable to contain, at night, or when closely pressed, the cattle, forage, or spoils, which the army might have collected.

We have thus concisely given a description of the ordinary Consular or Polybian Camp, as it is sometimes called; with respect to the variation of figure to which we have alluded when the force was greater than two legions, it will be sufficient to remark that the shape was only altered by lengthening the sides; and that if two Consuls acted together, their armies encamped opposite to each other within the same boundary, the situation of the Consular tents, &c. suffering occasional modifications according to particular necessities.

The greatest care was observed to keep the ground in front of the Tribunes, clean and free from dust, by sprinkling it with water; for on this space the Romans passed the chief part of their unemployed time. It would exceed our limits to describe the other duties of a Roman Camp. Polybius and Vegetius have minutely detailed and commented upon them, and their remarks may be very instructively perused by every military reader; particularly those portions which relate to the utility of this mode of encampment, in the ease and certainty which the Romans were always enabled to form from their Camp into immediate order of battle; for if any danger was apparent by the

CAMP. nature of the enemy's movements, the Generals, when the country was open, ranged their infantry directly into three parallel lines outside of the encampment, with the baggage alternating between them. In this order, with the cavalry on their flanks, front or rear, as the case required, they marched in line; and on whichever point they were threatened, the army presented itself in complete readiness for action, as it was merely necessary for the three lines of infantry to turn to the right or left, and when clear of their baggage, to front and march forward.

Respecting some of the other arrangements of a Consular Camp, neither Polybius nor Vegetius are sufficiently explicit for us to follow them; some antiquarians have held it as an undoubted fact, that much care was taken that the sides should correspond with the cardinal points; there appears, however, very little reason to suppose that much attention was paid to any other circumstances than the favourable nature of the ground, and the neighbourhood of water, as already stated.

In looking to the extraordinary remains of the fortresses and cities of Richborough, Silchester, Portchester, Pevensey and other Roman stations now existing in England, it seems very clear, particularly by those of Richborough, that in the Camps, of which these towns and places were undoubtedly extensions, four gates were always left in the four intrenchments which covered them. The *Pretorian* gate opened, most probably, to the country from the centre of the front, the *Devman* from the centre of the rear, the *Porta principalis dextra*, and the *Porta principalis sinistra*, from the right and left of the street which separated the troops from the ground allotted to the Tribunes and Prefects.

One of the most singular facts respecting Roman military discipline, is the well authenticated patience with which the soldiers undertook long and fatiguing marches; hurried not only with their arms and armour, but also with their intrenching tools and all the means for carrying their fortifications into immediate execution. Each soldier, besides the proper implements for such purposes, carried one or more round palisades, six or seven feet in length and three inches in diameter, the top or point of which was sharp and hardened in the fire, having near it several pliable branches left untrimmed, with which, when its inferior extremity was fixed two or three feet in the earth, they secured their line, by interlacing these flexible ribands into each other.

In developing the subject, **MILITARY ENGINEERING**, we shall have occasion to notice more particularly these fixed fortifications of the ancients, which, as well as their permanent works, resemble in a very singular manner the improvements now constantly adding to that important portion of the modern art of war. The method of using fascines was certainly very different from that employed at present; but the triangular excavation of the ditch round the Camp, and the manner of forming the rampart, must have suggested to Carnot and other modern engineers, the rules they have published; though we cannot avoid remarking, that rapid as the warlike operations of the present age appear to be, the Romans seem to have excelled us in the speed and certainty with which they placed their Camps under cover from the missiles of their adversaries; as it is clear, from calculating the depth and

CAMP. breadth of their ditch, even when formed under circumstances which required increase of vigilance, that six hours were quite sufficient to excavate it, to form the rampart and parapet, and to plant the latter with an almost impassable line of continuous palisading, whilst not more than six or eight soldiers were necessary for the working party told off to each running fathom.

But in more permanent Camps, the Roman generals usually took infinite precaution to prevent surprise; the *agger* or rampart was crowned at bow shot or smaller distances with square wooden towers, two or three stages in height. Some of these means of additional defence are described by Caesar, who in defending his Camp against the Bellovac, constructed small square bastions or cavaliers so near to each other on the rampart, as to be able to connect them with parapeted bridges, which, with the towers, were cased with mettles of osier, or hurdles. This with a double ditch, offered to his assailants the difficulties of exposing themselves to two distinct stages of the defenders, who were in comparative security from either the plunging or horizontal missiles of the enemy. Galleries, similar to those constructed of timber above ground, in the modern sap, were also used by Caesar and other Generals, but were usually placed, as our modern splinter proofs or permanent casemates are, along the interior of the rampart. The fortification of his Camp by Caesar in Spain, under the eyes of Afranius and Petreius, without their having the least knowledge of his operations, is a sufficient proof of the superiority of this celebrated leader in every branch of his profession. An attentive perusal of the writings of this extraordinary commander, and of those who have commented on his wars, will point out almost innumerable instances of his perfect knowledge of castrametation in its most extended sense.

Besides these larger works, small Camps, fortified according to the nature of the ground, were erected in pressing cases in the vicinity of the main body, to secure a supply of water, crown a height, or defend a bridge. These were named *castella*, and when near each other, or when established round a town or fortress, in order to cut off the communications with it, were connected by continued intrenchments. If they were thus joined to the chief Camp, the line which connected them was called *brachium*; and not unfrequently the Romans, when besieging a place, constructed lines both of counter and of circumvallation.

In the ages of the Republic, when Roman valour sought only occasions to extend its dominion, their Camps were usually those designed for offensive operations; and as a recent military writer, the Baron de Sigual, observes in his considerations on the Art of War, were generally planted beyond large or rapid rivers, in order that no obstacle or barrier should exist between the legions and their enemies. We have therefore preferred giving a fuller development of the art of castrametation as practised by the Romans prior to the era of Augustus Cæsar, rather than attending minutely to the more recent account of Hyginus; for, although the Empire was at its highest point of renown under the Emperor Hadrian, when this author's brief and unconnected memoir was composed, yet as the military affairs of the Romans certainly underwent a considerable change, and evinced many symptoms of declension, even so early as in the time of Marius, is

CAMP. would rather fatigue than amuse the reader to follow Hyginus, or his learned and laborious commentator Schelius, further than by stating, that the Imperial Camps were formed in a somewhat similar style to the Consul; the square figure being merely extended to an oblong, and a greater number of soldiers crowded into the space occupied before,—an increasing efficiency and enervation rendered it necessary to employ many hands in performing the works of the intrenchment.

If the Imperial Camp was one half longer than its breadth, or in the ratio of three to two, it was named *castra tripartita*, and usually contained three legions with their auxiliaries; and when it exceeded this proportion it was called *castra classica*, because a general sounding of the warlike instruments of music was necessary from the Prætorium, as the *buccinum* or trumpet could not be heard in the remote parts of it.

In this Camp there were three divisions or unequal portions; that in front of the Prætorium was styled *prætoriana*, the next lying between the principal street and the *via quintana*, and having the Prætorium in its centre, was called *latera Prætorii*, and the remaining one, beyond the *quintana* and behind the Prætorium, was named *retentura*. It had also four gates, and Hyginus states that the Decuman was so named because the tenth cohort of the legio was encamped near it. Another difference also existed in the Republican Camps, the allies were posted near the ramparts, in the Imperial armies they were enclosed by the Roman legions; probably because, from the immense extent of the Empire, and the vexatious and oppressive manner in which distant provinces were sometimes garrisoned, they were less fit to be trusted. The Imperial Camps were moreover always surrounded by suburbs, containing sutlers and merchants, and to these suburbs most of the cities on the German frontiers owe their origin.

It would be in vain to attempt to trace the Roman system of castramentation through the history of the Eastern Empire; we know that the unvarying rules of its former nature had long been dissipated previous to the Imperial seat being transferred to Byzantium, and we accordingly find that the circular, oval, and irregular form, or in short any figure, which suited the nature of the ground or the notions of their leaders, was adopted by the falling Romans.

It would be equally in vain to attempt an elucidation of this subject through the dark and melancholy interval, which followed the extinction of Roman power, by the surrender of Constantinople to the Mohammedans, and we shall therefore turn our attention to other quarters, and even in so doing we shall merely glance at the extraordinary remains of British military works which cover some parts of the interior of our own country.

Tacitus has clearly described the mountain Camps or strong-holds of Caractacus, and Cæsar has mentioned the low-land fortresses. Of one of the former there are still existing very large remains on the mountain Moel Arthur in Flintshire.

The Herefordshire bescon, one of the most lofty of the Malvern hills, has also another extensive British Camp tolerably perfect; and there is another near Bruff in Staffordshire, on the summit of a hill, having two deep ditches, with a strong rampart formed of stones. Mr. Gough supposes also that the very sin-

gular ancient Camp near Clun in Shropshire, was the great rallying Camp of Caractacus; it is situated on the point of a great hill, and so judiciously placed as to be accessible only on one side, with very profound double ditches excavated from the solid rock on the northern front, whilst on the east it is impregnable from the nature of the ground, and on the south, for the same reason, there appears but one ditch. The entrance is on the west with double works to defend it, and on the south-west it has even treble fortifications. Wales presents many other such Camps, the names and nature of which it would exceed our limits to detail.

Even in North and South America, many hill-forts of an unknown date are frequently discovered. Ulloa mentions several in the latter country, and it may not perhaps be wrong to class the fortresses of the Incas and their astonishing military roads, amongst the most curious of the irregular plans of encampment devised by uncultivated nations.

Our information concerning the military works of the middle ages, is too uncertain, as well as too uninteresting, to have much reliance placed upon it, we shall therefore turn our attention to its revival and renovation in more recent times. We must, however, not forget to mention, as a very singular fact, that of all the nations who have had the means or the opportunity of profiting by the Roman discipline, the Turks have been the only ones who have imitated it, by constantly intrenching their Camps, or by palisading them, and as their mode of executing the latter species of defence is novel, we shall briefly explain it.

In forming their palisaded Camps, the Turks use beams nearly twice as large as those employed by the Romans, which they closely connect together and pierce with loop holes. These kind of fortifications they call *palankas*, and they were copied with great success by the French at Dresden in 1813, as the army of the Allies in vain attempted to force them, experiencing at the same time an immense loss; the canon shot having in general passed through the timbers without breaking them, or effecting a practicable breach. On searching the history of comparatively recent wars, we find that the honour of reviving the art of encampment may be most justly conceded to Frederick the Great, who, in imitation of the Romans, generally surrounded his Camp with works, and pitched his tents in such order that the Prussian army was always ready at a moment's notice to form into immediate order of battle.

In fact, as Napoleon has stated in his *Memoirs*, the whole secret of the modern art is this, that since the invention of cannon has obliged the leaders of armies to extend the order of battle, and to prevent troops from being too closely pressed together, they should always, whether under canvas, halted, in bivouac, or even when merely repose on the ground, be so situated that they may be uniformly in readiness to form in one, two, or three lines, as may be judged most advantageous.

The knowledge of proper positions, and the being able to seize at once on them, constitutes, with firmness and self-possession, the best features in a General's character; the minor details of tracing out the front and depth of a Camp devolve on inferior officers, and are not beyond the reach of the most moderate capacity; in fact, the soldiers of themselves would readily

CAMP.

CAMP.
—
CAMPAG-
NA DI
ROMA.

place their tents or huts in excellent order, if they merely piled their arms in the line in which it was intended they should act, and then set up their temporary dwellings at given distances behind them.

In modern warfare there are various modes of exercising this art, which may be properly divided under the two general heads of *intrenched* and *open Camps*. The former are chiefly employed in active warfare before a besieged place, when a smaller army is acting in the presence of a larger one, or when an important base line of operations is taken up, with a view to future results.

The latter is used when an army is merely in observation, in march, covering a convoy, or collecting in an enemy's country, as well as when in peaceable occupation of it, or at such times as it is assembled at home for exercise or for health.

The words *Offensive Camp* are used by some writers, without much regard either to grammatical construction or to reason; as that which implies security and rest, the chief object in posting troops in a Camp, cannot be coupled with another term whose meaning and end is activity and annoyance. *Defensive Camps* are included under the first head, and we totally reject the other innumerable terms which have hitherto been invented to swell the bulk of Essays on this subject, but which are unknown to military men.

Unintrenched encampments, when made under favourable circumstances, such as in the peaceable occupation of a country, or at home, are usually, in the British service, traced out on elevated ground favourably disposed for defence, and abounding with communications for water and supplies. They resemble the Roman Camps, inasmuch as they are regularly formed into streets, and as the soldiers are always in front, the Subalterns behind them, the Captains next, and the Field Officers in the rear. The depth allowed for a regiment of infantry of nine companies, 100 men each, is usually 320 yards from the Sergeants' tents to the rear, whilst its front is 200 yards long, including the two battalion guns if such are attached. For the cavalry, which arm is, however, very seldom under canvas, a squadron is allowed 120 feet for its front, and about 400 in depth, and 100 yards of interval is generally given for the space between each regiment.

The line usually encamp by regiments, and in their rear the cooking places, sutlers' hoots, and other accompaniments are placed.

Brigades of sappers and miners are usually encamped

with their horses, pontoons and stores, near the main body of the army, and in a convenient situation for easy access to the whole space occupied. The park of artillery is either in the rear of the centre, and in front of the reserve, or at any other part of the rear which may be most favourable for the site of their Camp, which is a large space allotted for the guns, waggons, stores, ball-cartridge, carts, and spare ammunition, &c. If the artillery collected with an army is ten or twelve companies strong, they usually make their park as follows. A square of about 900 or 1000 feet being given and picketted out, will contain from eighty to 100 pieces of cannon, twenty or thirty howitzers, four forges, 400 waggons, 2500 horses, and from 13 to 1500 gunners, who also act as drivers; as the artillery, according to recent alterations, have no regular corps of drivers, the gunners being trained to both duties. The quarter guards are ranged at the two extremities of the front, with a main guard between them. The officers and men are then encamped on each flank of the lines of waggons, guns, and howitzers, on the rear of which the commissariat and civilians attached to the park are stationed; the Commanding Officer's marquee is in the rear of the centre of the guns and waggons, and the horses in lines in rear of the whole. On each flank of the horses, the sutlers are allowed to erect their booths, and the forges are placed behind the Camp in sight of the rear guard.

The most important part of the duty of an officer who is charged with tracing out a Camp, is, therefore, always to bear in mind that whatever may be the order of battle chosen by the General, whether in two, three, or more lines, he must give the Camp the same length of front that the troops occupy when drawn up in such order, whatever may be the width or depth of the file. That he causes them to encamp by regiments and squadrons, that the bread waggons and baking ovens are as near as possible to the rear, and that there is every facility for procuring water. The defensive measures are usually the care of another branch of the service, and are generally arranged previously to setting down the Camp.

No considerable portion of the description of intrenching Camps comes naturally under the head of *Fortification*, that we must refer the reader to that article, contenting ourselves at present with two or three of the profiles used formerly and at present in similar operations. See plate 28, *Miscellanies*.

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CAMP.
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CAMPAG-
NA DI
ROMA.

CAMPAGNA DI ROMA, or the *TERRACINA* or *ROMA*, is one of the States of the Church, joining the Kingdom of Naples, washed on the south by the Tuscan sea, and bounded on the north by Il Patrimonio di St. Pietro & Sahla. It comprises the greater part of the ancient Latium, and varies from fifty to seventy miles in length, and from forty to sixty in breadth. This Province was anciently one of the richest tracts in Europe, but is now little more than a desolate waste. The Pontine Marshes occupy a large space of the south-east, and fill the air with a pestilential vapour, which renders the climate of all the contiguous districts very unhealthy. The formation

of the Campagna is considered as entirely volcanic, and the soil is in general rich; but it wants cultivation to render it prolific in useful products. Some attempts have lately been made for its improvement; one of which is a grand road through the middle of the Pontine Marshes; but until a proper system of drainage be adopted, little amelioration can be expected. After the incorporation of Campagna with the French Empire in 1810, it formed the greater part of the Department of Rome. The chief Towns of this Province, exclusive of Rome, with their population are the following: viz.

CAMPAG-
NA DI
ROMA.
—
CAMP-
PEACHY.

Town.	Population.
Tivoli.....	14,000
Velletri.....	13,000
Frascati.....	9,000
Terracina.....	9,000
Osia.....	4,000
Palestrina.....	5,000
Albano.....	2,400

CAMPAIN, } See CHAMPAIGN. "Playing at foot
CAMPINO, s. } bull. *Norfolk*. Grose. Perhaps from
the A. S. *campin*, to contend. See CAM.

CAMPANULA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Campanulaceae*. Generic character: corolla bell-shaped, the bottom of the tube enclosed with broad valves bearing the stamina; stigma three-lobed; capsule inferior, gaping with lateral pores.

This genus contains two hundred and thirty species, and numerous varieties, natives of various parts of both hemispheres. Eight species are natives of England.

CAMPANULARIA, in *Zoology*, a genus of the class *Polypi*, order *Vaginoli* of Lamarck. Generic character: polypary plant-shaped, filiform, branched, horny; branches tubular; cups campanulate, toothed at the margin, supported on long tortuous pedacels.

The *Campanularia* have considerable relation to the genus *Sertularia*, with which they were combined by Linnæus; they are, however, readily distinguished by the twigs not being toothed at the sides by the little sessile cups. In *Campanularia* the cups instead of being attached immediately to the stem, are supported on foot-stalks, which are of considerable length, and tortuous at the base. *Sertularia*, *Vorticellata*, and *Dichotoma*, Linn. belong to this genus.

CAMPBELTOWN, a town of Scotland, in Argyllshire, with a good harbour, is the farm of a crescent, about two miles in length, and completely sheltered by the surrounding hills. The inhabitants are employed in the herring fishery, in the cotton manufacture, in tambering muslin, and in trade. Large quantities of coals are found within a few miles, as well as fullers' earth, or rather a species of soap rock. Campbeltown is very favourably situated for communication both with Ireland and the river Clyde. In the year 1701, it was created a Royal Barge, and soon onlies with those of Ayr, Irvine, Iverary, and Rothay is returning a Member to the Imperial Parliament. At the last census, the population of the Burgh was 6143, but that of the whole parish included 9016 individuals. Campbeltown is about thirty miles west of Ayr, in lat. 55° 57' N. long. 5° 34' W.

CAMPEACHY, a seaport of Mexico, situated on a bay of the same name, on the west coast of the Province of Merida or Yucatan. When this town was taken by the Spaniards, it is said to have contained 3000 houses, many of them well-built of stone, and interspersed with several monuments of Indian art. It was for a long time the principal place of resort for logwood, which grew plentifully in the neighbourhood, till the British landed and cut it in the peninsula. The town is defended by a castle, but has been several times taken and plundered. The harbour is large but shallow, and the principal branch of its trade now consists in exporting the wax of Yucatan. It has also a manufactory of cotton, and a population of about 6000 individuals. Lat. 19° 51' N. long. 90° 31' W.

CAMPPIRE, s.
CAMPPIRE, s.
CAMPPIRE, s.
CAMPPIRE, s.

Fr. *campfire*; Lat. *campfire*,
which Vossius thinks is from
the Hebrew.

CAMP-
PIRE.
—
CAMPUP.

And albeit the people are most lewd yet the coltry is exceed-
ing good, abounding with all commodities, as flesh, corn, rice,
silur, gold, wood of alon, *campfire*, and many other things.

Hakluyt. Voyages, &c. Oronotus.

And eats chaste lettuce, and drinks poppy-seed,
And smells at *campfire* fasting.

Hall. Satires, sat. iv.

Or live, like a Carthusian, on poor John,
Then bathe myself night by night in marble dew,
And use no soap but *campfire* heels.

Mansueti. The Guardian, act iii. sc. 1.

Wash-balls perfumed, *campfire*, and plain, shall restore com-
plexions to that degree, that a country fox-hunter who uses them,
shall in a week's time look with a countenance and affable spleen,
without using the bagnio or cupping.

Tatler, No. 101.

Then having formerly tried that oil of vitriol would easily mix
with common oil, we tried also, by shaking the saline and *campfire*
liquors together, to unite them, and easily confounded
them into one high coloured liquor, which seemed very salutar,
and continued so at least so to season for many hours.

Boyle. History of Fireworks, part ii.

The more correct orthography of this word from its
Latin derivation would be *Campora*, but we have
chosen it according to our more numerous authorities.
Campfire is a vegetable, concrete, white, semitrans-
parent, brittle substance; of a crystalline texture, unctuous
to the touch, with an odour resembling that of
rosemary, and a bitter, aromatic, piceous flavour. It is
volatile in a moist and warm air; combines with vitriolic,
nitric and acetic acids, alcohol, oils, resins, bal-
sams and ether. It readily inflames with copious fumes.
Its specific gravity is 0.996

Campfire is the produce of certain trees in Borneo,
Siam, and Japan. The *Laurus Campfire* is that
which supplies the European markets. The *Campfire*
is found in perpendicular veins near the centre of the
tree, or in its knots, and the same tree exudes a fluid
termed Oil of *Campfire*. The Venetians formerly mo-
nopolized the purification of *Campfire*. The Dutch
afterwards practised the art successfully; and its refine-
ment is now carried on in England, although the process
is professedly kept secret. Employed in medicine,
Campfire is a stimulant, o sudorific, and a powerful
antiseptic. Artificial *Campfire* has been produced
from oil of turpentine and muriatic acid.

CAMPPIROSMIA, in *Botany*, a genus of the class
Tetrandria, order *Monogynia*, natural order *Chenopodiaceae*.
Generic character: calyx pitcher-shaped, four-cleft,
alternate segments small; corolla none; capsule one-
seeded.

Five species, natives of Europe and Asia.

CAMPUP, (*Cāmrūpa*, the form of *Denire*) was the
name of a large State in the ancient geography of the
Hindus, extending from the river Corotoya and the
confines of Matsya, on the west to Diddirāsin, a
temple which forms the boundary of Ashām on the
east. It therefore comprehended the whole of Asam,
and was far more extensive than the country which now
bears its name. On the north it extended to the hills
of B'hātān, and on the south was bounded by the Lak-
biya river, a branch of the Brahma-putra which sepa-
rated it from Banga, (Bengal). It therefore compre-
hended not only the Province called Cāmrūp, in the
Kingdom of Ashām, but the districts of Rānga-pār

Ancient.

CAMRUP.—ond Rangamata, part of Malmensingh and Srishatta, (Silhet) in Bengal, and Mani-par, Jaintia, and Cāchār, beyond the limits of the British territory. It figures as a sort of Cytherea in the Indian legends, and seems to have been the source of the magic and incantations,—the bloody rites and mysterious sacrifices, accompanied by banquets, in which the victims are devoured,—which are prescribed in the Tantras, a set of texts justly suspected and disclaimed by the most orthodox Hindus, but much admired and followed by many Brahmans, especially those of Bengal. The vast remains of roads, tanks, temples, and other public works seem to indicate that this country enjoyed a better form of Government anciently than it has in later times. From the beginning of the thirteenth to the end of the sixteenth century, the Moghuls made continued but unsuccessful attempts at the conquest of Cāmrup. At the latter period, towards the close of Akbar's reign, they gained a permanent possession of its western districts, which they formed into four divisions, and named the Utar-cūl, Dek'hin-cūl, Bengal l'honi, and Cāmrup.

Modern. The latter now forms the western and most important Province of the Kingdom of Ashm, or Ashm as the natives call it. It was wrested from the Muslims early in the reign of Adrengzāh. It extends from the boundary of the British territory to the neighbourhood of the celebrated temple of the middle Camok'hya, (Camachya) to 26° 36' N. lat. and 92° 56' E. long. and is about 130 miles long on the northern, and 109 on the southern bank of the Brahmaputra, as the Ashmese territory does not extend so far westward on the latter, as on the former side of the river. Its breadth varies from thirty to fifty miles. The Dōnsrī river, which falls into the Brahmaputra, 103 miles above Gōyāl-pārā, is the eastern boundary of Cāmrup, on the northern side of that stream. Just above the mouth of the Dōnsrī, the Brahmaputra divides into two branches; the northern and largest of which bears the same name, the southern is called Colong, they reunite at Cajōli-muk'h, ninety miles lower down, and thus form an island five days journey in length. About half of this island belongs to the Province of Cāmrup. Low hills covered with woods, and a great extent of rich lowland, altogether forming an area of about 4000 square miles, make up the whole of this Province. Apart on the north of the Brahmaputra, which is formed out of Zemindars, who have no hereditary claim, is in a very wretched condition. The remainder, which is held by Rājās, or by officers of the Ashmese Government, is in a much better state. The Phocun, or Governor of the Province, is the fifth officer in the State; his Council is formed by six inferior officers bearing the same title. All the intercourse with the Government of Bengal is usually intrusted to him. The territory under his jurisdiction consists for the most part of lands granted in fee to pāyics, or feudal tenants, for various personal services; and a considerable portion of it is possessed by Rājās, whose dignity is hereditary. The remainder was formed into parganahs by the Musulman Government, assigned as pious endowments for temples, &c. or reserved as a Royal demesne.

The Rājās are the original petty chiefs of the country, and they hold their lands on a tenure very similar to that of the great landholders under the feudal system. There are ten of these chiefs on the southern side of the

Brahmaputra, seven of whom are Gārōs of the same CAMRUP. tribe as those mountaineers, whose peculiar habits have been noticed in the *Asiatic Researches*, (l. 17;) but most of them have been converted to the Brāhmanical faith. One of them is a Mēch, and another a Cōch; these, therefore, belong to two other powerful tribes established on the north-eastern confines of Bengal. The Rājā of Dorog is the only one whose lands are on the north side of the river; he is of the Rājvansi, or Royal race, and is much respected; his territory contains 1300 farms of about fourteen acres each.

The parganahs are let for a period of years, from one to five, to a Chandhuri, who pays a certain rent; one half in money, the other in kind, without acquiring any hereditary right. These landholders are precisely on the same footing as the Zemindars in the rest of Hindustan were under the Moghul Government. There are thirteen Parganahs on the north, and only four on the south side of the Brahmaputra. 1. Hausi, 2. Bara-ngar, 3. Bara-Tahag, 4. Bejoni, 5. Hara-k'hyoti, 6. Ch'hota-k'hyoti, 7. Congor-Tahag, 8. Parbapur, 9. Poschampur, 10. Bongsur, 11. Mohul, 12. Cāch'hāri Mohul, 13. Pati-Dorog, on the one side, and on the other, 1. Ch'hoyani, 2. Baroti, 3. Chamuriya, and 4. Nagar-birā. The revenue of the assessed lands received by the Government, amounts to 32000 rupees (£3000.) a year. The peasantry are so oppressed by these tenants of the crown, that many have emigrated into the Company's territory.

According to information obtained about fifteen years ago, $\frac{1}{4}$ of the whole Province were waste, consisting of rivers, marshes, and rocky hills; the remainder was fully cultivated; $\frac{1}{4}$ were assigned to the maintenance of public charities; $\frac{1}{4}$ was held by Zemindars, (Chandhuris;) and $\frac{1}{4}$ formed the Royal demesne. 80,000 pāyics, the number of men furnished by the landholders to the King, would at the usual allowance require about 1743 square miles of arable land for their support; and that, added to the reserve lands, would amount to 3178 square miles, the quantity assigned to pāyics for public services, which is about one half of all the land in the Province. The sum, therefore, in round numbers, will be 4000 square miles; and as that is only $\frac{1}{4}$ of the whole territory, the total extent would be 6400 square miles; but this account is probably exaggerated, and 4000 square miles would come nearer to the truth. Gōhātī, where the Phocun resides, is the Capital; it was formerly the residence of Bahagadatta, Sovereign of Cāmrup, and is in N. lat. 26° 9', about seventy miles east of Gōyāl-pārā. It is now a very wretched place. At the junction of Dōnsrī and the Brahmaputra, thirty-two miles in a straight line from Gōhātī, gold dust is found in the sand of the river. There is also a mine called Pakerguri, and the annual receipts from the ore amount to about 18,000 rupees, (£2500.)

The principal tribes are, 1. the Cōhtas, who are considered by the Brāhmans as pure Hindus of the Sūdra caste. 2. The Cōch, who are looked upon as belonging to a lower class. 3. The Nodiya, or Dōm, who are Mlēch'has, or infidels. 4. The Heloza-ke-yots, who are husbandmen and pure Hindus. 5. The Keyots, who are fishermen and Mlēch'has. 6. The Mōriyans, apparently of Bengalese origin, but nevertheless infidels. 7. Mēch. 8. Cāch'hāris, and 9. Gārōs, who are almost in a savage state, few of them having embraced the Hindu faith

CAMRUP. There are many Musulmans in this Province, but they are more than half-idolaters, and are disowned by their stricter brethren. The temple of Camachya at Nî-lâchâl, near Gôhât, is frequented as a place of pilgrimage by the Hindus.

CAN.

Rice, mustard-seed for oil, pulse, pepper, betel-nut, tobacco, opium, sugar-cane, pomegranates, *rotalaria juaræ*, *corchorus*, and *urtica nivea* for rope, are the principal vegetable productions. Silk-worms are reared in great quantities; those fed on the mulberry are the least common. A kind of laurel and the *Palma Christi*, are the plants most used for feeding the silk-worms in Camrûp. Oxen are the labouring cattle, sheep are very scarce, and poultry not very common; there are no asses, and few horses.

The women are the principal silk-weavers; and little attention is paid to distinction of caste. The art of dying and printing eizint is quite unknown. Turning and mat-making seem to have been learned from the Chinese. No one but the King is allowed to use bricks, so that the brick-makers are not numerous. Shoes also are a luxury, which can only be enjoyed by a special license from the Court; hence the paucity of shoemakers. Butchers, bakers, and tailors there are none.

All the domestics are slaves, and these are numerous. The poor sell their children, or mortgage their own persons. A small number, about 100 annually, are exported into Bengal. The girls are sold to procuresses; and from thirty to forty shillings is the common price. A Côch boy sells for sixty shillings, and a Cûlita for twice that sum. Slaves of Mîch-ha tribes are exported into Nôr, and thence to Ava, as is supposed.

Hamilton's *History*, ii. 749; Dr. Hamilton, (Buchanan) *Account of Assam*; *Annals of Orient. Lit.* 193.

CAN, v. Goth. *canan*; A. S. *canan*; Sw. *G. kannan*; Dutch and Ger. *kennen*. Ibre says, to experience by the senses, to feel; *sensibus experiri, sentire*. It is spoken of all the senses, *imprimis*, of the smell, as the *Fr. sentir*. Wachter, first, *scire, nosse*, (to know, to understand,) *sive intellecta, sive usæ et experientia*; second, *posse, valere*, to be able; a sense, (or signification,) he remarks, transferred from knowledge to power.

In Scotch, to *ken* is still in common use. In English, *can* is used merely as a grammatical auxiliary.

Know byn wel yf þow knest, and kep þe fro hem alle
þat lorþeþe here lordshippes. *Piers Plowman. Vision*, p. 26.

I can rimes of Robin Hood and Randal earl of Chester.
Id. in Rime's Metrical Romances.

But Chaucer (though he can but lewelly
On metres and on riming craftily)
Hath sayd hem, in swiche English as he can,
Of olde tyme, as knoweth many a man.

Chaucer. *The Men of Letters, Prologue*, v. 4467.
His name is murmur and complaint,
There can no man his chere point,
To sette a glad semblant therein.

Gower. Conf. Am. book i. fol. 15.

For this seedtyme lasteth even tyl the worldes ende: and they also as helpers of Jene Christe, be sowiers, none al onelye that they sowe not theyr owne sode, but suche as Christe delivred unto them. And because that sode is celestiall, it can be no wyse be overlayed or oppressed. *Udall. Mark. ch. iv.*

But than he speaketh so assured thereof, that it well appereth of his wyse wordes he nether *can* saye skill thereof, nor never clye in the house.

What knowest thou yf we know not? What knowest thou but we can the same. *Sir Thomas More, fol. 301.*

Id. ib. 151.

Id. ib. 151. Job. ch. xv.

CAN, often used for *can* or *legas*, in old writers.

With gentle words he can her fairly greet,

And had say on the secret of her hart.

Then sighing soft, I learn that little sweet,

Of tempre d is (quoth she) with muschell smart.

Sprucer. Faerie Queene, book i. can. 4. st. 46.

Whom till to ripen yeeres he can (some ed. can) aspire,

Hic sursum in life and manners while,

Emagot wilde beasts and woods, from levers of men exilde.

Id. ib. book i. can. 6. st. 23.

With faire adventure, when Cambello spide,

Fall lightly, ere himselfe he could recover

From dangers dore to ward his naked side,

He can let drine at him with all his power.

Id. ib. book iv. can. 3. st. 29.

And more than that, she promet that she would,

In case she might finde favour, in his eye,

Devise how to enlarge him out of hollie,

The Fairy glad to gaine his liberty,

Can yield great thanks for such her curtesie.

Id. ib. book v. can. 3. st. 33.

The elf was so wanton and so wood,

(But now I trowe can better good),

She thought to gang on the grove.

Id. Shepherd's Calendar, March, l. 56.

Instead thereof he hat her wenie feet,

And licht her lilly hands with fawning tongue,

As he bre wronged innocence did weat.

O! how can leasly master the most strong,

And simple truth subline wringing wrong.

Id. Faerie Queene, book i. can. 3. st. 6.

In place, there is licence to do good and evil, wherof the latter is a curse; for in evil, the best condition is not to will, the second not to can.

Bacon. Essaye, of Great Prince, xl.

It is a contradiction to imagine that Omnipotence can do that, which if it could be done, would render all power insignificant.

Tillotson. Sermon xix.

To ascribe to God a power of doing what can't be done is not magnifying, but mocking his power. And the reason is plain: because a power of causing a thing to be, at the same time that it is not, is only a power of doing that which is nothing, that is, no power at all.

Clark. Sermon viii.

CAN, n. } A. S. *canne, canne, erator*, a can. Iye.
CANAKIN, } Fr. *canne*; Mid. Lat. *canna*; Ger. and Dutch, *kannet*.

Wachter quotes from *Stillerus*—*kan*, any thing hollow with some degree of length; and observes if this be true, *can*, i. e. *can oblongum*, may be well derived from it. *Ménage* derives the word from the Gr. *κῆνα*, a cane or reed, and the Greek from the Hebrew, and remarks that the word is common to the Eastern languages. Pliny records of the Indian reeds or *canes*, that "they be of such a length, that between every joint they yield sufficient to make boats able for to receive three men apiece for to row at their ease." Less reeds or canes than may be furnished drinking vessels.

And there were set six stooen canes after the cleansing of the Jews holdinge ech tweyns either three mortetie.

Wiclif. Jon. ch. ii.

To. A false conclusion: I hate it as an vntilled cane. To be vp abot midnight, and to go to bed then is cruelly.

Shakespeare. Twelfth Night, act 3. sc. 2.

For his discourse, 'twas ever

About his business, war, or mirth to make us

Relish a cone of wine well.

Breunand and Fletcher. Love's Pilgrimage, act iii. sc. 3.

And let me the canakin clinke, clinke:

And let me the canakin clinke, clinke:

A scullider a man: Oh, man's life but a span,

Why then let a scullider drinke.

Shakespeare. Othello, fol. 319.

His empty can, with ears half worn away.

Was hung on high, to boast the triumph of the day.

Dryden. Fergus, Pastoral vi.

Q 2

CANA OF
GALILEE.
CANAL

CANA OF GALILEE, a town of Palestine, so called to distinguish it from Cana of the tribe of Asher, mentioned in the book of Joshua, (xix. 28.) It is generally placed between Sippuris and Nazareth, about six miles west of the former. Besides the celebrity attached to this little town, as the scene of our Saviour's first miracle, (John, ii.) it is also distinguished as the native place of Nathaniel, (xxi. 2.) The modern name is, Couvercane or Cane Galile. It contains about 300 inhabitants, and is pleasantly situated on the descent of a hill looking towards the south-west. Dr. Clarke, (ii.

408.) in passing through it observed several mosaic stone pots; not exhibited as relics, but disregarded by the natives, who were evidently unacquainted with their use. Dr. Richardson, however, who visited the same place at a later date, (1817,) and when travellers had probably been more numerous, was shown by the Hierophant of the Greek Church, a stone pot made of the common limestone of the country, which was declared to be one of the original vessels on which the miraculous agency was exercised. (*Travels along the Mediterranean*, &c. ii. 434.)

CANA OF
GALILEE.
CANAL

CANA L.

CANAL, Fr. *It.* and *Sp.* *canale*; Lat. *canalis*; properly, says Martinus, *canalium cavitates*. Then,—any thing hollowed out in similitude of a cane. Virgil uses *canalis*, for a trough.

To consider the great rivers, and the strange number of *canals* that are found in this province, and do not only lead to every great town, but almost to every village, and every farm-house in the country; and the infinity of sails that are seen every-where coursing up and down upon them; one would imagine the water to have shared with the land, and the people that live in boats to hold some proportion with those that live in houses.

Sir Wm. Temple. Upon the United Provinces, ch. iii.

What airy prospects! what romantic views!
Surprise the fancy, and inspire the muse.
Through the long vista, or the casual break
Glimmer the blue canal, or silver lake.

Boyer. The Triumph of Nature.

1. CANAL, in the sense in which it is generally understood in reference to inland navigation, or for the purposes of irrigation, &c. may be defined as any piece of water in which the length is very considerable in respect to its breadth. They are generally artificial, and may be distinguished into different classes; as large and small canals for navigation,—these terms being understood in reference to breadth and depth only, without regard to their length,—and aqueduct Canals, only intended for the conduct of water. Canals may also be distinguished into two other classes, according as they proceed from one point to another in one level, or by one general inclination, as from one point of a coast to another; or as they receive their supply from some elevated spot and decline both ways to their extremities. We are not aware that our engineers have any distinguishing term between these two classes of Canals, but by the French the latter are always spoken of under the denomination of *Basin Canals*, because they must receive their supply from some basin, lake, or summit poud provided for the purpose.

Political
benefits.

2. The great advantage of Canals to a country in a high state of civilisation, and the tendency of these constructions towards facilitating the accomplishment of this desirable state of society, is now so generally admitted, although it was formerly much contested, that it seems almost useless to enter at all upon this question; yet the opinion of some writers, whose knowledge on the subject of Political Economy is universally allowed, may not be improperly stated in this place. Among these Dr. Adam Smith stands conspicuous; and his observations on the advantages

of good roads and Canals have been frequently quoted. "Good roads," he observes, "by diminishing the expense of carriage, put the remote parts of the country nearly upon a level with those in the neighbourhood of large towns, and on that account they are the greatest of all improvements. They encourage the cultivation of the most remote parts, which must always be the most extensive circle of the country: they are advantageous to towns, by breaking down the monopoly of the country in their neighbourhoods, as they are also to all parts of the nation; for though they may introduce some rival commodities into the old markets, they also open many new markets to its produce; and if these advantages are derivable from good roads, how much greater must be the advantages of Canals, on which one horse will do the work of twenty or thirty horses in the transport of goods, and one boy and a man the work of ten men. That is, one man, a boy and a horse are sufficient for transporting by a Canal of the smaller class, twenty tons weight of merchandise, which on the best roads would require at least twenty horses and ten men. The expense of carriage therefore would be at least ten times as great, and the wear and tear proportionally greater."

We may further enumerate as the advantages of Canals, that their effect is felt, (if not in an equal degree,) by all classes of society. The manufacturer, as we have seen, will thus be enabled to collect his material, his fuel, and the means of subsistence from remote districts with less labour and expense, and to convey his goods to the most profitable market. To the occupiers of land, Canals furnish the means of drainage and irrigation; of obtaining a supply of manure at a cheap rate, and a ready conveyance of their produce to those parts in which it may be disposed of to the greatest advantage. The landlord also participates in these advantages, by the increasing value of his estate, and the consequent advance in rent. The wholesale trader and merchant are likewise by these means enabled to extend their commerce, by exporting greater quantities and varieties of goods from places remote from the sea, and by more easily supplying a wider extent of inland towns with the commodities they import from foreign countries. In short, Canals are to a nation what the blood-vessels are to the human frame, conveying from the great seat of commercial life the influence of its existence to the utmost extremities of its extended dominions.

CANAL.

History of Canals.

3. It seems to be generally admitted that as Asia is that part of the globe in which civilisation first attained to any degree of perfection, so it is among the nations of this quarter, or of its immediate vicinity, that we find the first trace of Canal navigation. The Canals of Egypt have always been celebrated in History, although very little has been transmitted to us to enable any very distinct notion to be formed of their arrangement and distribution. Upper Egypt extends itself no where more than a few miles from the Nile, and in Lower Egypt that river breaks into many different Canals, which aided by a small degree of art, seem to have afforded a communication by water carriage, not only between all the large towns, but between all the considerable villages and even to some private houses in the country, nearly in the same manner as the Rhine and Maese do in Holland at present; and this extent and facility of inland navigation was probably one of the principal causes of the early state of civilisation in this now neglected country. The improvements in agriculture and commerce seem also to have been of great antiquity in some parts of India and China. In the province of Bengal, the Ganges and several other large rivers facilitated the construction of a great number of navigable lines, which required but little assistance from art; and the same course operates in the eastern parts of China. The formation of Canals therefore in these countries was a matter attended with little difficulty in these cases; but the art insensibly grew up with the advancing state of these nations, till they learned the means and the advantages of not merely confining their navigation to those parts which nature had almost wholly supplied with the means, but of extending branches across districts where every thing was to be effected by the art of man.

4. *Ancient Canals of Egypt.* The records we possess of these works are, as we have said, very imperfect; and the bare enumeration of some of the most considerable is all we shall attempt in this article. The three principal ones are the Canal of Jussuf on the western side of the Nile and parallel to it: the Canal of Alexandria, between Rosetta, the Nile, and Alexandria; and the Canal of the Red Sea, the greatest of the Egyptian constructions of this description; and of which the traces are now obliterated, so that even its ever having existed has been doubted by many writers. The authorities however which have asserted the fact are highly respectable, although there is some discordance in their several statements.

Herodotus (lib. ii.) says a Canal was drawn from the Nile above the city of Bubastis; that it passed round a mountain from the west to the east, and afterwards turned southward to the Red Sea. He attributes its commencement to Necos, the son of Psammeticus, 616 B.C., but gives its completion to Darius Hystaspes, 521 B.C. It was four days navigation, and four ships could pass abreast. Strabo (lib. xvii.) ascribes the commencement of it to Sesostris before the Trojan war. It was resumed, he says, and carried on by Darius Hystaspes. This Prince, however, relinquished the work on the representation of an unskilful engineer, who informed him that the Red Sea being higher than the land of Egypt, it would, if persevered in, overwhelm and drown the whole country. Diodorus Siculus (lib. i.) says, a Canal of communication has been

cut, which passes from the gulph of Pelusium to the Red Sea. It was begun by Necos, the son of Psammeticus, and continued by Darius, King of Persia; but left imperfect in consequence of the advice of some persons who asserted that it would lay Egypt under water, because the land was below the level of the Red Sea. Ptolemy Philadelphus, however, finished the undertaking, and constructed in the most convenient part of the Canal a dam or sluice, ingeniously contrived, which opened to give passage and immediately closed again. Hence the river which discharges itself into the sea near the city of Arsinoe, has received the name of Ptolemy. Pliny, in his account of this Canal, (lib. vi.) states its breadth to have been one hundred feet, its depth forty feet, and its length to the bitter fountains near Arsinoe thirty-seven miles. From these and other accounts, there seems no question that such a Canal had been formed, and that it was open at sundry times; but whether ships passed by it into the Red Sea, or whether only boats communicated between the two seas is uncertain. At all events this route was afterwards abandoned, and the eastern commodities were landed at a place under the Tropic named Berenice, about 450 miles south of Suez, whence they were transported 258 Roman miles across the Desert to the city of Coptis upon the Nile, down which they were carried to Alexandria.

5. Many of the Canals of China are of very ancient date, and still exist in full perfection. Through the extent of this great country two immense rivers flow, the one named the Son of the Sea, and the other the Yellow river; they discharge themselves into the ocean at a distance from each other very little exceeding 100 miles, although in some parts of their course they are at least 1000 miles apart; the former, which is the shortest, is said to be more than 2000 miles in length, and at Nankin, more than 100 miles from the sea, it is two miles and a half in breadth. The general direction of these and the other principal Chinese rivers being from east to west, and the chief line of intercourse from north to south, a number of very important Canals have been formed running principally in the latter direction, by which means an inland communication is established from Peking in the northern to Canton in the southern part of the Empire, at an estimated distance of 920 miles. From this grand Canal and the principal rivers, branches are extended in every direction to every considerable place in this extensive Empire. As to the date of the construction of these important works, we are, as in most other cases of Chinese history, left in great uncertainty; and the mere mention that such Canals exist, is perhaps all which our readers will expect to find stated in this concise sketch of inland navigation.

6. *Canals of India.* This country, like China, possesses many very important rivers, as the Ganges, the Indus, Burramproter, &c., and their several tributary streams and branches; besides which it has some important Canals, but they are not of such antiquity as those referred to above. They were constructed principally by Ferozeh III. about the year 1351, in the district called the Panjab, or country of the five rivers. The country between Delhi upon the Jumna, (a branch of the Ganges,) and the Panjab on the Indus, being frequently without water, the above Prince undertook to furnish a supply for the purposes of agriculture and inland navigation; and having ordered the building of

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CANAL. the city of Hijai Ferozeh, about 100 miles west of Delhi, he caused two Canals to be drawn to it. He had previously made a Canal from the Jumna near the northern hills to Sutidoon, a distance of nearly 60 miles; this he afterwards extended to Hijai, when its entire length was about 114 miles. Besides these and another principal Canal, from the river Sutlej to Delhi, several branches were cut in different places; and on the banks were placed towns of some magnitude. Ferozeh levied a tenth of the produce of the lands fertilized by these waters; and with this and the land lately brought into cultivation, he formed a fund applicable to charitable purposes, and it is said that the lands of Ferozeh, which had formerly only produced scanty crops, afterwards gave two abundant harvests in the year.

Besides these Canals connected with Ferozabad, a city named after the above Prince, there are similar works adjacent to Lahore, on the south-east bank of the river Hydnoates of Alexander. This noble river has its source in the mountains near Nagerkote; it enters the plain near Shapoor or Rajapan, and it is from this place the Canal of Shah Nehr has been carried to a distance of about 73 miles, to supply the city of Lahore with water. From the same place three other Canals were taken for watering the country to the south-east of Lahore in dry seasons, when all the Indian rivers are from 20 to 30 feet below the level of their banks.

7. *Canals of Ancient and Modern Italy.* Although the Romans sought their glory more from the arts of war than from those of peace, yet they were not wholly unmindful of the advantages of Canals. Of these the *Fossa Augusti* was the most considerable; besides which there were the Canal of the Pontine Marshes, the *Fossa Philippi* and several others of less importance. The Canals of modern Italy are more numerous and more important, and here for the first time in 1481 we find mention made of locks with double doors. This valuable acquisition to Canal navigation we owe to two engineers of the town of Viterbo, whose names are lost. This important improvement gave a new character to Canal navigation; many laws were framed for its protection and encouragement by the Italian Governments, and several able treatises soon after appeared relative to their construction, the management of the water, &c. The principal Canals of modern Italy are, the Canal of Tesio, the Milanese and Piedmont Canals; the Canal called Fossa di Puzola, the Canal of St. George, the Novella Brenta, the Leghorn Canal, &c. &c.

8. *Canals of Russia.* The improvement of inland navigation engaged but little attention in Russia before the time of Peter the Great; but with him, after his return from Holland, in which country he had observed its useful effects, the construction of Canals became a principal object. Of those projected and hastily executed by him we may mention that of Crosssadt, that of Ladoga, and of Vishnei-Voloshok, and the one for forming a communication between Moscow and the Don. The Ladoga Canal was begun by his order in 1716, and finished by the Empress Anne. It was at first carried out only as far as Kahona, a rivulet that enters the lake in the east of Schlusselburg, but now reaches without interruption from the Volk to the Neva. The length is 67½ miles and its breadth 70 feet; the depth of the water in the summer is 7 feet, and in

the winter 10 feet; it is supplied by the Volk and eight rivulets. The vessels enter through the sluices of the Volk and go out through those of Schlusselburg. In 1776, four thousand nine hundred and twenty-seven vessels had passed through this Canal. A scheme also has been projected and in part executed, in this country, to unite the White Sea with the Baltic, and thus to improve the commerce between Archangel and St. Petersburg, by forming a communication between the Ladoga and the Beloo-Ozero to the Duna. The Canal of Vishnei-Voloshok forms a communication by water between Astracan and Petersburg, or between the Caspian and the Baltic. This Canal was begun and completed under Peter the Great, but it was afterwards much improved by the Empress Catherine, so that vessels reach Petersburg in half the time they formerly employed. In order to form an idea of this inland navigation, we must refer to a map of Russia; it will then be seen that the river Schilna forms the lake Martino, which gives rise to the Mesta, which latter, after a course of 234 miles, falls into the lake Ilmen, from which issues the Volk, and this running 130 miles to the Lake Ladoga, supplies the Neva; so that in effect the Schilna, the Mesta, the Volk, and the Neva may be considered as the same river flowing into and through the different lakes above enumerated. By uniting therefore the Schilna, which communicates with the Baltic, and the Ivertza, which flows by the Volga into the Caspian, the Canal of Vishnei-Voloshok completes the communication between these two seas. In autumn the navigation from Vishnei-Voloshok to Petersburg is performed in rather more than a month, in summer within three weeks; and in one year there have been, it is said, 3495 barks through this Canal. The grand project of uniting the Caspian, the Baltic, and Black Sea, was planned by Peter the Great, by means of a junction between the Don and the Volga; this plan however has not yet been carried into effect. Besides these Canals, there are many others in Russia which we cannot undertake to enumerate; it is sufficient to observe, that by means of the different natural rivers and lakes, and their union in various places by Canals of greater or less extent, goods may now be conveyed in that country by water, from the frontiers of China to Petarsburgh, a distance of 4472 miles, and from Astracan, though a tract of 1434 miles.

9. *Canals of Sweden.* Although some of the more important Canals in this country are of recent construction, yet it appears that at a very early period inland navigation was practised to a great extent; and some of the Canals in Sweden are perhaps amongst the oldest in Europe, if we except the few in ancient Italy. The first Swedish Sovereign of modern times, who saw in a proper point of view the advantages of inland Canals was Gustavus Vasa; although it does not appear that he took any very active measures for carrying his plans into execution. These, however, were not lost sight of by his successors, who all seem to have estimated his plans rightly, but were prevented by various causes from carrying them into effect, except in a very few inconsiderable constructions, such as the Canal of Carlarg. At length, in 1631, Gustavus Adolphus issued some positive directions on this head; but neither this Prince nor Charles XI. were able to effect any important advancement of a measure so much desired by them both. The latter, however, did commence the Canal of Arboga, and it

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CANAL. was finished by his son and successor Charles XII. This Prince employed the celebrated Dutch engineer Polheim to render the Cataracts of Trollhatta navigable, and to open a communication, not only between Gottenburg and Stockholm, but also with the Wenner, the Wetter and Nordkiöping, sufficient for the passage of large vessels. This bold undertaking, however, was not carried into effect, nor we believe begun during the reign of this Prince, but it was attempted in 1748. The engineer Polheim, though very old, was still living, and was consulted on the construction. His plan was to block up these falls by building a wall across the rapid torrents of Trollhatta, and to construct three locks, having altogether a rise of 114 feet; and in 1755, three locks were excavated in the rocks, and one arm of the stream in the uppermost fall was dammed up and still remains so. A great dam across the whole river beneath the last fall was also nearly completed, when it was wholly carried away by the force of the stream in September of the same year; in consequence of which the whole project was abandoned till 1768, when the work was revived and in part completed; and the sluice thus formed was denominated the sluice of Gustavus. It consists of a cut of 400 feet, partly perforated through solid rocks, and consisting of 9 locks, each 900 feet long and 36 feet broad, the sides being strongly faced with brick and stone; the greatest depth of water is 13 feet, and the least 6 feet. This Canal is commonly navigated by vessels of 80 tons burthen. From the end of the Canal to the village of Trollhatta, including a distance of five miles, the navigation of the Gotha is interrupted; but it then bursts upon the falls of Trollhatta, and all further navigation becomes impracticable for the space of two miles. Here, as we have said, there is a fall of 114 feet within the distance of 8000 feet; and for this space a wooden railway has been constructed. In 1778 the locks at Carlsgruf were reconstructed in a more perfect manner. The Trollhatta Canal however was not completed till the year 1800, and it was then effected by a cut from a small bay immediately above the falls, along a rocky bank to a precipice, where it descends by nine locks mostly excavated out of solid rock; after which it enters the river at a considerable distance below the falls, where the water is placid. Upon the whole this must be considered as a gigantic performance; it was principally executed by a private Company, much to their individual interest as well as to that of the community. Among the other modern Canals of Sweden is the Stromsholm Canal; its whole length is 60 miles, the fall 336 feet, the number of locks 25, the breadth 18 feet, and depth 4 feet 4 inches. Besides these there are at present in progress the Kindac Canal and the Gotha Canal, the great object of which is to open a communication between Wenner and the Baltic. This Canal, in some measure under the direction of the celebrated English engineer Telford, is proceeding with the best prospect of success.

10. *Canals of Denmark.* The principal Canal in this country is that of Keil; its purpose is to complete the inland navigation, and facilitate the communication between the Baltic and German Ocean. It is formed across the Dutchy of Holstein, and it unites with the river Eydar, which passes by Rendsburg and falls into the German Ocean at Jonningen. It commences about three miles north of Keil, at the mouth of the river

Lewensaw. The distance from the beginning to the east sluice is 27 English miles; but as the Eydar is navigable about 6½ miles above Rendsburg, the cut necessary for completing the communication between the two seas is only 20½ miles. It was begun in 1777 and opened in 1785. The fall towards the Baltic is 25½ feet, and that towards the German Ocean 23 feet; it has 6 sluices; its breadth is 100 feet at top and 57 feet at bottom: the lowest depth of water is 10 feet.

11. *Canals of Holland and Flanders.* These works which serve the purpose of public roads, are almost innumerable; and a most important inland navigation is carried on by them between Holland, Flanders, France, and Germany. When the Canals are frozen over, they still answer the purpose of roads; the natives travelling on them with skates, and performing long journeys in a very short time, while heavy burthenes are conveyed in carts and sledges, which are there as common on the ice as our stages on the public roads. But although the Canals in Holland are very numerous, and have been attended with the greatest advantage, yet from the nature of the country they have presented very few such difficulties in their construction, as those on which the mind rests with astonishment in such a work as that of Trollhatta in Sweden, and many others to which we have already alluded, or which we shall have to mention as we proceed. The country is almost a flat, and consequently few locks are requisite; all that is required is to have the banks sufficiently strong to resist the pressure of the water which is generally conveyed above the level of the country; the draining of which is commonly effected by windmills, throwing the water into the Canals, whence it is conveyed to the ocean. In the provinces of Delfland alone, more than 900 windmills are employed for this purpose. The Canals of Flanders, since their trade has declined, and the cities erected on their banks have decayed, have been much neglected; their remains however indicate the former flourishing and prosperous state of the country. So early as the twelfth century, large Canals were cut, which answered the purpose of inland commerce as well as of draining the land. The spacious Canal of Brussels, begun in 1531 and completed in 1560, extends from that city to the Scheldt, thereby opening a communication with Holland, and by the Canals of Flanders with the ocean.

12. *Canals of Germany.* This large portion of Europe watered by many fine rivers, but divided into so many distinct Kingdoms, Dutchies, &c. with intricate local jurisdictions, has not reaped all that benefit from Canals which it might otherwise have done; yet there are some constructions of this kind which we ought not to pass over unnoticed in this general sketch of European Canals; the bare enumeration will however be sufficient. The Canal of Newstadt from Vienna to the former place, has a length of 40 miles. The Canal of Francis, between the Danube and Jeyssce, completed in 1802, is also 40 miles in length, and has 3 locks. Prussia, besides its river navigation, has the Canal of Stecknitz, the Canal of Plauer, the Canal of Potsdam, of Finau, of Muhrose, and the Bromberg Canal. This last was constructed under Frederick the Great by the engineer Breckenhoff; its length is 16 miles, and the fall 67 feet, which is effected by 9 locks.

13. *Canals of Spain.* Although this country has

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hitherto benefited very little by Canal navigation, still it has not been wholly inattentive to its advantages. At former periods we find that the Moors had opened a Canal from the city of Grenada to the Gualalquivir, and had consequently formed a communication with the Gulf of Cadiz. By a chart published in 1775, it appears that a Canal was proposed in the province of Murcia; it was to have had an extent of 105 miles, but the plan was abandoned. The great projected Canal of Aragon in 1785, afforded strong hopes of success, but it still remains in an imperfect state. Two branches however are completed, namely those of Januete and the Imperial Canal, both of which begin at Navarre and terminate in the Ebro; and they have both, it is said, proved sources of industry to all the districts through which they flow, and rendered the lands fertile. One of these Canals is conducted over the valley of Riojalen by an aqueduct 710 fathoms in length and 17 feet thick at the basis. Another Canal, called the Canal of Castile, was projected to begin at Segovia about 40 miles north of Madrid, and thence to extend to the Bay of Biscay through a distance of 140 leagues. It has however never been completed, nor is it likely it ever will be so.

14. *Canals of France.* The Canals of this country are, next to those of England, the most important of any in Europe; not by their number, but by their extent and the difficulties they have presented, and which in many cases have been overcome by the skill and ingenuity of the French engineers. One of the earliest of the French Canals, and one which is also said to be the first ever constructed of that kind which we have called Basia Canals, was that of Briare, called also the Canal of Loire and Seine, because its object was to connect these two rivers. It was begun in 1605 and completed in 1642. It is 34½ miles in length. It commences in the Loire a mile from Briare, ascends by Ouzouer along the banks of the river Frezee by Rogny, where there are 7 locks; it thence proceeds by Châtillon and Montargis, and near Cussy joins the river Loing which falls into the Seine. The locks of this Canal were, as we have said, the first that were executed in France; they are supplied with water from several lakes between Châtillon and Briare on the side of Rogny. The principal feeder, called the feeder of St. Privé, is 19 miles in length, with a slope of only five feet. The breadth of this Canal varies from 25 feet to 32 feet at the surface; the locks are from 124 to 164½ feet long, 14 feet 5 inches broad, and vary in rise from 5 feet 4 inches to more than 13 feet; there are 40 of these locks in the entire length. The expense of its construction is estimated at near 20,000,000 francs. The next Canal in order of date is that of Langueudoc, which was completed in 1680; its track lies across the isthmus which connects Spain with the south of France, consisting of a sort of valley between the northern skirts of the Pyrenees and the Rhoeas. One branch of this valley passing in an easterly direction, is occupied by the rivers Fresquil and Aude, and leads from the summit of the isthmus at Narbonne to the flat shores of the Mediterranean, which are partly occupied by lakes, and partly cut through by rivers falling from the great mass of high land to the northward, called the Black Mountain. On the other side of the summit the river Lens passes in a north-western direction to Toulouse on the Garonne, which falls into the bay of Biscay a little way north of Bor-

deaux. By this track therefore a communication by water is opened between the Mediterranean and the ocean; and hence the long and sometimes dangerous navigation through the Straits of Gibraltar and round the Peninsula is avoided. The number of sluices on this Canal is 100, and in some places it is conveyed by aqueducts over bridges, under which other rivers pursue their course; the number of these is 55. Near the town of Beziers it is conveyed under a mountain by a tunnel, a very novel construction at that time, although now very common. The whole length of this tunnel is 730 feet, and it is lined with freestone throughout. The most remarkable work on this Canal is the reservoir at St. Ferrin, and the basins at Castelnaudary, which cover 595 acres; it is crossed in its track, which is 148 English miles, by 92 road bridges; its locks vary in rise from 4 feet to 19 feet; the breadth of water at the surface is 64 feet, and at the bottom 34 feet; the vessels which navigate it are 85 feet long, from 17 to 19 feet broad, draw 5 feet 4 inches water, and carry 100 tons. The expense of this work is estimated at 33,000,000 francs. The next Canal of France in order of construction is that of Orleans, which was completed in 1692. It originated in the imperfections of that of Briare, and the difficulty of ascending the Loire at 36 miles above Orleans to reach it. It is supplied from numerous lakes by feeders, one of which, Courpalet, is 19½ miles long, and is said to have a fall only of 4 feet. The total length of the Canal is 45 miles; it has 28 locks, varying from 136½ to 177½ feet in length, and from 5 feet 4 inches to 19 feet 7 inches in rise. From the Loire to the summit the rise is 98 feet 2 inches; from the summit to the Loing the fall is 67 feet 7 inches. The breadth is generally from 35 feet 7 inches to 32 feet, at the surface of the water. The depth is 4½ feet when full, to 2 feet when lowest. The boats are from 96 to 102 feet long, and 13 feet 10 inches broad; the expense of its construction is stated at 8,000,000 francs.

The Canal of Loing is a prolongation of the Canal of Orleans, and that of Briare, from Montargis to the Seine, at the small village of Mamort near the city of Monet, being a distance of 33 miles. The patent for its construction passed in 1730, and the works were completed in 1732. The breadth is generally 44 feet at the top and 34 feet at the bottom, with between 4 and 5 feet depth of water. There is a towing path on each side, 6 feet 5 inches broad; it has embankments on both sides 3 feet above the towing path, having for their bottom breadth 19 feet, and 19 feet 9 inches at top; their purpose is to prevent the waters during floods from overflowing. The Canal enters the river in various places, has 31 locks with a total fall of 136 feet 8 inches. The locks vary in fall from 4 to 7 feet, and in breadth from 15½ to 16 feet. Its total cost was 2,500,000 francs.

The Canal of the Centre is another French construction of the class which they designate of a "grande arrierage;" it is sometimes called also the Canal of Charolois; it unites the Loire with the Saone; it leaves the Loire at Dijon, follows the banks of the Arran, then the left bank of Bourbonne, passing by Parce, Genclard, Aire, and Blauzy, to the lake of Monsechin, which has been made navigable, as also that of Long Pendu, these lakes forming the summit level. From Dijon to the summit there are 30 locks, rising 240 feet in 6500 metres; the length of the

CANAL

CANAL.

summit level is 3940 metres. From this point the Canal descends by the left bank of the Dheune to St. Julien, where it crosses the river, and proceeds along the right bank by St. Benoit, St. Leger, St. Gilles, to Chagny. At this place it leaves the valley of Dheune, crosses towards the Italia, which river it follows to its termination in the Saône at Chalon. The descent from the summit level is 400 feet, by 50 locks upon 4700 metres distance. The whole length of the Canal is 114,303 metres, or about 71 English miles, and the expense of its construction 11,000,000 francs. It was completed in 1791. The breadth of the Canal at the water's edge is 48 feet, at bottom 30, depth of water $8\frac{1}{2}$ feet; the length of each lock is 100 feet, and breadth 16 feet.

The Canal of St. Quentin. This Canal, which unites the Scheldt with the Canal of Flanders, was first projected in 1737, by a military engineer M. Devieq, who drew the several plans, and demonstrated, not only the practicability of the scheme, but also its utility. It was not, however, seriously undertaken till during the late war, when in consequence of the difficulty of the coasting navigation between Holland and France, the project was renewed and completed in 1810. This Canal, according to the original plan, was to proceed from Maquincourt, near the borders of the Scheldt to Mount St. Martin; here it passes through a subterranean tunnel of 3440 toises, and then following the valley of Bellingine and of Haut-Court, it was to advance to the heights of Troquoy; here again to enter a tunnel 700 toises in length, and open again at Ledin. This part was to form the summit level, its length is 7090 toises, of which 3950 are open, and 4140 are subterraneous, the latter part to be lighted by means of wells sunk at every distance of 40 toises. Great contentions, however, took place whether this or some one of the other plans that had been proposed should be adopted, but it was at length decided in favour of the above with some slight modifications. The following is a general outline.

From St. Quentin to the summit level the ascent is 104 metres, the number of locks 5, and the whole distance 7600 metres; from this point to Cambray is a descent of 37.6 metres; the number of locks 17 and the distance 94,775 metres, making a total of 52,552 metres in length, or 28 English miles; the expense is stated at 12,000,000 francs.

Beside the above Canals, which have been completed, there are several others of *grande navigation*, or of the first class, only partly executed; such are the Canal of Alsace, or of Monsieur; the Canal of Burgundy; Lateral Canal of the Loire, and of the Rhone; the Nantes Canal; that of Paris and Strasbourg, besides several others finished and unfinished of the second class. As the

Canal of Narbonne, of which the length is 25,000 metres; which would give rather more than 15½ miles English.

Canal of Robine, of which the length is 31,494 metres; about 19½ miles English.

Canal of Craponne, this is a Canal of irrigation, its waters more than 24 square leagues.

Canal of Givonne, the length is 16,235 metres, 10½ miles English, with 28 locks.

Canal of Lyons, having 29 locks; its length is not stated; with several others not of sufficient importance to be particularised in this brief sketch of French

Canals. The reader who wishes for further information may consult *Des Canaux Navigables*, by M. Huerné de Pommeuse, 4to. published in 1822.

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Canals of Great Britain.

15. Although the English were late in adopting the use of Canals, they have now far surpassed every other nation in these important works; there being at this time in England more than 2500 miles of navigable Canals, without including a great number of short Canals of five miles in length and under. We cannot of course within our limits attempt a general description of this immense development, we shall, therefore, confine our remarks only to those which, by their importance or peculiarities, seem to require particular notice, and the rest we shall reduce into the form of a general synoptic table, sufficient for all purposes of general reference.

We cannot trace the history of navigable Canals in England to higher origin than the year 1755, when the proprietors of the Sankey navigation obtained an Act of Parliament to render the Sankey brook navigable from the Mersey to near St. Helens; when having the necessary powers granted, they determined instead of working in the river, to make a distinct cut along its banks. This was accordingly effected in 1760, supplying the head or upper level only by a feeder from the stream. This may be considered as the first actual artificial Canal constructed in England; its length is 12½ miles.

Duke of Bridgewater's Canal. Before the above Canal was completed viz. in 1758, the Duke of Bridgewater obtained an Act of Parliament for making Worsley brook navigable from Worsley Mill to the river Irwell, by which navigable river he proposed to transport coals from his property to Manchester. But seeing the advantages of still water navigation over that of a river, he conceived the idea of conveying an artificial Canal through the dry land, and then across the Irwell by an aqueduct, and thereby proceeding in one level from the mines to the town. In the execution of this project almost a princely fortune was expended, and the noble proprietor, in order to enable himself to pursue his object, limited his personal expenditure to £400, per annum, employing all the other part of his income in the accomplishment of his favourite undertaking. The success which ultimately attended the work may be considered as the stimulus which gave birth to that spirit for forming navigable Canals in England, to which she is now indebted for so large a portion of her riches, and for many other important advantages. We ought, however, while paying due honour to this nobleman, not to pass over in silence the merits of the celebrated engineer, Mr. John Brindley, under whom much of the work was conducted, and to whose talents and ingenuity a great portion of its ultimate success may be attributed. The excessive labour and constant mental exertion necessary for conducting so novel and arduous an undertaking, seem however, to have made inroads on his constitution, terminating his mortal career in 1772, at the age of fifty-six years. This Canal, as the forerunner of many that followed soon after, is entitled to particular notice.

The general direction of the principal line of this Canal is nearly north-east, and near its eastern extremity a main branch goes off in a north-west direction,

CANAL the length is 40 miles in the counties of Chester and Lancaster. It begins in the tide-way of the Mersey at Runcorn Gap, above which the whole of it is elevated 83 feet at low water, except about 600 yards occupied by the locks to gain this ascent. One of its terminations is in the Rochdale Canal at Castlefield in the town of Manchester, the other (or Worsley branch) is at Peenington, near the town of Leigh, the junction of these branches being at Longford Bridge. Near Manchester there is a communication with the Mersey and Irwell navigation, and with the Manchester, Bolton, and Bury Canal, by means of the Medlock brook.

Under the town of Manchester are arched branches of the Canal of considerable length, from one of which coals are hoisted up by a coal gin, through a shaft, out of the boats below, into a large coal-yard or store-house in the main street, at which place the Duke and his successors are, by the first act, bound to supply the inhabitants of Manchester at all times with coals at only fourpence per cwt. of 140 lbs. a circumstance which must have had a great effect on the growing population of this immense town, from the original construction to the present time. At Worsley is a short cut to Worsley Mills, and another to the entrance of the basin of the celebrated underground works or tunnels of 18 miles or more in length, in different branches and levels for the navigation of coal boats, some of which are as much as 60 yards below the Canal, and others 35½ yards above it: these last, to which the boats ascend by means of inclined planes, extend to the veins of coals which are working at a great depth under Walkden Moor. The greater part of these tunnels are hewn out of the solid rock. From the lower one the coals are raised in boxes as they are in the town of Manchester, as above stated; the lower works being prevented from filling with water by large pumps constructed for the purpose, and by means of which the water is kept always at a proper height for navigation on the lower Canal.

Near Worsley a branch of about a mile and a half proceeds on to Chat Moss, and there terminates. It was by the first act intended to proceed to the Mersey and Irwell navigation across this celebrated marsh; but this cut, and that proposed by the side of the Mersey to Stockport, have never been carried into effect. The rise of 83 feet to the first 600 yards, from the Mersey by 10 locks, is the only deviation from one level on this Canal, except in the Worsley coal mines above mentioned; and this length of level water is now further increased, by 18 miles on the Trent and Mersey Canal which connects with it, making in all 70 miles of level. The width of the Canal at the water's edge is 52 feet; the depth 5 feet; the boats which navigate between the Worsley mines and Manchester, are only 4½ feet wide, the others are 50 ton boats or upwards; there are also numerous boats for passengers. On this Canal there are three principal aqueduct bridges; over the Irwell at Barton, where it is navigable, and over the Mersey and Bollin rivers, besides several smaller ones, and many road aqueducts. There are likewise several large embankments; that over Stratford meadows is 500 yards long, 17 feet high, and 112 feet wide at the base; at Barton bridge is one 200 yards long, and 40 feet high; at Bollington is also a stupendous embankment. The principal feeders for this Canal are in Worsley brook, and the

mine water there collected, the Medlock brook at Manchester, and the lockage of the Trent and Mersey Canal. **CANAL**

Canals on the Grand Navigable Line between Liverpool and London.

The Trent and Mersey, or Grand Trunk Canal. This Canal is the first in the grand navigation line between Liverpool and London. It commences in the Bridgewater Canal at Preston brook, and terminates in the lower Trent navigation at Weldon Ferry, near Shardlow, the point of junction of the Trent Canal, or side cut, the Upper Trent navigation, and the Derwent river. From Etruria a principal branch called the Caldton Canal proceeds by Froggall to Uttoxeter, by a very bending course of about 28 miles in length; from this at Froggall in Kingsley, there is a rail-way branch 3½ miles long, to Caldton low lime works; also from Stanley Moss, in Endon, is a Canal branch of about 3½ miles to the town of Leek; and from Skelton a short cut to Cobridge, and some other rail-ways and short branches.

From Bridgewater Canal to Macclesfield is 18 miles level, thence to near Tack, 11 miles, is a rise of 326½ feet by 35 locks, thence along the summit pond and through Harecastle tunnel to the Caldton branch at Etruria, 6 miles is level; thence to the Stafford and Worcester Canal at Great Haywood, 17 miles, is a fall of about 150 feet by 19 locks; and hence to the Coventry Canal at Fradley Heath, 13 miles, is a fall of 32 feet by 4 locks; thence to Horninglow wharf, 12 miles, is about 86 feet fall, by 11 locks; thence to the Derby Canal at Swarkestone, 10 miles, is about 16 feet fall, with 2 locks; and thence to the Trent river at Willden Ferry, 6 miles, is a fall of about 32 feet, and 4 locks. From the summit of the level of the line at Etruria to near Bagnall, on the Caldton branch, 5½ miles, is a rise of 75 feet, by 7 locks; thence to Stanley Moss, 1 mile, is level; thence to Froggall, 2½ miles, is a fall of 61 feet, by 9 locks. From Preston brook to Macclesfield, at the western end, and from Willden Ferry to Horninglow, near Barton, at the eastern end, the width of the Canal at top is 31 feet, at bottom 18, and it is 5½ feet deep; the locks here are 14 feet wide, adapted to river barges of 40 tons burthen; the middle part of the Canal and its branches are 29 feet broad at top, 16 feet at bottom, and it is 4½ feet deep, the locks being only 7 feet wide; the boats are 70 feet long, 7 feet wide, and carry from 20 to 25 tons of lading. There are 16 public wharfs on this Canal, with warehouses, cranes, weighing engines, and other conveniences at each. Over this Canal there are 258 road and foot bridges, and under it, 3 large aqueducts, and 124 lesser ones and culverts. Through Harecastle Hill is a tunnel of 2888 yards in length, and upwards of 70 yards below the top; this tunnel intersects, and has cross branches to several veins of coals in the hill, and is also famous for being the first public Canal tunnel constructed in England; the driving of this tunnel, in 1776, cost about 70s. 6d. per yard run; the height of the arch is 12 feet, and its width 9 feet within side. At Preston on the hill, near Bridgewater Canal is another tunnel of 1841 yards in length; at Barton in Great Badworth, is another 573 yards long; at Saltersford, or Saltersfield in the same parish, is another of 350

CANAL. yards long, and there is a fifth tunnel at Armitage, or Hernage, of 130 yards in length; the heights of these last tunnels are 17½ feet, and their width 13½ feet. At Monks bridge there is an embankment 13 feet high, of 1½ mile in length, and an aqueduct bridge over the Dove river of 23 arches, from 15 to 19 feet wide each. At Alrewas is an aqueduct over the Trent river, with 6 arches of 19 feet span; and near Middlewich is another aqueduct over the Dane, with 3 arches of 30 feet span. In the Rudyard vale north-west of Leek, near the grand ridge, is a reservoir of 160 acres extent, with an artificial head 30 feet in height; from this a feeder conducts its water to the Leek branch, and thence into the summit ponds of the Caldron branch and of the main line: there are also 4 small reservoirs near the summit which measure together 60 acres. All waters within 5 miles of the line are allowed for the use of this Canal. As our limits will not admit us to describe at length the several Canals in this important line, we must pass over, however reluctantly, the description of the Fazeley, Birmingham and Fazeley, and Coventry Canals, which serve to unite the Grand Trunk with the Oxford, and which with the Grand Junction, the Paddington, and Regent, unite Liverpool with London to the east, or independently of the two latter, with the Thames at Brentford.

Oxford Canal. This was an original link in the grand chain. It commences with its junction with the Coventry Canal at Longford. Thirty-five miles from which place the Grand Junction commences at Braunston, and at 49 miles the Warwick and Npton at Npton. At 91 miles, its whole length, the Canal by means of a lock falls into the Isis in the city of Oxford.

It has three aqueducts, one of very considerable magnitude at Brinklow, and 2 tunnels, one at Newbold, 195 yards long, and 19 feet 6 inches wide, another at Penny Compton, 1188 yards long and 9 feet 4 inches wide.

The rise from the Coventry Canal to the summit at Marston tolls, a distance of 45½ miles, is 74 feet 1 inch, by 12 locks; and the fall from the summit at Claydon to the Isis at Oxford, a distance of 35 miles, is 195 feet 3 inches, by 30 locks.

The summit is supplied with water by four reservoirs, one of which at Bodington, contains 64 acres of water. The Canal is from 28 to 30 feet wide at top, 16 feet wide at bottom, and 5 feet deep. It has 188 brick and stone bridges, 50 swinging timber bridges, and 25 foot bridges. The cost of the Canal was £308,648, i. e. £178,648. stock, divided into shares of £100. each, and £130,000. loan, of which more than half has been already paid off.

The **Grand Junction Canal** is another important link in the great navigable line. It is commonly reckoned to commence at Brentford and to terminate in the Oxford Canal at Braunston; but the direct line is rather by Paddington from Hull Bridge, and thence by the Regent's Canal to the Thames. The principal objects of this navigation is a communication between the Metropolis and the various Canals in the midland countries, the supply of coals, deals, slate, &c. to the several towns on the line, and on its branches.

Reckoning the commencement from Brentford, there are on its line 101 locks in its whole length, which is 93 miles; its mean breadth is 36 feet at the

water's edge and 24 feet at bottom, its depth 4½ feet. The ascent from Brentford to the summit at Tring and Bulbourn is 395 feet, by 56 locks. From the northern extremity of the summit the Canal passes by Marsworth near Leighton Buzzard and Fenny Stratford, to the Ouse at Wolverton and near Stoney Stratford; in this distance of 25½ miles, it falls 192 feet. It here crosses the Ouse and its valley by an embankment about half a mile in length and 30 feet high, with a small iron aqueduct, whence the Canal passes along the western side of the five rivers, and having crossed it arrives at Stoke Bruern, being a distance of 6½ miles, with a rise of 119 feet. It here passes through Blisworth tunnel, which is 3090 yards in length, 18 feet high and 16½ feet wide, and proceeds by western Beck to the south end of Whetton parish, in all 13½ miles on one level. It then passes to Whetton Mill, a little more than half a mile with a rise of 60 feet; whence it proceeds on a level 4½ miles to Braunston tunnel, whose length is 3045 yards, its other dimensions being the same as that at Blisworth. From this point it descends 37 feet to the Oxford Canal. It has several branches, of which the Paddington Canal is the principal, if we reckon the commencement from Brentford, otherwise this Canal must be considered as a part of the line itself; we shall however consider it as a branch, and include it with the others as follows:

	Miles.
Paddington Canal.....	13½
To Wendover.....	6½
To Buckingham.....	10½
To St. Albans.....	10
To Aylesbury.....	6
To Daventry.....	1½
To Northampton.....	5
Total....	53½

Regent's Canal. This Canal may be considered as the last and most important link on the grand navigable line between Liverpool and London. It commences at Paddington, where it connects with the Paddington level of the Grand Junction Canal, and descends regularly from thence to the Thames at Limehouse, a distance of about 9 miles; this descent is performed by 12 locks to the basin, communicating with the river by a ship-lock. The difference of levels between the Paddington basin and the ordinary high tides at Limehouse is 86 feet; the locks on this Canal have double chambers, by which an average of one-third the usual quantity of water is saved: there are 2 tunnels on the line, one at Maiden Hill 370 yards in length, the other under Ilington 900 yards long. The Regent's Canal encircling the metropolis, prosperous in itself, and the cause of many of the numerous improvements in its vicinity, is perhaps the most interesting piece of inland navigation in South Britain.

As we cannot undertake to give in detail a description of all the other important Canals which constitute the grand navigable line from Liverpool to London, the total length of which amounts to 964 miles, and the sum of the lengths of the several branches to 1165½ miles, we have endeavored in the following table to give a condensed view of this magnificent construction.

CANAL

Table of the several Canals forming the navigable line between Liverpool and London.

CANAL

Names of Places.	Length in miles.	Ascent in feet, &c.	Descent in feet, &c.	Number of Locks.	Length of under- ground Tunnels in yards.
From Liverpool to Runcorn	m. far.	ft. in.	ft. in.		yards.
From Runcorn to Preston Brook, by the Bridgewater Canal	16 0				
Grand Trunk to Fradley	6 0	84 0	..	10	
By the Fazeley Canal to Fazeley	67 0	326 2	200 1	58	5,179
By the Corestry Canal to Hawkesbury lock	11 0				
By the Oxford Canal to Braunston	23 0	96 1½	..	13	
To Bull Bridge, by the Grand Junction Canal, 87 miles 2 furlongs, to Brentford 5 miles 7 furlongs.	35 0	18 10½	..	3	
From Bull Bridge to Paddington	93 2	193 6	532 6	101	5,052
From Paddington to Limehouse	13 6				
	9 0	..	86 0	12	1,270
Total	273 0	..	..	197	11,601

Table of the several Canals and Branches which are connected with the navigable line between Liverpool and London.

Note.—The letters in the first column refer to the several branches as shown in the profile of this line (plate XXIV.)

Designa- tion of Branches.	Names of Canals and Branches.	Length of Canal.	Length of different compound Branches.	Total length of each Branch.
A	<i>Compound Branch.</i>	miles.	miles.	miles.
	1st, Of a part of the Duke of Bridgewater's Canal	24	34	
	Which receives a Branch from Leigh which passes to Worsley	10		
	2nd, Of the Canal of Ashton-under-Line	7	55½	
	With the Canal of Peak-forest	21		
	That of Huddersfield	19½		
	And of Ramsden's	8	51½	
	3rd, The Rochdale Canal	15		
	4th, The Bolton and Bury Canal	13	158	
	The Haslingden Canal	130		
	The Leeds and Liverpool Canal			
	Total .....	..	..	279
B	<i>Branch.</i>			
	Of the Caldon Canal .....	..	12	
	Which unites with the Uttoxeter Canal .....	..	16	
	Total .....	..	..	28
C	<i>Branch.</i>			
	Of the Newcastle-under-Line Canal .....	....	3	
	Which unites with the Gresley Canal .....	....	5	8
D	<i>Compound Branch.</i>			
	1st, Of the Stafford and Worcester Canal	46½	71½	
	Into which falls the Stourbridge Canal	12½		
	And the Dudley beginning on the Worcester and Birmingham, and terminating in the old Birmingham	19½		
	2nd, The Kingston and Leominster Canal, which unites with the Severn ..	45½	45½	
	Total .....	..	..	117
	Total to carry forward ..	..	..	432

CANAL.

Table of Canals and Branches, continued.

CANAL.

Designation of Branches.	Names of Canals and Branches.	Length of Canal.	Length of different compound Branches.	Total length of such Branch.
		miles.	miles.	miles.
E	<i>Compound Branch.</i>			
	Brought forward .....	..	..	432
	1st, Of a part of the Grand Trunk	26	60½	
	With which is connected the Derby Canal	9		
	And the Canal of Erewash	11½		
	Which receives the Nutbrook Canal	5		
F	And the Cromford Canal	14	46½	
	2nd, The Nottingham Canal which unites with the Trent	15		
	And the Grantham	33½		
	Which latter communicates at Hull with the ocean, after a course of 100 miles			
	Total .....	..	..	118
G	<i>Branch.</i>			
	Of the Wierley Canal to Easington .....	..	23	
	Which joins the Birmingham Canal .....	..	22½	
H	Total .....	..	..	45½
I K L M N O P Q	<i>Compound Branch.</i>			
	1st, Of the Birmingham and Fazeley	16½	80	
	Which unites with the Oxford Canal by that of Birmingham and Warwick	25		
	Into which enters the Stratford	23½		
	And that of Warwick and Napton	15		
	2nd, The Worcester and Birmingham Canal .....	..	29	
	3rd, Part of the Severn .....	..	29	
	4th, Of the Gloucester Canal	16½	244½	
	Which unites with the Gloucester and Hereford Canal	35½		
	Stroudwater Canal	8		
	That of the Thames and Severn .. 30½ }	38½		
	Which by the North Wilts	8½		
	Communicates with the Wilts and Berks Canal	59		
	Which enters the Kennet and Avon Canal	65½		
	Which latter receives two short branches; viz. the Coal Canal and the Somersetshire	17½		
	And finally the communication is continued from Bath to Bristol by the Avon	19		
	Total .....	..	..	362½
	<i>The following, with two exceptions, are single Branches.</i>			
	Canal of Ashby-de-la-Zouch .....	..	..	30
	Part of the Coventry .....	..	..	4½
	The Oxford Canal .....	..	..	56
	Junction of Grand Union Canal .....	..	22½	45½
	With the Union Canal .....	..	22½	
	Northampton Canal .....	..	..	47
	Buckingham Canal .....	..	..	10½
	Aylesbury Canal .....	..	..	6
	Wendover Canal .....	..	..	6½
	Paddington Canal .....	..	13½	22½
	Regent's Canal .....	..	9	
	Total number of Branches forty-six, amounting to a total length of ....	..	..	1163½

CANAL.

Having thus given a very brief sketch of the grand navigable line in England, we propose to give a similar view of the principal Canals in Scotland, and shall then in conclusion exhibit a concise synoptic table of the general system of Canal navigation in Great Britain and Ireland.

Canals in Scotland.

16. Of the Scotch Canals, that of the Forth and Clyde claims the first notice, as being the first of any importance constructed in that country. A work of this kind was first suggested during the reign of Charles the Second, and although nothing was then done, the plan seems never to have been lost sight of; but the practical operations for carrying it into effect did not commence till 1777, and in 1790 it was carried to Monkland Canal basin.

The eastern extremity of this Canal is in the small river Carron, near its junction with the Forth, where the spring tides rise about 18 feet. At this place, called Grangemouth, there is a tide-lock and basin; from Grangemouth the Canal passes on to the western side of the town of Falkirk, and thence to the summit at a distance of about 10½ miles, ascending 156 feet, by 30 locks; from this point the Canal passes along the summit level, for 18 miles, to the city of Glasgow at Port Dundas. It also continues one mile beyond this place to the Monkland Canal basin, but in this last distance there is one regulation lock; about 2½ miles north of Port Dundas a branch of the Clyde goes off. It passes the Kelvin by a magnificent stone aqueduct, and proceeds to the tide-way at Bowling Bay, having descended by 19 locks. The length of this branch is 8½ miles, the distance between Grangemouth on the Forth and Bowling Bay on the Clyde is 35 miles. The locks are 74 feet in length and 20 in breadth, and when the Canal is quite full, it has 8 feet of water on the cills.

Caledonian Canal. This is one of the most important works, both as relates to its magnitude and its object, of any in the three Kingdoms, and merits therefore a particular description. This Canal, like many others, was projected long before the operations were actually undertaken; which latter did not take place till 1804, during the administration of Mr. Addington, now Lord Sidmouth. The survey of the country, and ultimately the direction of this important work, were put under the direction of Thomas Telford, Esq., to whose skill and genius this country is indebted for a great number of highly useful and interesting constructions. Before the great extent and the value of this grand national undertaking can be fully appreciated, it is necessary to understand the nature and conditions of the valley through which it is conducted. This commences in the north-eastern extremity of Aberdeenshire. The eastern portion of it for about 80 miles from Kinnaird's Head to the spot in which it contracts at Fort George, is called the Murry Firth, and for about 12 miles to Inverness is also tide-way. Hence across the island to Fort William on the shore of Loch Eil, an arm of the Western Ocean, a distance of 60 miles, the valley is formed by two parallel ridges of very high mountains, whose sides are precipitous, and the ridges intercepted by very few collateral valleys; the bottom is occupied partly by rivers, but chiefly by lakes in one direct line from sea to

sen. Again entering the tide-way at Fort William the valley continues still in a direct line with Infy mountains on each side to a further distance of 50 miles; opposite to the eastern end of the Sound of Mull, and by passing along the eastern side of the island of Jura, a distinct valley is continued between it and the main land to Cantyre, making another distance of 50 miles; the western extremity being only fairly open to the Ocean near the northern base of Ireland, a distance from Frazerburgh on the east, of about 250 miles, which is only about one half of the present track by the Orkneys and Cape Wrath.

It appears therefore, that of the 250 miles which separate the two seas, 190 were already navigable, and that it was only required to complete the navigation through the other 60 miles, of which nearly 40 miles fell within navigable lakes, or lakes which required but little to render them so. The line of navigation for this 60 miles may be thus stated:

	Miles.
From Clachnacarry where the Canal commences to Loch Doughfour, is a distance of	6½
Length of Loch Doughfour	1½
From Loch Doughfour to the further extremity of Loch Ness, is	23½
From Loch Ness the Canal is carried to the north-east end of Loch Oich, a distance of ..	5½
Loch Oich, from its north-eastern to its western extremity, is in length	3½
From the latter extremity of Loch Oich to the western end of Loch Lechy the Canal is carried a distance of	1½
And the length of the latter Loch, is	10
Lastly, from Loch Lechy to the tide-way in Loch Eil, the Canal is again continued for a distance of	8
Making the general total of	60½

Of which, as appears from the above, nearly 38½ miles are occupied by lakes, but some dredging was necessary in the first two locks to render them navigable.

Having given the above sketch of the general line of communication, it will be proper to state a few other particulars connected with this undertaking, although we cannot attempt any think like a complete description. The first lock which connects the Canal with the tide-way in Loch Reany, is 170 feet in length, 40 feet in breadth, and has a rise of about 8 feet; from which the Canal is carried by embankments till it reaches the high water mark at Clachnacarry, where a similar lock is placed; and to the south of this at Muirtown is an extensive basin with wharfs, &c. for the convenience of the trade with Inverness and the adjacent country. Near to this are four united locks, each 180 feet in length, 40 feet in breadth, which together raise the Canal 32 feet; being the height of the surface of Loch Ness in its usual summer state. From the top of these locks the Canal proceeds by easy bends till it reaches Loch Doughfour, previous to entering which, a regulating lock is placed 170 feet long and 40 feet wide, but without any rise; at the entrance of the Canal, into and out of this Loch, dredging machines are employed, in order to excavate it to a proper depth. The navigation now proceeds for 23½ miles on Loch Ness to Fort Augustus, and

CANAL.

CANAL then entering again the artificial channel, it is raised before it reaches Loch Oich 40 feet by 5 locks, of the dimensions of the above, and 24 feet by one regulating lock, also of the same length and breadth. This lake, which forms the summit level of the Canal, is 94 feet above the tide-way, and into it falls the river Garry, which in its course passing through two extensive lakes ensures the requisite supply of water.

At Fort Augustus, the Canal is cut through the glacis of the fortification, by no means detracting from its military defences or appearance; and the 5 locks of masonry rising behind, a grand combined view is presented of the skillful effect of civil and military engineering amid romantic mountainous scenery.

From Loch Oich the Canal again proceeds about 1½ mile, till it enters Loch Lochy, through the most of which distance the land is about 20 feet above the surface of Loch Oich, which with the 30 feet depth required an excavation to the depth of 40 feet; a fall here into Loch Lochy takes place of about 25 feet, but to avoid rock-cutting at the other extremity of the latter, the whole surface of the lake, which is 10 miles in length and one in breadth, is raised 15 feet; reducing the fall to a little less than 10 feet, which is effected by two locks, one a lifting lock and the other a filling and regulating one. From the south-west end of Loch Lochy, the Canal proceeds on the same level for about 6 miles: but to effect this the old channel of the river Lochy was dammed across, and a new channel cut for the exit of the waters of the lake for a distance of nearly 600 yards: the Canal is then carried along the old bed of the Lochy considerably more than a quarter of a mile. This operation requiring every combination of skill and experience, was also carried into effect in two places upon the river Oich. Within the two last miles and before the Canal enters Loch Eil, there are eight connected locks, each 180 feet long by 40 feet in breadth, by which a descent of 64 feet is effected. This magnificent system of locks has obtained the fanciful appellation of *Neptune's Staircase*: the locks are founded on inverted arches and exhibit a mass of masonry, solid, and continuous, 500 yards in length and 20 yards wide, in which not the least appearance of a flaw has been discovered since their erection nearly thirteen years since; the gates are of cast iron, the machinery for working them simple and ingenious. The appearance of the large vessels in these stupendous locks descending from the hill towards Loch Eil, is most majestic and imposing, exhibiting a striking instance of the triumph of art over nature. From the foot of Neptune's Staircase the level is preserved to the entrance into Loch Eil, where there are 2 locks producing a fall of 15 feet, to Corrach basin, and one single sea lock filling 7 feet 9 inches, which enters the tide-way of Loch Eil, from which point the navigation is uninterrupted. The total ascent therefore as we have seen is 94 feet, and the descent 96 feet 6 inches, giving a difference of level between the two seas of 2 feet 6 inches.

From Loch Lochy to Loch Eil the Canal is carried along the north-west side of the river Lochy, over a very rugged surface, intersected by one considerable river and various small streams, all of which require aqueducts to pass the mountain currents. The num-

ber of the larger of these constructions is 6, and the number of bridges twenty-three.

The whole number of locks upon the Caledonian Canal is 27, including the regulating and sea locks: the whole distance of the Canal is 21½ miles; but the deepening of Loch Dochfour for five-eighths of a mile, the formation of new beds for parts of the rivers Lochy and Oich, and the dredging required on Loch Ness should be added, and the distance excavated, computed at 25 miles. The depth of water along the line of navigation when the excavations are fully completed will be 20 feet. Upwards of half a million of forest trees have been planted along the Canal.

The Caledonian Canal was opened on the 23rd of October, 1805; the following is an abstract of the cost of this great national work:

£.	£.
Management and travelling expenses....	29,000
Timber	48,600
Machinery, cart iron, work, &c	121,400
Quarries and masonry	125,000
Shipping	11,000
Labour and workman-ship	418,000
Houses and buildings	4,600
Purchase and damage of land	47,500
Purchase, hire, and support of horses ..	3,000
Road-making	4,000
Incidental expenses ..	2,000
Total	905,500

and adding to this £7800, which will be required to complete the dredging, and assuming the number of miles of navigation actually operated upon at 25, the cost per mile has been £26,500.

Some particulars of the other Canals of Scotland are given in the following synoptic table.

Canals of Ireland.

17. Although much has been attempted in this country towards the improvement of its inland navigation, it has only two artificial Canals of any importance; namely, the Dublin, or Grand Canal, and the Royal Canal. The former commences in the Liffy, near its mouth, and proceeds hence from a spacious floating dock, by the south of the city of Dublin to James-street Harbour; and thence westward for 65 miles, through the counties of Dublin, Kildare, and King's County, to the river Shannon; near Banagher, with branches to the Barrow at Athy, and to various other towns; of which that from Lawtoo to Barrow is 21 miles; to Milltown reservoir 7 miles; the Kildare Canal to Nass and Corbally 6 miles, and some others less considerable.

The Royal Canal also commences at Dublin and proceeds westward, nearly parallel to the former, at a distance of about 10 miles; it finally enters the Shannon at Tassonbarry; its total length being 68 Irish miles, and its greatest elevation 307 feet above the sea; its ascent is by 26 locks, and its descent by 15 locks.

Having thus given a concise view of some of the more important Canals of the three kingdoms, we shall conclude this article by a general synoptic table of the Canals of Great Britain and Ireland, not including however, except in one or two cases, Canals whose length are under five miles: these being, generally speaking, rather objects of particular than of national interest, and not including many improved river navigations, which have been made equally safe and commodious with Canals, most of which we have placed by themselves at the end of the table.

CANAL. Table showing the length, breadth, commencement, and terminations of all the Canals in Great Britain and Ireland, CANAL. which exceed a length of five miles; their ascent, descent, and other particulars.

Names of Canals.	Length in Miles.	Difference of Level.		Tonnage.		Shares.		Divided per Acre.	No. of Shares.	Amount Cust.	General Observations and Remarks.
		Ascending.	Descending.	Length in Yards.	Breadth in Feet.	Original.	Price in 1824.				
Aberdeen	7½	40	..	..	..	£. 100	£. 20 0	..	221	.. ..	This Canal commences in that of Glamorganshire, and terminates at Aberdeen. The length of the boats is twelve feet and their breadth five.—1793.
Aberdeenshire ..	19	170	..	..	..	..	..	..	..	.. ..	This Canal commences in the river Dee, in the harbour of Aberdeen, and terminates at Inverary bridge upon the Don river. It is twenty feet in breadth, three and a half in depth, and has seventeen locks.—1863.
Andover	22½	..	177	..	..	100	5 0	..	350	.. ..	This Canal extending from the head of Southampton water to Andover has been partially abandoned.—1790.
Ashby-de-la-Zouch	40½	140	84	700	..	100 ditto	20 0 Bonds	..	1,492	113 0	This Canal commences at Marston bridge, in the Coventry Canal, and terminates by an iron rail-way three miles and a half long at Ticknall. The first thirty miles are level, forming with the Coventry and Oxford Canal a level of seventy-three miles, without including the branches. It has two tunnels, the first to the north-west of Ashby-de-la-Zouch, the other at Snareson; and an iron rail-way six miles in length to the Clouds Hill mines, it passes over two aqueducts, the one at Shakerston, the other near Snareson. At Boothorpe, a steam engine has been erected, to convey the water to a feeder, for the summit level of the Canal.—1805.
Swadlowgate br...	2½	..	..	200	..	..	100 0	5 0	11,188	100 0	
Ashton - under-Lime, or Manchester and Oldham	7	102	..	..	..	..	150 0	5 0	1,700	97 18	This Canal commences in the Rochdale Canal at Manchester, and terminates in that of Huddersfield, at Duckenfield. It is thirty-three feet broad at the water line, fifteen at the bottom, and five feet deep. The summit pond is six feet deep. It has three aqueduct bridges: one at Duckenfield, another at Ancoats, and a third at Waterhouses. The boats carry twenty-five tons.—1797.
Ashton branch ..	12										
New Mill ditto ..	34										
Stockport ditto ..	6	..	120	..	..	160	215 0	12 0	720	160 0	This Canal commences in the river Calder, below Wakefield, and terminates at Barnby bridge: its boats are of the same dimension as those of the Calder. It has an aqueduct bridge at Eym, and twenty locks.—1799.
Barnesley	14										
Hugh bridge br...	2½										
Silkstone ditto ..	11	..	..	..	..	100 ditto	6 0 Bonds	..	1,200	100 0	This Canal commences in the Wye, at Westley, and terminates at Basingstoke. It has seventy-two bridges and twenty-nine locks. At Grew is a tunnel three quarters of a mile in length. The boats employed on this Canal, are of forty-five tons burthen.—1790.
Basingstoke	37										
Turgis branch....	5½										
Carried over ..	169			2,320							

CANAL.

Table of Canals in Great Britain and Ireland, continued.

CANAL.

Names of Canals	Length in Miles.	Difference of Level.		Turns.		Shares.		Divided per Ann.	No. of Shares.	Average Cost.	General Observations and Remarks.
		Ascend- ing.	Descend- ing.	Length in Yards.	Breadth in Feet.	Orig- inal.	Price in 1864.				
Brought forward..	169½			2,220		£ s. d.	£ s. d.			£ s. d.	
Birmingham	22½	33	169	..	..	17 10 ½ sh.	315 0	12 10 0	4,600	.. ..	This Canal commences in that of Staffordshire and Worcester, and terminates in the Birmingham and Fazeley Canal. There are thirty-nine locks on this Canal and its branches; the width at the water-line is forty feet. The boats are twenty-two tons burthen.—1772.
Birmingham and Fazeley	16½	..	248	..	..	..	..	..	..	.. ..	This Canal commences in that of Coventry, at Whittington brook, and terminates in the above Canal at Farmer's bridge. It has several aqueducts near Middleton Hall, and over the Tame at Salford, and forty-four locks. The breadth of the Canal is thirty feet, and depth four and a half feet. The boats are twenty-two tons burthen.—1790.
Brecknock & Aber- gawny	33	68	..	290	..	150	100 0 5 0 0 Notes 5 0 0	918 56,463.	.. ..	.. ..	This Canal commences in the Monmouthshire Canal, and terminates at Brecon. There is at Abergawny an iron railway one mile in length; at Wain Dow another four miles and three quarters, and at Llangoed another of one mile and a quarter; it has a tunnel and three aqueduct bridges, of one, two, and three arches.—1802. See a preceding article.—1776.
Bridgewater	40	..	84	..	..	..	..	..	..	.. ..	This Canal commences at Tanton Bridge and passes through Bridgewater, terminates near the mouth of the river Avon, a few miles below Bristol. The operations on this Canal are at present at a stand.
Bristol & Taunton, Nailsea branch ..	42½ 5	..	..	..	..	100	45	..	600	50 0 0 paid.	This Canal has been constructed to avoid a dangerous passage in the Forth, into which it discharges itself by a sluice; the other part of the Canal is level.—1799.
Borrowstoness ..	7	..	..	..	..	..	..	..	..	.. ..	This Canal commences in the Anchorline navigation at Kelsey, and terminates at Caister.—1753.
Caister	9	..	..	..	..	..	..	..	..	.. ..	This Canal commences in the Grand Trunk, and terminates at Uttoxeter. It may be considered as a branch of the Grand Trunk Canal. See a preceding article.—1820.
Caldon and Uttox- eter	28	136	..	..	..	..	..	..	..	.. ..	This Canal commences in a sea basin or dock in the Severn, near Cardiff, and terminates near Merthyr. It is connected with various rail-ways, one of which is twenty-six miles and three quarters long.—1775.
Caledonian	66½	94	95	..	..	..	..	..	..	.. ..	This Canal commences in the Dee, at Chester, and terminates at Nantwich, where it communicates with the White- church branch of the Ellice- mere Canal.—1775.
Cardiff or Glamor- ganshire	25	600	..	..	..	100	265 0	13 12 8	600	172 13 4	
Chester	17½	..	170	..	..	..	..	..	..	.. ..
Carried over ..	473½			2,440							

CANAL

Table of Canals in Great Britain and Ireland, continued.

CANAL

Names of Canals.	Length in Miles.	Difference of Level.		Tunnels.		Shares.		Dividend per Acre.	No. of Shares.	Average Cost.	General Observations and Remarks.
		A. and S. Eng.	D. and S. Eng.	Length in Yards.	Breadth in Feet.	Original.	Price in 1854.				
Brought forward..	4754			2,440		£.	£. s.	£. s.		£. s. d.	This Canal commences in the Trent, at Stockwith, and terminates at Chesterfield. It has sixty-five locks and two tunnels; the one at Norwood is twelve feet high, and was finished in 1775, the other at Drakeside. The lower part of the Canal, from the Trent to Bedford, is navigable by large boats of from fifty to sixty tons burthen; and the higher part being but twenty-six or twenty-eight feet broad, is navigable for boats of from twenty to twenty-two tons burthen. These boats are 70 feet long and seven broad.—1776.
Chesterfield....	46	45	335	2,850	5½	100	120 0	9 0	1,500	100 0 0	This Canal commences in the river Soar, at Topcliff, and terminates at Thirk.—1767.
Colbeck Brook ..	6	..	..	..	..	..	..	..	..	....	This Canal commences in the Atlantic Ocean, near Saint Columb Minor, and terminates two miles from Saint Columb Major.—1773.
Saint Columb....	7	..	..	..	..	..	..	..	..	....	This Canal is comprised in that of the navigable line between London and Liverpool.—1790.
Coventry.....	27	..	96	..	..	100	1100 0	44 0	500	....	This Canal commences in the lake Gilspe, and terminates at lake Crinan; its summit pond is fed by a small river. It is twelve or fifteen feet deep.—1885.
Griff branch	1										This Canal commences in the Erewash Canal, at Langley, and terminates at Cromford. It has many considerable branches; its width is twenty-six feet; the boats are seventy feet long, seven broad, and three feet and a half deep. It has several tunnels, that of Ripley is the largest, it passes over the Newcast, by an aqueduct bridge, 200 yards long, and thirty feet high. The arch, through which the river passes, is eighty feet broad; there is another aqueduct bridge over a small river which empties itself into the Derwent, 200 yards long, and fifty feet high, they each cost about £3000. This Canal has three reservoirs, the one near Ripley covers fifty acres of ground, and will contain 3000 lock charges. The extent of the others is fifteen and twenty acres.—1794.
Boisworth ditto ..	6										This Canal commences in the Grand Surrey Canal, and terminates at Croydon. It has twenty-three locks, which have grooves for stop locks. It has seven bridges, and three reservoirs. Its shares are of no value to the holders.—1801.
Coventry ditto ..	44										
Crinan	9	68	59	..	..	50	2 10	..	1 851	50 0 0	
Cromford	16	80	..	2,966	..	100	270 0	14 0	400	31 2 10	
Flaxton branch ..	3										
Swanwich ditto...	14										
Biggarle ditto...	14										
Croydon	9½	150	..	..	..	100	4 10 Bonds 70 0	5 9	4,546 £. 11,810.	.. ..
Carried over ..	6114			8,256							

CANAL.

Table of Canals in Great Britain and Ireland, continued.

CANAL.

Names of Canals.	Length in Miles.	Difference of Level.		Tunnels.		Shares.			Dist. and per Ance.	No. of Shares.	Average Cost.	General Observations and Remarks.
		Ascend. Ing.	Descend. Ing.	Length in Yards.	Breadth in Feet.	Orig. est.	Price in 1844.	£. s. d.				
Brought forward..	615½			8,256		£	£ s.	£. s. d.				This Canal is of recent construction; it was proposed to bring coals and iron ore from the mountains to the Cyfarthfa foundries, near Merthyr Tydfil; it is chiefly navigated with small iron boats, fifteen feet long and eight broad, drawing two feet water.
Cyfarthfa	3	..	..	..	..	..	..	..	..	..	..
Dearne and Dove Rockliff branch ..	5½ 3½	125	..	..	..	100	..	..	..	..	..	This Canal commences in the river Dove, between Swinton and Mexborough, and terminates in the Barnsley Canal. It has a stone trestle bridge, and a very large reservoir at Elsecar; its boats are from fifty to sixty tons burthen.—1864.
Colcar Ing. ditto..	1½											
Derby	9	29	49	..	..	100	140 0	6 0	600	110 0 0		This Canal commences in the river Trent, and terminates 4 miles above Derby. It is 44 feet broad at the water line, 24 at the bottom, and 4 feet deep, except the upper level water, which is 6 feet deep; 5600 tons of coals pass yearly on this Canal, for the support of the Derby poor, toll-free.—1794.
Knewsham branch ..	5½											
Donnington Wood	7	..	..	..	..	..	..	..	..	..	..	This Canal commences in the Birmingham Canal, and terminates near Newport. Its boats are 25 tons burthen.—1778.
Dorset and Somerset ..	42	..	..	..	..	100	..	..	..	..	..
Nettle bridge branch ..	9	..	..	..	..	..	..	..	..	..	..	This Canal commences in the Kennet and Avon Canal, and terminates in the river Stour; but it is not completed.—1863.
Driffield	11	..	..	..	..	..	..	..	..	..	..
Droitwich	5½	50	..	..	..	100	..	..	..	..	..	This Canal commences at Alkirk, and terminates at Driffield.—1801.
Dublin and Shannon ..	65½	..	..	..	..	..	..	..	..	..	..	This Canal commences in the Severn, and terminates at Droitwich. It has eight locks.—1768.
Lawton branch ..	21	..	..	..	..	..	..	..	..	..	..
Milhouse ditto	7	..	..	..	..	..	..	..	..	..	..	This Canal commences at Dublin, at the mouth of the Liffy, and communicates near the town of Moy, with the Shannon, which empties itself into the Atlantic Ocean, after having passed over at the south of Killaloe, a tract formed by a ridge of rocks which cross its whole width, and render the navigation impracticable. This tract is avoided by the construction of a Canal with locks, which derives its water from the Shannon. It has been necessary to direct the Dublin Canal for twenty-four miles across a marsh, in which the absorbing nature of the soil has caused the work and the expense to be enormous.—1776.
Boy of Allen ditto ..	3	..	..	..	..	..	..	..	..	..	..
Kilderry ditto ..	1	..	..	..	..	..	..	..	..	..	..	This Canal commences in the Worcester and Birmingham Canal, and in that of the Old Birmingham. It has sixty-one locks, and is five feet deep. It has a large reservoir at Cradley Pool; it has a tunnel at Lapul, another at Gorty Hill, and a third at Dudley. Leaving the Lapul tunnel, it passes nine locks very nearly contiguous.—1776.
Kilders ditto	6	..	..	..	..	..	..	..	..	..	..
Dudley	10½	..	35	3,776 623 2,926	13½	100	63 0	3 0	2,000	..	..	Carried over ..
Stourbridge branch ..	9	..	..	..	..	..	..	..	..	..	..
Dudley ditto	1½	..	..	..	..	..	..	..	..	..	..	Carried over ..
Carried over ..	842½			18,581								

Table of Canals in Great Britain and Ireland, continued.

Names of Canals.	Length in Miles.	Difference of Levels.		Tonnage.		Shares.		Dividend per Acre.	No. of Shares.	Average Cost.	General Observations and Remarks.
		Ascending.	Descending.	Length in Yards.	Breadth in Feet.	Original.	Price in 1874.				
Brought forward..	842½			15,581		£.	£.	£.		£. s. d.	
Edinburgh and Glasgow	50	..	..	..	..	..	..	..	1..	.. ..	This Canal commences in the mouth of the Forth, at Leith, and terminates at Glasgow, in the Clyde. Its proceeding has been interrupted in consequence of a supposed deficiency of water.
Ellesmere & Chester, with many branches	100	380	375	1,262	..	133	68 0	£ 0	3,675	153 0 0	This Canal was the first that was constructed in this country for agricultural purposes.—1801.
Erewash	11½	181	..	..	..	100	100 0	58 0	231	.. ..	This Canal commences in the Trent, and terminates in the Cromford Canal at Langley bridge. It has a daily right to a certain quantity of water from the Nottingham Canal.—1777.
Fazeley	11	..	..	..	..	..	..	..	..	.. ..	This Canal, although given here as a distinct Canal, as it was in its origin, is in fact a part of the contiguous line of Fazeley, Fazeley and Birmingham, and Birmingham. The part here spoken of is completely level, and is the only one of three parts actually in the Liverpool line, joining the Coventry Canal, with the Grand Trunk.—1799.
Forth and Clyde, Glasgow branch..	35 2½	168	186	..	..	100	480 0	20 0	1,297	400 10 0	See our account of the Canals of Scotland.—1790.
Foss Dyke	11	..	..	..	..	..	..	..	..	.. ..	This Canal commences in the Trent, at Torksey, by a lock constructed on the principle of a sea lock; it joins this river to the Witham, presenting one complete level.
Glasgow and Salt-crofts	33½	64	104	..	..	..	..	..	..	.. ..	The description of this Canal is contained in that of the Forth and Clyde.—1812.
Glenkens	27	..	..	..	..	..	..	..	..	.. ..	This Canal commences in the Dee, at Kircudbright, and terminates at Dalry.—1802.
Gloucester	18½	} ..	..	..	..	..	100 0	..	1,560	.. ..	The purpose of this Canal is that merchant ships may avoid the shoalness of the Severn, for the space of eighteen miles. It commences in the Severn at Berkhley-Fill, and terminates by a large and spacious basin, which is joined to the Severn at Gloucester; it is seventy feet broad, and from fifteen to eighteen feet deep. The locks are large enough to receive ships of 300 tons burthen.—1781.
Hockcrib branch..	2						Loan. 60 0				
Grand Junction ..	93½	} 395	192	3,080	15	160	270 0	10 0	116,573	.. ..	This Canal, as a part of the Grand Navigable Line, has been described above.—1805.
Paddington branch & other ditto ..	134 46											137	36	2,645
Grand Surrey	12	..	..	..	..	100	50 Loan. 105 0	..	1,521 £.	100 0 0	This Canal commences in the Thames, at Rotherhithe, and terminates at Mitcham. It is of large dimensions, being navigable by the Thames boats. It has an aqueduct at Merton. The Company pays to London annually £60, for its junction with the Thames.—1801.
Yaxshall br.	6½	..	..	..	..	..	..	£ 0	66,000	.. ..
Carried over ..	1312½			21,968							

CANAL.

Table of Canals in Great Britain and Ireland, continued.

CANAL.

Names of Canals.	Length in Miles.	Difference of Level.		Tonnage.		Shares.		Dividend per Annum.	No. of Shares.	Average Cost.	General Observations and Remarks.
		Ascending.	Descending.	Length in Yards.	Breadth in Feet.	Original.	Price in 1826.				
Brought forward..	1312½			21,960		£.	£. s.	£. s.		£. s.	This Canal commences in the sea, at the mouth of the Exe, at Topham, and terminates at Taunton bridge; it has four reservoirs, two in the valley of Coln, two in the valley of Tove. It is only partially finished.—1796.
Grand Western ..	25	..	..	..	..	100	6 0	..	3,096	79 0	The observations relative to this Canal, are comprised in the description of the navigable line between London and Liverpool, of which it is a part.—1777.
Tiverton branch..	7										Begins near Foxton in the Leicester and Northampton Union Canal, and terminates in the Grand Junction, east of Braunston tunnel.
Grand Trunk	93	316	326	{ 130 572 358 2,968 }	9	..	2150	75 5	1,300½	.. ..	This Canal commences in the Trent, near Holme Pierpoint, and terminates at Grantham. The dividends are limited to eight per cent. per annum, and the surplus of the profit has furnished £3688. to assist in any unforeseen expenses which may happen; it is entirely furnished with water by reservoirs.—1759.
its branch	37										The purpose of this Canal is to furnish Newcastle-under-Lime with coals from the mines, by means of the Newcastle-under-Lime Junction Canal, to which it is united.—1783.
Grand Union Canal	23½	54	76	..	..	100	10 0 Loan. 100 0	5 0	1,321 19,327	100 0	This Canal commences in the Manchester, Bolton, and Bury Canal, at Bury, and terminates in that of Leeds and Liverpool, at Church. No locks can be constructed on this Canal, without the consent of three-fourths of the millers who occupy the streams of water.—1753.
Grantham	33½	146	..	..	..	150	100 0	8 0	740	150 0	This Canal commences in the Severn, at Gloucester, and terminates in the Wyre, at Hereford. It has three tunnels, one at Overhall, a second at Cannon Frome, and the third near Hereford; it crosses the river Leaden, and one branch of the Severn. The price of coals at Ledbury, which was formerly twenty-four shillings per ton, is reduced to six shillings, since the Canal has been finished.—1750.
Birmingham br ..	3										This Canal commences in the Rannock's Canal, at Huddersfield, and terminates in the Manchester, Ashton, and Oldham Canal, at Duckendish bridge, near Marsden; it has a tunnel and an aqueduct.—1796.
Gresley	5	..	..	..	..	..	..	..	..	.. ..
Hastingsdon	13	..	..	..	..	100	..	..	1½	.. ..
Hereford and Gloucester	36½	195	30	{ 2,192 1,220 440 }	..	100	60 0	..	..	.. ..
Huddersfield	19½	334	436	5,280	..	100	26 0	..	6,312	57 14	
Carried over ..	1618½			35,140							

CANAL.

Table of Canals in Great Britain and Ireland, continued.

CANAL.

Names of Canals.	Length in Miles.	Difference of Levels.		Tunnels.		Shares.		Discharged per Acre.	No. of Shares.	Average Cost.	General Observations and Remarks.
		Ascending.	Descending.	Length in Yards.	Breadth in Feet.	Original.	Price in 1864.				
Brought forward..	1618½			35,140		£.	£. s. d.	£. s. d.		£. s. d.	This Canal commences in the Hall river, and terminates at Levens bridge. It is the property of Mrs. Charlotte Bethel.—1805.
Hall and Levens ..	5	..	..	..	..	..	..	..	..	..	This Canal commences at Langport, and terminates at Ilvelchester. Half milestones are erected on this navigation.—1795.
Ilvelchester & Langport.....	7	..	..	..	..	100	..	..	..	..	This Canal commences in the Avon and Dole-mead, near Bath, and terminates in the Kennet and Newbury. It has an aqueduct bridge over the Avon, one reservoir at Trowbridge, and many others, which are less considerable; the boats are of twenty-five or twenty-six tons burthen.—1801.
Kennet and Avon	57	176	87	4,840	..	100	24 0	0 17	25,328	35 8 0	This Canal has been introduced here, in consequence of its being the first on which an inclined plane was constructed in this country.—1781.
Ketley	1½	..	73	..	..	..	..	..	..	..	This Canal commences in the Severn, at Arley, and terminates at Kingston. It has tunnels at Pinxton and Sonnant; also aqueducts, bridges at Kingston, over the Rye at Worlston, over the Tame, and at King'sland, over the Lugg.—1797.
Kingston and Leominster	45½	496	48	3,850 1,250	..	..	..	..	..	..	This Canal commences at Kirby Kendal, and terminates at Roughden. It is seven feet deep; its boats are fifty-six feet long and fourteen broad, carrying sixty tons. It has tunnels at Hincaster and Chorley, and three aqueduct bridges, one over the Loynne, fifty-one feet above the river; this bridge is built of stone, and has five arches, each seventy feet span; another over the Ribbles at Preston, and a road-aqueduct near Back-mill, sixty feet in height. £414,000 is divided into shares of £100., and £200,000, is divided into shares of £30.—1799.
Lancaster	76	322	65	800	..	100	29 0	1 0	11,699½	47 6 8	This Canal commences at Liverpool, in the Mersey; it is fifty-two feet above that river to which it is not joined, and terminates at Leeds. It has ninety-one locks, is forty-two feet broad, and four feet and a half deep. The boats which navigate between Leeds and Wigan, are of forty-two tons burthen; and those which navigate on this side of Leeds, and below Wigan, are of thirty tons burthen. It has tunnels at Foulridge and at Flanley; also a beautiful aqueduct-bridge on the Ayre, with many others of less importance.—1771.
Wharfedale Crags branch	2½										This Canal commences in the Loughborough basin, & joins the Soar, which has been rendered navigable as far as Leicester.
Dickbury ditto ..	9½										
Leeds and Liverpool	130	431	410	1,000	..	100	380 0	12 0	2,897½	..	
Leicester	214	45	185	..	..	100	330 0	14 0	345	140 0 0	
Carried over ..	1967½			47,469							

CANAL.

Table of Canals in Great Britain and Ireland, continued.

CANAL.

Names of Canals	Length in Miles.	Difference of Level.		Tonnage.		Shares.		Dividend per Ann.	No. of Shares.	Average Cost.	General Observations and Remarks.
		Ascend. ing.	Descend. ing.	Length in Yards.	Breadth in Feet.	Orig. est.	Price in 1824.				
Brought forward..	1967½			47,489		£.	£. s. d.			£. s. d.	
Leicestershire and Northamptonshire Union Canal	43½	210	197	1,056 990 890 286	..	1	82 0	4 0	1,895	83 10 0	This Canal commences in the Leicester navigation, and terminates at Market Harborough. It has tunnels at Foxton, Kilmash, Suddington, and Overden.—1805.
Loughborough ..	9½	..	41	..	..	..	4000 0	176 0	70	142 17 8	This Canal commences in the Trent, near Bowley, and terminates at Loughborough.—1776.
Manchester, Bolton, and Bury Canal	13 4	187	..	..	..	250	112 0	5 0	477	.. ..	This Canal commences in the Mersey and Irwell navigation, and terminates at Bolton. It has twelve locks and two aqueduct bridges, one over the river Irwell, at Clifton Hall, and the other at Longfold, over the Leven. In 1799, it received its water from the Irwell; but in 1802, a reservoir was erected at Ratcliffe. Its locks were at first constructed for small boats, but were afterwards enlarged.—1797.
Huddersfield branch											
Market Weighton	11	35	..	..	..	..	..	..	..	.. ..	This Canal commences in the Humber at Foss Dyke Clough, and terminates near Market Weighton.—1770.
Monkland	12	96	..	..	..	..	92 10	3 12	..	.. ..	This Canal is comprised in that of the Forth and Clyde, of which it is a continuation.
Monmouthshire ..	17½	1,657	..	..	..	100	198 0	10 0	2,409	100 0 0	This Canal is remarkable for the extent of its rail-ways and inclined planes.—1796.
Montgomeryshire	27	..	225	..	..	100	160 0	5 0	43,596	.. ..	This Canal commences in the Llanymynech branch of the Ellesmere Canal, and terminates at Newtown.—1797.
Welshpool branch	3½							2 10	700		
Neath	14	..	..	..	..	..	333 0	13 0	247	167 10 0	This Canal commences in the river Neath, at Giant's Grave, and terminates in the Abertawe Canal, at Abercrombie, near the town of Farno Vanghan. It has an aqueduct bridge over the Neath, at Maestri's court. It serves for the transport of copper and lead ore, from Cornwall to the foundries of Glamorganshire.—1798.
Newcastle-under-Lime	3	..	..	..	..	50	..	..	..	.. ..	This Canal commences in the Trent and Mersey Canal, at Quiston's wood, and terminates in that below at the town of Newcastle.—1796.
Newcastle-under-Lime Junction.	3	..	..	..	..	100	..	..	..	.. ..	This Canal commences in the Newcastle-under-Lime Canal, and terminates in that of Sir Nigel Bowyer Gresley.
Northwilt	8½	..	89	..	..	50	..	..	..	.. ..	This Canal commences in the Thames and Severn Canal, and terminates in the Wilts and Berks.—1798.
Nottingham	15	..	..	..	..	150	240	12 0	500	.. ..	This Canal commences in the Trent, at Nottingham, and terminates in the Cromford Canal, near Langley bridge. It has a reservoir near Annesworth, which furnishes nearly 3000 cubic feet of water per hour, to supply certain mills and the Erewash Canal.—1802.
Carried over ..	2154½			50,701							

CANAL.

Table of Canals in Great Britain and Ireland, continued.

CANAL.

Names of Canals.	Length in Miles.	Difference of Level.		Tonnage.		Shares.		Dredged per Annum.	No. of Shares.	Average Cost.	General Observations and Remarks.
		Ascending.	Descending.	Length in Yards.	Breadth in Feet.	Orig. Est.	Price in 1804.				
Brought forward..	21:4]			50,701		£.	£. s.	£. s.		£. s. d.	This Canal commences in the Erewash Canal, near Stanton, and terminates at the Shipley mine.—1793.
Nathbrook	5	..	..	..	..	100	105 0	6 2	130	.. ..
Oakham	15	126	..	..	..	130	50 0	3 0	822	130 0 0	This Canal commences in the Leicester, Melton Mowbray navigation, at Melton Mowbray, and terminates at Oakham. It has two reservoirs, one at Lougham, and another at Saxby bridge.—1803.
Oxford	91½	195	74	..	..	100	720 0	32 0	1,786	.. ..	This Canal is a part of the grand navigable line, and has been described above.—1790.
Peak Forest	21	..	..	..	..	100	94 0	4 0	2,400	"7 0 0	This Canal commences in the Manchester, Ashton, and Oldham Canal, at Duckenfield, and terminates at the Chapel Millen basin. It has a rail-way six miles long; it passes over the Mersey, by a three-arched aqueduct bridge, each arch sixty feet span; the bridge is 100 feet high.—1800.
Pollbruck	5	..	..	..	..	50	..	..	..	.. ..	This Canal commences at Gt. Port, in the Camel river, and terminates at Damsmead bridge.—1797.
Portsmouth and Arundel	14½	..	..	..	..	50	25 0	..	2,520	50 0 0	This Canal commences in the river Arun near Little Hampton, and terminates in the Bay connected with Portsmouth harbour.—1815.
Ramsden's	8	56	..	..	..	..	..	..	..	.. ..	This Canal commences in the Calder and Hebble navigation, and terminates in the Huddersfield Canal.—1774.
Repsat	9	86	..	1270	..	100	49 10	..	12,294	40 10 0	See a preceding article.—1820.
Ripon	7	..	..	..	..	..	..	..	..	.. ..	This Canal commences in the river Yore, at Millby, and terminates at Ripon.—1767.
Rochdale	31	338	275	70	21	100	94 0	3 0	5,631	85 0 0	This Canal commences in the Bridgewater Canal, in the town of Manchester, and terminates in the Calder and Hebble navigation, at Sowerby bridge. It has forty-nine locks, sixty bridges, and eight aqueducts, a tunnel, and several reservoirs.—1864.
Royal Irish	68	307	307	..	..	..	..	..	..	.. ..	A short account of this Canal is given under the head of the Canals of Ireland.
Saunkey	12½	78	..	..	..	..	..	..	..	.. ..	This Canal commences in the Mersey and Irwell navigation, at Fiddlers Ferry, and terminates in the Sutton Heath mines. It is forty-eight feet wide, and five feet deep; it has eighteen bridges, two locks, and a tunnel near Saint Helens.—1760.
Shorncliffe and Rye, or Royal Military	18	..	..	..	..	..	..	..	..	.. ..	This Canal is on a level with high water, and will receive vessels of 200 tons burthen; each of its extremities is defended by strong batteries, and has a lock to keep the water in the Canal at low water. It commences in the sea, at
Carried over ..	2469½			51,041							

CANAL.

Table of Canals in Great Britain and Ireland, continued.

CANAL.

Names of Canals.	Length in Miles.	Difference of Level.		Tonnage.		Shares.		Dis- tributed Ann.	No. of Shares.	Average Cost.	General Observations and Remarks.
		Ascend- ing.	Descend- ing.	Length in Yards.	Breadth in Feet.	Orig- inal.	Price in 1834.				
Brought forward..	2466½			51,041		£. s. £. s.	£. s.			£. s. d.	Hythe, and terminates in the mouth of the river Rother. It was constructed by the Royal Engineers on account of the descent projected by Buonaparte on England, and is hence called the Royal Military Canal.—1809.
Shrewsbury	17½	155	..	..	..	125 0	160 0	9 10	500	.. ..	This Canal commences in Shrewsbury, and terminates in the Shropshire Canal, above Wrockandine wood; its ascent is 155 feet, about one half of which is effected by locks, and the other half by inclined planes. It has one tunnel, three aqueducts, and aqueduct bridges.—1757.
Shropshire	7½	333	120	..	..	125 0	125 0	7 0	500	.. ..	This Canal commences in the Severn, at Coalport, and terminates at Donnington wood, like the above, with which it communicates; it has several inclined planes and rail-ways, but it has no locks.—1792.
Somerset Coal ..	8½	136	..	..	..	50 0	135 0	9 0	800	.. ..	This Canal commences in the Kennet and Avon Canal, at Monkton Combe, and terminates at Paulien; its common width is fifteen feet; the boats are seventy-two feet long and seven broad; it has twenty-two locks.—1802.
Radstock branch	7½	138	..	..	..	Ditto	12 10	12 10	5 15	45,000	It has an aqueduct-bridge over the Shirley brook, and a considerable tunnel.—1894.
Southampton and Salisbury	17½	..	..	..	..	100 0	..	..	..	.. ..	This Canal commences in the Severn, at Stourport, and terminates in the Grand Trunk Canal; it is thirty feet broad, and five feet deep, and has forty-four locks; the boats are of twenty tons burthen. It has a tunnel at Stewpony, another at Whittington, and a third at Kidderminster; it has four aqueduct-bridges, one over the Stour, another over the Sow, near Milford, a third at Preston Wood, over the Woodley Brook, and a fourth over the Trent at Vaynwood. It has a reservoir at Chillingham, and another at Muncley.—1772.
Stafford and Wor- cester	46½	294	100	..	..	140 0	800 0	40 0	700	140 3 0	This Canal commences in the Trent, at Keadley, and terminates in the Dove, at Falslake; it has a reservoir at Thorne, which contains five acres.—1798.
Stainforth and Keadley	15	..	..	..	..	..	..	..	..	.. ..	This Canal commences in the Trent, at Keadley, and terminates in the Dove, at Falslake; it has a reservoir at Thorne, which contains five acres.—1798.
Don branch	1	..	..	..	..	..	..	..	..	.. ..	This Canal commences in the Stafford and Worcester Canal, at Stourton, and terminates in that of Dudley. It is twenty-eight feet broad, five feet deep, and has a reservoir at Pennetts Chase, which contains twelve acres. It has twenty locks.—1776.
Stourbridge	5	191	..	..	..	100 } 145 }	218 0	10 10	300	.. ..
Stourbridge branch	1	..	..	..	..	..	..	..	..	.. ..
Pennetts Chase do.	2	..	..	..	..	..	..	..	..	.. ..
Carried over ..	2589½			51,041							

Names of Canals.	Length in Miles.	Difference of Level.		Tunnels.		Shares.		Total Amount per Acre.	No. of Shares.	Average Cost.	General Observations and Remarks.
		Ascending.	Descending.	Length in Yards.	Branch in Feet.	Original.	Price in 1834.				
Brought forward..	2589½			51,041		£	£	£		£	This Canal commences in the river Teign, at Newton, and terminates at Bovey Tracey.—1792. This Canal commences in the Avon, and terminates in the Worcester and Birmingham Canal, at King's Norton. It has a tunnel at Millpole, and stops at its junction with the Worcester and Birmingham Canal, and has several small aqueducts.
Stover	6½	50	..	..	212	..	..	..	..	..
Chudleigh branch ..	5½										
Stratford-upon-Avon	34	309	..	320	..	100	20 0	..	3,647	75 9 0	This Canal commences in the Severn, at Fossiload, and terminates in the Thames and Severn Canal, at Wallbridge; it has stopgates at the place where it crosses the Berkeley and Gloucester Canal.—1796. This Canal commences in Swansea harbour, and terminates at the Mrs. Noydd. Like the Neath Canal, it serves for the transport of copper ore from Cornwall to the Glamorganshire foundries.—1798.
Hockley branch ..	2½										
Lapworth ditto ..	14										
Wilnecote ditto ..	4										This Canal commences in the river Tamar, at Calstock, and terminates at Tavistock. It has a tunnel at Morwellham, 460 feet below the surface; this tunnel has led to the discovery of a copper mine. The locks are made for boats of fifteen feet and a half in length, and five feet in breadth.—1810.
Stroudwater	8	..	106	..	..	150	550 0	30 0	..	..
Swansea	17½	366	..	..	..	100	195 0	10 0	533	..
Llanauwet branch ..	3										This Canal commences in the Thames, at Gravesend, and terminates in the river Medway, at a private shipyard.—1800. This Canal commences in the Stroudwater, at Wallbridge, and terminates in the Thames and his navigation. It is forty feet broad at the waterline, thirty at the bottom, and five feet deep; the boats are of seventy tons burden, being eighty feet long and twelve broad. It has a tunnel at Sapperton, 250 feet below the highest point of the hill, which is hard rock; the bottom is an inverted arch.—1789.
Taristock	4½	237	..	2,500	..	100	150 0	..	350	..	
Mill Hill branch..	2										
Thames and Medway	8½	100 ditto	26 0	..	2,670	42 9 3	This Canal commences in the Warwick and Napton Canal, near Warwick, and terminates in the Highgate branch of the Old Birmingham Canal. At Fawley it has a tunnel and three aqueduct-bridges, one at Henwood over the river Blythe, another at Fiskesgreen over the Cole, and a third over the Rye. It has thirty-two locks.—1799. This Canal commences in the Birmingham and Warwick Canal, and terminates in that of Oxford.—1799.
Thames and Severn ..	30½	134	243	4,300	15	..	16 0	..	..	..
Cirencester branch ..	1					ditto	31 0	..			
Warwick and Birmingham	25	300	..	100 30	240 0	11 0	1,000 1,000	..	This Canal commences in the Warwick and Napton Canal, near Warwick, and terminates in the Highgate branch of the Old Birmingham Canal. At Fawley it has a tunnel and three aqueduct-bridges, one at Henwood over the river Blythe, another at Fiskesgreen over the Cole, and a third over the Rye. It has thirty-two locks.—1799. This Canal commences in the Birmingham and Warwick Canal, and terminates in that of Oxford.—1799.
Warwick and Napton	15	..	..	..	..	100	215 0	10 10	940	..
Carried over ..	2727½			58,461							

Table of Canals in Great Britain and Ireland, continued.

Names of Canals.	Length in Miles.	Difference of Level.		Trench.		Barrs.		Dis- tance per Acre.	No. of locks.	Average Cost.	General Observations and Remarks.
		Ascend- ing.	Descend- ing.	Length in Yards.	Breadth in Feet.	Origi- nal.	Price in 1824.				
Brought forward..	2727½			38,461		£.	£. s.	£. s.		£. s. d.	
Wey and Aron Junction Canal ..	16	..	..	..	..	110	25 0	1 0	995	110 0 0	Begins in the river Wey near Godalming, and terminates in the north branch of the Aron river navigation. This Canal commences in the Kennet and Aron Canal, at Stoughton, and terminates in the Thames and Isis navigation.—1801.
Wilt and Deris ..	52	165	211	..	..	..	8 5	..	20,000	.. ..	This canal commences in the river Neas, at the Old lock, in Wisbech, and terminates in the same river, at Outwell. Its purpose is to establish a communication between Wisbech and Lynn, being part of the Neas river, almost grown a up.—1794.
Chippendale br.	11										This Canal commences in the Severn, at Digla, below Worcester, and terminates in the Birmingham and Dudley Canal, at their junction at Farmer's bridge. It has seventy-one locks, it is forty-two feet wide and six deep.—1797.
Culme	3										This Canal commences in a detached part of the Fawcett Canal, at Huddersfield, and terminates in the Birmingham Canal at Wolverhampton. It is twenty-eight feet broad, and four feet and a half deep; the boats are of eighteen tons burthen. It has twenty locks, and a spacious reservoir at Cock Heath.—1796.
Wantage	1										
Wisbech	6	..	..	..	..	105	60 0	..	126	185 0 0	
Worcester and Bir- mingham	29	..	428	2,700 560 120 460 110	181	..	36 10	1 0	6,000	.. ..
Wyre and Easing- ton	23	270	..	..	..	125	140 0	..	..	.. ..
Hayhead branch ..	34										
Liverpool ditto ..	21										
Wyre Black ditto ..	4										
Easington ditto ..	1										
Total ..	2872½			62,291							

In addition to the above long catalogue, several Canal Companies have been incorporated by act of Parliament, but the Canals not having been yet commenced upon, they are omitted in the synoptic table. Of these, the principal are, the London and Cambridge Junction Canal, in connect with the river Stort, and the Lea Navigation; the Weald of Kent Canal, proceeding from near the west end of the Royal Military Canal, and branching on one side to Ashford, and in another direction to Tunbridge; the Forfar Canal to Arbroath; and a Junction Canal from the Basingstoke to the Kennet and Aron Canal; besides several smaller cuts and branches in other places.

We subjoin in another table a list of most of the short Canals and of the various navigations, many of which are of importance as connecting the principal Canals; in several of which the cuts have greatly shortened the distances and improved streams hitherto with difficulty navigated. As part of the great inland navigation of Great Britain, they find an appropriate place here; and perhaps to more than one instance it would be difficult to draw the line between what should be designated as river and what as Canal.

CANAL.

List of Short Canals and Improved Navigations not included in the General Table.

CANAL.

Name.	Canal	Navig.	County.	Remarks.
Ancholme		N.	Lincolnshire ..	From below Market Rasen, and connecting the Caistor Canal with the river Humber.
Arun river		N.	Hampshire	On both branches of the river Arun, connecting the Wey and Arun with the Portsmouth Canal.
Bradford	C.		Yorkshire	From Bradford to the Leeds and Liverpool Canal.
Calder		N.	Yorkshire	Connecting the Rochdale, Huddersfield, and Barnsley Canals.
Carlisle	C.		Cumberland ..	Operations at present suspended.
Chelmer and Blackwater		N.	Essex	From Chelmsford to the head of the estuary of the Blackwater river.
City	C.		Middlesex	Across the Isle of Dogs, river Thames, for large vessels.
Douglas		N.	Lancashire	Connected with the Leeds and Liverpool Canal.
Driffield	C.		Yorkshire	At the head of Hull river.
Foss river		N.	Yorkshire	Upon the Foss river above York.
Horrocastle		N.	Lincolnshire ..	Upon the river Bain.
Itching		N.	Hampshire	From Southampton to Winchester.
Idle river		N.	Nottinghamshire	From Bawtry to the Chesterfield Canal.
Ivel and Ouse		N.	Lincolnshire ..	Near Biggleswade.
Lea		N.	Middlesex	Upon the river Lea from Bow to Waltham Abbey.
Lewis		N.	Lincolnshire ..	On the river Ouse.
Limehouse	C.		Middlesex	From the river Lea at Bromley to Limehouse on the Thames.
Louth		N.	Lincolnshire ..	From Louth to the mouth of the Humber river.
Melton Mowbray		N.	Leicestershire ..	Connecting the Leicester and Oakham Canals by the river Wreak.
Mersey and Irwell ..		N.	Lancashire	From Liverpool to Manchester.
Neo River		N.	Northampton.	Connected with the Northampton branch of the Grand Junction Canal.
N. Walsham and Dilham		N.	Norfolk	On the river Thurn.
Ripon	C.		Yorkshire	On the river Ure.
Steafoed		N.	Lincolnshire ..	From Slenford down the valley of the river Kyme Eau.
Selby	C.		Yorkshire	Connecting the rivers Ouse and Ais.
Stowmarket & Ipswich		N.	Suffolk	On the Orwell river.
Welland		N.	Lincolnshire ..	On the river Welland from Crowland to its mouth.

In the preceding Tables many particulars are necessarily omitted; but we have endeavoured to introduce those which appear to be of most interest to the general reader, who will be able, by comparing the above with the delineation of the English Canals given in plate XXIII., to form a very correct idea of the present state of inland navigation in this country. The scientific reader who may be desirous of information relative to the means employed in the construction of such works, must consult the several Treatises which have been compiled with a view of conveying this important information; such for example as explain the construction of locks, inclined planes, culverts, aqueducts and aqueduct-bridges, reservoirs, &c. which could not have been illustrated in this place without an extension of our article inconsistent with the general plan of this work. On these several subjects see Phillips's *General History of Inland Navigation*; Smeaton's *Reports*, &c.; Cary's *Navigable Canals of Great Britain*; Sutcliffe, on *Canals and Reservoirs*; Fulton on *Canal Navigation*; and Telford's *Report on the Caledonian Canal*.

18. Canals of America.

It still remains for us to describe the Canals of America. At present commerce and population may be said to be only in a state of infancy in this extensive quarter of the globe, and Canals in consequence have not hitherto been executed upon a scale to any degree proportionate to the immense extent of country comprehended under the general designation of America. Of all parts of the world this is the most bountifully supplied with great natural rivers and lakes, developing a system of inland navigation, by these means, far surpassing any other on the habitable globe. This navigation however, extensive as it is, would be much more continuous and valuable if it were not so frequently interrupted by great falls, cataracts, and rapids, which require the assistance of artificial means to render them subservient to the purposes of commerce. The different branches of the stupendous rivers which intersect this continent, must also be united with each other in order to derive from them all the advantages which they are capable of

CANAL. conferring. The present rising condition of America, particularly of the United States, will in future no doubt occasion the construction of Canals upon a very extended scale; even already various propositions for works of this kind have been made, and some have been executed highly creditable to the character and talents of our transatlantic brethren. Some particulars of these have been furnished us by a gentleman recently returned from that country, after a residence of several years, and who enjoyed the most ample opportunities of collecting correct information.

19. Canals of the United States.

The rapidly augmenting population of the United States of America, the consequent increase of every species of agricultural production, and the daily discovery of valuable commercial articles in the several Provinces, have gradually taught the citizens of that Republic the necessity of improving their internal communications, and of forming outlets for the transmission of the raw material and manufactures of the country to a market. Since the occupation of the banks of the large rivers and their tributary branches, beyond the flux of tide-water and above the head of natural navigation, the first efforts towards Canals have been made by improvements upon those streams, and by the adoption of artificial means to surmount the shoals, rapids, and ledges of rock, which obstruct the streams in their passage between the primitive and alluvial soils, through the transition country. There are at present actually completed in the United States several independent Canals; numerous improvements in the navigation of rivers are finished; many Canals have been laid out, and projects for the adoption of not a few, well matured.)

James
river
Canal,
Virginia.

The first trace of a Canal in America, beyond attempts of individuals for their own peculiar purposes, was upon the James river in Virginia. A wealthy planter animated, on a casual visit to England, by the successful enterprise of the Duke of Bridgewater, planned and executed a Canal immediately above the great falls of the James river at Richmond; the breadth was not more than 30 feet, with guard locks, only intended to facilitate the descent of the tobacco-boats to the town. The work, which is carried through difficult ground was well executed; the projector having brought to Virginia one of the superintendents and several of the workmen employed on the Duke of Bridgewater's Canal. This design as originally projected, was to have improved the whole of James river by cuts around each obstruction; but the operations were interrupted by the breaking out of the American Revolution, and their ingenious proprietor after expending a large fortune upon them, quitted his Canal to join the army of Washington.

The works commenced upon the James river were found so useful, that soon after the conclusion of the war a Company was formed to improve and extend them. This was not done by Canaling; sluice, and lock and dam navigation was adopted upon the upper part of the river; but to pass the great falls at Richmond, it was found expedient to cut an independent Canal along the left bank of the river for about five miles, terminating at that town in a large basin. This Canal was 25 feet wide at top, with a guard lock at its entrance from the river, and continued on one level to

the basin, which is 50 feet above the surface of the water at the foot of the great rapids, the head of tide-water. Some years afterwards a series of wooden locks was formed to enable boats to descend; these locks are each 60 feet in length and 10 feet wide; and latterly, docks have been constructed below. Of the Richmond docks it may be observed, that they are formed by an embankment parallel to the left bank of the James river, immediately below the falls: owing to the nature of the bed of the stream they have required puddling to a great depth and thickness. The two docks, each 200 feet wide, are together upwards of a quarter of a mile long, with an entrance basin, admitting vessels of 10 feet draught of water, being such as usually ascend so high, the City of Richmond lying 120 miles from the river's mouth in Chesapeake Bay; the docks were constructed by an incorporated Company at an expense of £70,000.

Under the immediate auspices of the State of Virginia, a Canal is now completing in a superior manner in the valley of the James river; the old Canal has been in part used and widened, and the new parts finished, to a breadth of 40 feet. The stone locks are beautiful specimens of masonry; the culverts are of cast iron, and on a novel and ingenious construction. The gates are hung upon the best principles and of the most durable woods, plated with iron.

Many parts of the James river Canal pass through ground requiring every combination of skill and resources to surmount the difficulties; and the planning and execution of such a work by American engineers excites astonishment, from our knowledge, that though men of great talent and acuteness, they have not been generally prepared by the routine of education which in Europe is considered so necessary; and that they are unpractised in the previous management of similar undertakings. Nevertheless they have conducted the chain of internal navigation along the rocky ravines of a great river, and across obstacles mostly unknown in the milder features of the English counties.

The amount of the cost of the old Canal and the former improvements in the navigation of the James river, exclusive of the works made by the original projector, was about £15,000; the amount of tolls annually received amounted to about £5000. The cost of the new Canals is upwards of £150,000. to be borne principally by the State of Virginia. This Canal will extend to the foot of the Blue Ridge Mountains in the vicinity of the celebrated Natural Bridge. To facilitate the communication with the western waters, a graduated road, ascending and descending at an angle of three degrees, has been made upon European principles as far as the banks of Kenhawa river, a tributary to the Ohio; the cost of this road is upwards of £5000.

In a similar manner operations have been carried on upon the Appomattox river, the cost of which for five miles of Canal, and the improvement of the bed of the river, has been about £16,000. sterling. The Canal is 28 feet wide on the water line; 16 feet at bottom in the narrowest parts, with 3 feet depth of water. The annual tolls received amount to £500.

A Canal has also been constructed in the valley of the Roanoke river, the sum expended amounts to £65,000;

CANAL.

Appomattox
river Canal,
Virginia.

Roanoke
river Canal,
Virginia.

CANAL. and £5000,* additional is estimated for its completion. The dimensions of this Canal are the same with those of the preceding one: neither of them are continued without interruption, the beds of the river being used when they can be navigated without danger.

Staunton
Canal,
Virginia.

A Canal has been laid out to connect Staunton river, a branch of the Roanoke, with the Appomattox river; this Canal is 17½ miles in length, the whole fall from river to river 151 feet: the estimate, including 19 locks of 8 feet rise each, is somewhat less than £37,000.

Little
Roanoke
Canal,
Virginia.

A similar Canal on the Little Roanoke river is estimated at £36,000: not many other of the rivers in Virginia are improving under the direction of a Board of Public Works in that State.

Dismal
Swamp
Canal, Vir-
ginia.

The Dismal Swamp Canal is a noble work, undertaken for the purposes of draining that large body of low lands, and of opening a communication between Chesapeake Bay and Albemarle and Pamlico Sounds in North Carolina. It affords a sloop navigation in its whole extent, and several lateral cuts have been made to great advantage. Nearly £100,000. has been expended on this work; £43,000. of which were obtained from the tolls, which average £8000. per annum. Improvements are annually making on this work, by widening and deepening the Canal, and erecting stone locks in place of the original ones built of wood: also by raising the embankments and changing the levels, thereby dispensing with several locks. The Canal is 70 feet wide and 6 feet deep in most places; several basins are placed along it 100 feet wide and 9 feet deep. No dividend has yet been paid on this undertaking, the whole of the tolls being at present appropriated to its improvement.

Potomac
Canal,
Virginia and Mary-
land.

The return of peace having drawn the attention of public bodies to internal improvements, a joint charter was granted, the year after the close of the American war by the States of Virginia and Maryland, for the amelioration of the channel of the Potomac river dividing those States. Sluice navigation was the mode adopted in this instance, and it remains a great and ruinous example of this almost useless and now abandoned method: a mode objectionable upon streams of gentle currents, and highly so in channels like the Potomac, subject to all the variations and casualties of a mountain torrent. The sluices on the Potomac river are of three kinds; the first in the upper part of the river, are channels formed by low walls built in the bed of the streams; the second are passages formed by excavating the rocky bottom of the river; the third are cuts opened near the river banks under the rapids and small falls of the current, to avoid the great force of the stream in such situations, and with a view of giving the boatmen a land path. These channels are of very imperfect construction, and unworthy to be called Canals, although such is their common appellation. The two first of these kind of sluices have failed to render any service in the navigation of the Potomac: they are now almost wholly destroyed,—those of the third description alone, are yet in use. This navigation was opened in 1800, and in rainy seasons, has been found sufficiently perfect to enable boats to come down; but in dry periods the passage is wholly impracticable. The original capital was £70,000. sterling, and the total amount of tolls received from 1800 to 1829, £30,000. more, the whole

of which, with the exception of one dividend of CANAL about £8000. has been expended, besides a debt of £35,000. incurred, making a total cost of £125,000. upon a work which is scarcely servicable. During the season, so great is the commerce down the Potomac that for the last 7 years, the tolls on this imperfect navigation have averaged £2700. per annum; but they are always swallowed up in repairs and interest on loans. So sensible have the States of Maryland and Virginia become of the importance of improving this navigation, that they have resolved to construct an independent Canal along the valley of the Potomac river, in which the water is to be 30 feet wide on the surface, 20 feet at bottom, and 3 feet deep. The surveys and estimates for this Canal have been made. It commences at Cumberland, in the State of Maryland, and crosses the river 5 times; twice by dams, and 3 times by aqueducts. The estimates for the first 173 miles, amount to less than 8000 dollars per mile, but upon the last 9 miles they rise to near 24,000 dollars. The whole length of the Canal is 182 miles, and the estimated cost falls somewhat under £30000. sterling per mile. This great work is about to be commenced immediately. By means of this Canal will be brought into use, vast quantities of coal, slate, iron ore, marble, gypsum, lime, &c. which at present lie neglected in their native beds; and a general amelioration of the country will be produced. The connection by the Potomac Canal with the waters of the Ohio, is at present impeded by the range of the Alleghany Mountains;—this great territorial feature of the United States, and the one most important in their political, commercial, and social relations, has hitherto formed a wall of separation between the east and west: and the difficulties it presents has diverted the western commerce from the nearest seaport, and caused its general current to seek distant outlets around its northern and southern extremities. An artificial Canal to complete the junction of the water-courses has long been a desideratum, which Mr. Gallatin and other statistical writers have imagined impracticable, from the non-existence of any pool, lake, or natural reservoir in any part of this chain of mountains; but the recent surveys have determined the fact, that at the point where the opposite descending rivers approach nearest each other, the flattened surface of the high lands forms extensive and luxuriant meadows, called Glades, copiously supplied with water in the driest seasons, by a simple operation of the laws of nature, which at this elevated spot condenses the vapours and attracts the clouds rising on either side of the mountains. The exit of these waters can be stopped in more than one pass, and the meadows he thus inundated over a surface of several square miles, forming reservoirs to furnish sufficient water for the Canal. By this unexpected assistance, and by the construction of a tunnel only 2 miles in length through the mountain, the passage of these mountains will be accomplished, and the Potomac Canal extended to the Monongahela river, the head branch of the Ohio.

The Canals now projected and partly in progress in North Carolina, in conjunction with the Dismal Carolina Swamp Canal, form part of the series of inland navigation now in execution, and extending parallel to the Atlantic, from St. John's river in Florida to the harbour of Boston.

CANAL.

In this State a Board of Public Works is organized for the improvement of the navigable rivers, and for the construction of Canals. The works, carrying on, relate to the improvement of Cape Fear, Little Pedee, Yaddkin, Catawba, and Roanoke rivers; on the latter, the Canal commenced in Virginia is continuing to the tide-waters. A Canal has been made from Elizabeth city to the Dismal Swamp Canal, similar to it in every respect.

Santee
Canal,
South
Carolina.

In South Carolina, nearly thirty years since, the Santee Canal was projected and fully completed by a French engineer of the name of Solf: it connects the Santee river with the head waters of Cooper river, which discharges itself into Charleston harbour. The Santee Canal is 18 miles in length, 25 feet wide at the water-line, 18 feet at bottom, with 3 feet depth, and calculated for cotton and tobacco boats; the locks are of wood, and on a very small scale to economize the consumption of water, a most material object upon a Canal in these southern latitudes: the rapid evaporations, during the warmer months, and the want of sufficient feeders, generally combining to render the work useless one half of the year; but in the winter season it is much used, as a passage through the Canal avoids nearly one hundred miles of water carriage. It pays so dividend, the tolls never having more than sufficient to keep it in repair; the original cost was £45,000, and many persons of moderate fortune, who had embarked largely in the undertaking, were nearly ruined: so that, it has held out but little encouragement to similar undertakings.

South
Carolina
Canals.

Within the last seven years, however, the State Government of South Carolina, instituted a Board of Public Works, making liberal appropriations for the improvement of their principal streams by Canals, and otherwise. The navigation of the same river Santee, which flows through the centre of this State, and extends its branches over the whole of the back country, is interrupted about 120 miles from the sea; and with the above supplies Canals have been constructed round some of the rapids in a mode similar to that pursued in Virginia. But the execution of the designs has fallen far short of the original able conceptions; petty jealousies, and individual partialities, have prevented the due completion of the work; and after the injudicious disbursements of large sums, the remainder of the appropriations have been recalled by the Government, and at present the works are incomplete, and not in a state of which any account can be satisfactorily given. The union of the Edisto and Ashley rivers, in this State, was also contemplated, but the execution is at present suspended. The distance across, at their contemplated junction, would be only 16 miles, and the difference of their levels being only 12 feet, the object might be easily effected. Some cuts have been made, parallel to the sea coast, in the marshes to perfect the inland navigation, but nothing of any magnitude has yet been finished within this State.

Middlesex
Canal,
Massachusetts.

The Middlesex Canal in the State of Massachusetts is 27 miles in length, connecting the tide-waters in Boston Harbour at Charlestown with the Merrimack river. The water in the Canal is 30 feet wide at its surface, 30 feet at its bottom, and 3 feet deep. The Concord or Sudbury river crosses the line on the summit level 22 miles from Charlestown, and 5 miles from the junction of the Canal with the Merrimack,

and wholly supplies it with water for locking down each way: the ascent from Charlestown is 104 feet, and the descent to the Merrimack 32 feet. From the summit level down the Canal there is a current of rather less than half a mile per hour, a fall of 1 inch per mile being in the Canal. There are in all 20 locks of different lifts, of which the highest is 12 feet; these locks are 75 feet long in the clear, 10 feet wide at the bottom, and 11 feet at the top. Boats for the transportation of merchandise and produce, of the burthen of 14 tons, navigate this Canal; packet boats likewise pass through. A lateral cut connecting the Canal with Mytic river, is principally used for floating ship timber to the town of Metford. More than one half of the whole length of the Canal is embanked above the natural surface of the ground. There are several aqueducts on the Canal, some of them of considerable extent; not being originally constructed of wood they have much decayed, and have required renewal. It is the practice before the winter sets in to draw off about one-third of the water in the Canal; when this is not done the expansion upon freezing spreads and injures the timbers of the aqueducts. The Middlesex Canal was commenced in 1790, and opened in 1814, though not fully completed until 1819. Repairs and improvements are annually made upon it, the cost of the whole work was £130,000. The levels for this Canal were made by Mr. Weston, an English engineer, who estimated the cost at £100,000. The work was however executed by American engineers: to Mr. Baldwin, and his son Mr. Lonsami Baldwin, both well known as men of science, and civil engineers, the chief merit in the execution of the Middlesex Canal is justly due. Much of the timber for the American Dock-yard at Boston is brought down this Canal. The lands benefited by the improved navigation, have greatly increased in price since it has been opened. The tolls have gradually augmented, and at present average £7000. per annum.

The works to extend the navigation from the junction of the Middlesex Canal with the Merrimack up that river, to the town of Concord, in New Hampshire, consist of several short cuts, with locks, dams, &c. around the falls or rapids. They are 10 in number, and have cost nearly £30,000. They were judiciously constructed by Mr. John Sullivan, an American engineer of great skill; a net income of 7 per cent. is obtained from them at present, and it is increasing.

Merrimack
Canal,
Massachusetts,
and New
Hampshire

The Western Inland Lock Navigation Company Grand Western Canal, New York.
was incorporated in the State of New York, in 1793, for the improvement of the Mohawk and Seneca rivers. They expended upwards of £100,000. in this object, which is now merged in the Grand Western Canal of that State. The first reconnaissance of the ground, over which this Canal is carried, was made as far back as 1795, by Mr. Weston, an English engineer, who reported on its practicability, but the plan remained dormant until revived by Mr. Eddy, and expanded by Governor Clinton in 1810. It was not till 1817, that the first appropriations for it were made, since which time the work has proceeded with unexampled rapidity, aided by the energetic efforts of men of science and supplied with ample funds. The enthusiasm which kindled throughout the country, when the work first commenced, has increased with the

CANAL. success attendant upon it; notwithstanding the want of practical experience, the Commissioners have, by strict economy and vigilant superintendence, kept the cost nearly, if not wholly, within the original estimates.

The Grand Western Canal, of New York, extends from Lake Erie to the city of Albany, upon the Hudson river, a distance of 363 miles. From Lake Erie, it enters the mouth of Buffalo creek, at the town of that name, where a handsome and capacious harbour is formed by a pier, sheltering the entrance of the creek. Leaving the town and creek, the Canal follows the Western bank of the Niagara river, without locks to Tonawanda creek; this stream affords navigation, several miles upwards, when the Canal quits it on the right bank and proceeds northward a few miles to the verge of the great Table land or mountain ridge, on the same level with Lake Erie: here is a descent of 65 feet by eight locks, to the level of the valley of the Genesee river, to which stream the Canal is carried in one level 63 miles parallel to Lake Ontario, and passing most of the small streams that flow into it near their sources; successive descending levels carry on the navigations to the Seneca river, at its outlet from the head of Cayuga lake, a distance of 158 miles, with a fall of 194 feet from Lake Erie.

After passing Seneca river, the line of the Canal is directed to the south end of Onondaga lake; between which points the canal ascends 63 feet, and falls 37, making a rise of 35 feet to the long level of 70 miles extending from Onondaga lake to some miles below the town of Utica, on the Mohawk river. Following the valley of the Mohawk, the Canal gradually descends towards its mouth, and after passing the town of Schenectady, crosses along the ravine of a brook towards the city of Albany, when it falls into the Hudson river, 160 miles above New York.

The middle section of the Canal was completed, including a lateral cut at the Salina salt springs, a distance of 96 miles, in two years and a half, at an average expense of £2685. per mile, the actual cost of this portion only exceeding the estimate 10 per cent.

The dimensions of the Grand Western or Erie Canal are as follow: width on the water surface 40 feet, at the bottom 28 feet, and depth of water 4 feet. The banks have mostly a rise of one foot perpendicular to 18 inches base; the locks (81 in number, exclusive of guard locks) are 90 feet long and 14 feet wide, the average lift of each being 8½ feet. The locks are constructed with stone, and finished in all respects, as is every other part of the Canal, in a substantial and handsome manner; the towing path is 10 feet wide and gravelled. The aqueducts are very numerous, chiefly of stone, sometimes of wood, according to circumstances, and in a few instances of iron, all having stone abutments and piers.

The Canal is supplied with water, in its first level, from Lake Erie and the Genesee river, with an intermediate feeder; many powerful brooks, which in England would be designated as rivers, contribute their waters for filling the Canal as far as the Mohawk river, and that stream afterwards continues to supply it to its termination. The features of the country traversed by this Canal are remarkably even; and from the little falls on the Mohawk river, 840 miles westward, the route has not required the excavation of a single yard of any kind of rock. The whole of the work upon the Canal was done by small contracts, varying from a

few rods to two miles in length; each lock, dam, aqueduct and bridge, was the work of a separate contract.

The surface of Lake Erie, at the commencement of the Canal, is 565 feet above the waters of the Hudson river; and the aggregate of rise and fall along the whole line is 661 feet, passed by 80 locks. The cost of the locks has been about £300. per foot. The bridges over the Canal, which are very numerous, and of wood, with stone abutments, have been constructed for about £70. each. The whole work is now so nearly finished, that an uninterrupted navigation will be opened before the end of the year 1823: the amount expended upon the Canal will not exceed one million sterling, a little less than £3755. sterling per mile; and it is remarkable, that the cost will fall within the original estimates, which were made at 4,882,000 dollars. This Canal has been constructed at the expense of the State of New York, and will repay a thousand fold its cost; it will remain an example to her sister States, and a monument sufficient to justify the encomiums which her citizens have bestowed upon it: serving, moreover, as a useful school for the race of engineers, which the spirit of internal improvements existing in America is now rearing up.

The same active people who planned and executed the Grand Western or Erie Canal, have constructed in connection with it another great work; the Champlain Canal, connecting the lake of that name with Hudson river, and continued in the ravine thereof, when the obstructions in its bed cannot be easily removed.

The Champlain Canal leaves the south end of the lake at Whitehall, and is carried along the left bank of Wood creek for some distance; the bed of that creek, New

stream, aided by a few cuts, is used for 15 miles to Fort Ann, when the Canal passes over a chain of swamps direct to Fort Edward on the Hudson; a short distance above which place a large dam throws the waters of that river by a feeder into the Canal, and by this means they are conducted towards, and ultimately mingle with the waves of the Saint Lawrence. The Hudson is navigable to Fort Miller falls, around which a cut and locks are constructed: two or three miles below, at the falls of Saratoga, the Canal leaves the Hudson, and continues independent to the Mohawk river, where it joins the Grand Western Canal.

The dimensions of the Champlain Canal and its locks, are similar to those of the Erie Canal, and the work has been finished in every respect in a manner equally substantial and elegant. The whole length of navigation is 62 miles, there are 9 locks between the Hudson and Whitehall, 3 ascending to the summit level, and 6 descending to the lake; the height of this summit above the level of the low tide at the Waterford is 142 feet, being, except 21 feet,

* On the 8th day of October, 1823, the Grand Western Canal of the state of New York was opened, having been completed throughout its whole extent, with the exception of a few miles; the ceremony was attended by all the principal official characters of the Commonwealth. One bottle, containing a portion of the waters of the Atlantic Ocean, and another filled from the waves of the Pacific, were poured together into the Canal, emblematic of this first step towards a future junction of those vast seas, by way of the Ohio, Missouri, and Columbia rivers. The whole amount expended on this and on the Champlain Canal (which is fully completed) up to this period, is 6,387,823 dollars, (£1,437,265 sterling.)

CANAL.
CANARA.

the fall of the Hudson, from Fort Edward to the latter town. The estimate for the Champlain Canal was \$200,000, and it has been completed within that sum.

In considering the numerous difficulties, and some of an aspect the most disheartening, which surrounded both the Western and Champlain Canals, more particularly in the commencement, their full success and rapid completion in less than seven years, can only be attributed to the care, vigilance, discretion, and energy, manifested by the Commissioners in their complicated and arduous labours, supported by the wise foresight and just liberality of the State of New York; the happy result of which will be the immediate increase of an industrious and hardy population throughout the almost boundless and unoccupied regions of the west.

Chesapeake
and Delaware
Canals.

Among the various points of internal improvement carrying on throughout the United States, the Canal connecting the bays of Delaware and Chesapeake, is not the least important. For many years this work has been contemplated, and is at length about to be executed, chiefly by the State of Pennsylvania, which after expending immense sums on turnpike roads, has determined the important fact, that Canals can be dug at a less expense. The distance of Canaling over the isthmus of Delaware, will not be more than 15 miles, and will afford sloop navigation. The necessity of such a work to America, will be strikingly visible on a momentary glance at the map, and the non-construction of it hitherto is a matter of real surprise. But the spirit of party, which perhaps exists stronger in America than in any portion of the civilized world, until lately successfully opposed it.

Rariton
Canal, New
Jersey.

A similar connection is to be made between the Delaware and Rariton rivers, from Trenton to New Brunswick, which will form a direct line of water communication between Philadelphia and New York. A few wealthy individuals would, at their own expense, have long since completed this Canal, had the State of Jersey then concurred in their liberal views. Her citizens have at length consented to the execution of a work which will complete the long line of navigation on the Atlantic Sea-board: a channel of commerce indispensable to the maritime States, and which in the event of a future war, will be unassailable by a naval enemy.

Ohio
Canal.

Almost every State in the Federal Union of North America, is now forming schemes of internal improvement, though but a few have advanced in the actual

execution of any works. The projects of the State of Ohio are interesting, and will, in all probability, be carried into effect without delay. The object is to unite Lake Erie with the Ohio, by a Canal between the Sandusky and the Scioto rivers; or from the Cuyahoga to the Muskingum, and following, when needful, their respective valleys. The immediate effect of this would be a complete water communication with each extremity of the United States passing through its very centre, and the ultimate results from it, too numerous, and too complicated to be stated here.

The Canal Carondelet connects the Mississippi river at New Orleans with Lake Pontchartrain at the head of that city: it is very important in its uses, though but short and on one level. It is used by many of the small craft from the adjacent states on the east, as it avoids a circuitous passage of many days by the mouth of the Mississippi.

Canal Car-
ondelet,
Louisiana.

The last Canal to be noticed is the one now laying out across the State of New Jersey, for the purpose of bringing the newly discovered coal of Pennsylvania to the New York market. It is to leave the Delaware, opposite to Easton, and follow up a navigable river to the mountains above Rockaway creek. In the passes of these hills are large ponds sufficient to supply the Canal, and to afford water for locking down both ways. After passing through the iron ore country, the Canal will follow the valley of Rockaway, and descend to the head of the tide-water at Patterson, whence the Passaic, a navigable river, leads to the city of New York. Independent of the supplies of coal to the great towns, the iron-works in Jersey, now languishing, will revive by obtaining fuel, thus supplied at a moderate price.

In the rapid view thus taken of the Canals in the United States of America, no space has been left to enter into minutiae, or to show how much the difficulties on the ground are increased, where it remains, as in that country, in a state of nature incumbered by forest trees, and inundated by streams unconfined within their proper channels. The details may be readily conceived; our admiration is sufficiently excited by the grandeur displayed in the designs, and the perseverance and care in the execution of such works, which are likely, in a few years, to increase the internal resources of America, as much as similar undertakings have contributed to advance the prosperity of her parent country.

CANANDAIGUA, *Chosen town*, a Post town of the United States of America, and the Capital of Ontario County, in the State of New York. It is situated in a fertile country, about 200 miles west of Albany, and at the outlet of Canadadigua lake, on the north of which the township spreads over a considerable space. In 1810, the population of the whole township was 2392, which, in 1820, had increased to 4680; the town itself then contained about 9000. It has a State arsenal, a Bank, a respectable Academy, and three places of public worship, and is situated in latitude 42° 49' N. and longitude 77° 30' W.

CANARA (Cannara,) a Province under the Madras Presidency, and on the western coast of the peninsula of India. It lies between the twelfth and fifteenth degrees of north latitude, and has Goa and the District of

Gandac on the north; Maisir and a part of the Bâlaghat on the east; and the Province of Malabar on the south, stretching along the coast for 180 miles. It occupies an area of 7380 square miles of a wild rocky country, with great inequalities of level. It is a curious circumstance, that this country never bore among the natives the name now assigned to it. Its former subjection to the Kingdom of Cannara, (a corruption of Canadâ, the Carnatic,) and the use of the Canndra language by persons in office, probably led foreigners and travellers to give that name to the district called by the inhabitants Tûlawa. The Table land above the mountains (G'hâts) is the region properly named Canadâ, Canndra, or Canadâ: but the lower districts along the shore, Tûlawa, Haiga, Cancana, (or the Cûcann,) and a part of Malayâlam, are all compre-

CANAL.
CANARA.

CANARA. headed in the Province, which is named Canara in modern maps. It therefore occupies the declivity and lower terrace of the western G'hâts, which sometimes advance to the water's edge and form rocky headlands, at others recede and leave vallies, or even plains, of different dimensions and different degrees of fertility, according to the quantity of vegetable soil, or abundance of water. From the middle of May to the end of September, the periodical rains prevail, accompanied by frequent squalls and hurricanes. The coast is at that season inaccessible, but during the remainder of the year a brisk trade is carried on throughout the Province. As it consists almost entirely of vallies terminating in the sea, (each sending its tributary stream to the ocean, and thus providing the cultivator with the means of disposing of his produce, as soon as more moderate weather allows him to venture out to sea,) it is extremely well calculated, both for internal and external commerce.

The soil, sandy in the lowlands, red and gravelly in places of any considerable elevation, is rendered so fertile by the rains, as to produce in few places less than fifteen, in many even thirty fold. Rice, which is sown and planted from May to July, and reaped from September to December, is so largely cultivated, that Canara may be called the granary of Arabia and the whole coast of the peninsula. Sandy ground near water is favourable for the cocoa-nut, and good trees yield from fifty to 100 nuts annually; but the cocoa-nut gardens are not so numerous as in Malabar. The districts above the G'hâts afford betle-nut and pepper.

The soil is so rocky, and so liable to be broken into deep gullies, by the torrents in the rainy season, that nothing but very great labour in the first instance, and a minute attention subsequently, could have brought it into a productive state of cultivation. It is subdivided among a vast number of proprietors, each of whom lives on his own estate; and the neatness of the cultivation, as well as compactness of the enclosures, show with what zeal and ardour these laborious husbandmen strive to improve their pittance. The soil is almost everywhere private property; and the title is usually ascertained by inscriptions on stone or copper, carefully preserved. This is especially the case with respect to public foundations. Almost every pagoda has documents of this kind; and a diligent collection of such memorials is well worthy of the attention of the Literary Societies established in India. The property of the soil seems never to have been claimed by the Sovereign in this part of the peninsula; and the proprietors have almost as great an unwillingness to alienate their hereditary estates, as the Israelites of old, though not for similar reasons.

The quantity of grain supposed to be necessary for seed, was the measure of the rent, till the beginning of the fourteenth century; thus a field, which required ten cundis of seed, paid the value of that quantity, either in money or in kind. But between 1334 and 1347, Ilarihara, Râja of Bijâ-nagar established a new assessment, according to the doctrine of the Sâstras, in which the crop is supposed to be till the seed as twelve to one. This rule was observed, till these districts were transferred to the Râjâs of Bednâr, in the middle of the seventeenth century; fifty per cent. in addition, was then levied.

	Pagodas.	£.	CANARA.
In A. D. 1660, the assessment for			
Canara and Sûndh amounted to	246,623	=	98,650
About 1760	314,007	=	126,602
Haider Ali raised them to	533,302	=	213,392
And Tipû Sâhib to the enormous			
amount of	808,678	=	347,478

But he was never able to collect more than 473,550 pagodas (= £189,420), of which 25,935 (= £10,376) arose from the sale of grain, &c. and had no connection with the land-tax. The assessment, under the British Government, was fixed in 1800, at 465,148 pagodas = £186,060. The land-tax now paid to Government, is about thirty per cent. on the gross produce, and sixty per cent. on the landlord's rent, which is estimated at about one half of the gross produce. The population of the Province amounted in 1807, to 576,640 souls, including 98,610 Brâhmins. The Jains are numerous, and there are many Christians, the latter, it is to be feared, are in a very degraded state; 60,000 were sent as slaves into the Mânôr by Tipû Sâhib.

Canara remained subject to Hindû Princes till Haider Ali subdued it in 1763. Under his paternal government it was greatly improved, but wars, internal feuds, and the wanton destruction of many towns, under his worthless son Tipû had greatly reduced the population, when it was transferred to the British authorities in 1799. It has ever since continued in a state of tranquillity and prosperity, rarely witnessed in an Indian territory; and a great improvement in the dress and personal comforts of the inhabitants, is a satisfactory proof that the revenue levied upon them is far from oppressive. It is collected with singular ease and regularity, notwithstanding the astonishing number of small farms on which it is assessed.

The total public revenue collected in 1816 and 1817, was as follows:

	Pagodas.
Land revenue	496,539
Salt duties	60,039
Land customs	77,931
Ali-câri (excise duties)	9,795
Sundries	7,471
Stamps	4,340
Tobacco monopoly	63,979
	718,083 (= £287,234.)

The Police is excellent, and the nations now have great confidence in the Government, from a conviction, established by long experience, that it is solicitous for the security of their persons and property.

The whole Province may be conveniently divided into North and South Canara.

North Canara, between the thirteenth and fifteenth parallels of north latitude, was formerly divided into the districts of Cûdnû-pûr, Onâr, and Anônâ. The latter is a part of the Hindû territory called Canana, (the Cûcnan) from Onâr to Gaucarna, the country is called Haiga, and is supposed once to have been subject to the Giant Râvâna, King of Lanch or Ceylon. Sandal-wood, sugar-canes, teak (*tôn*) wood, cinnamon, nutmegs, pepper, and *terra japonica*, (the inspissated juice of the *Mimosa catenata*, called cat' by the Hindûs; the *Calophyllum inophyllum*, of which the seeds afford lamp-oil, and cocoa-nuts are the principal

CANARA. vegetable-productions. Buffaloes not oxen, the only cattle met with, are scarce; the country is generally too uneven to allow of their being used for carrying burthens. The villages on the coast are principally occupied by Bráhmans. They trace their descent from Paricha Gaurat, or five regions of the north of India, and are much despised by those of the south, or Drávida Bráhmans, principally because they do not scruple to eat fish. Between Telichéri and Onór, there are no less than five distinct nations, each preserving its original character, language, and spirit; these are the Náirs, Cúrgans, Túlavns, Cócans, and Canaris. The principal towns in North Canara are Batte-colah, (Batucala,) Ancóda, Cárwár, Merjáó, and Onór.

Sundá, or Sund'há, is a small subdivision of this Province. It is above the G'hats, and its Capital, oow in ruins, is situated in lat. $14^{\circ} 45'$ N. and long. $74^{\circ} 58'$ E. On the western side there are large gardens of betle leaf and nut, black pepper, cardamoms and plantains; on the eastern side rice is the chief produce. The cattle, though very moderate, are better than in Haiga. There are tigers and wild buffaloes in the woods, but no elephants. Imódi Sadaiva, the last Rájá, was expelled by Haider in 1763, and the country, which had been very flourishing and populous under its native Chiefs, was so desolated by the wars between Haider and the Mahráttas, that its population was very thinly scattered, when transferred to the British Government in 1799.

Anjesiva, (Anjadwipa,) a small island about one mile in circumference, and two from the shore, in lat. $14^{\circ} 44'$ N. long. $74^{\circ} 13'$ E. was occupied by the English in 1665, when the Portuguese refused to deliver up Bombay. In less than three years they lost 380 men, such is the insalubrity of the climate.

Gmearna, in lat. $14^{\circ} 32'$ N. and long. $75^{\circ} 25'$ E. is six miles to the south of Gangáwati, an inlet which separates Haiga or Haiva from Cancana, (the Cócann.) A celebrated image of Siva, under the title of Mahá-hálésvara, renders Gmearna an object of great veneration to the Bráhmans.

Merjáó, properly Medijaya, in lat. $14^{\circ} 28'$ N. and long. $74^{\circ} 30'$ E. is supposed to be the Musiris of the ancients.

Onór or Onagor, (Hanávaru,) the principal port of North Canara, is lat. $14^{\circ} 16'$ N. and long. $75^{\circ} 32'$ E. was formerly a place of great commerce, and had a dock-yard established by Haider, which was demolished by Tipú after the treaty of Mangalore. The Portuguese had a fort at Onór in 1505. A large lake, containing many islands, reaches almost from the tow to the G'hats. It abounds with fish, which, when salted, form a considerable article of inland commerce.

Batte-colah, (Batucala,) another considerable seaport in lat. $13^{\circ} 56'$ N. and long. $74^{\circ} 37'$ E. is in a beautiful situation on the northern bank of the Scandaláya, a smaller river which winds through a fine valley enclosed by hills richly cultivated.

Barcelou, (Basu-ruru,) in lat. $13^{\circ} 57'$ N. and long. $74^{\circ} 47'$ E. is another town on the coast, formerly governed by a Bibi or Ráin, and a place of great trade with Arabia.

Cánda-púr, in lat. $13^{\circ} 38'$ N. long. $74^{\circ} 46'$ E. is placed on a river considered as the line of separation between north and south Canara. It has some trade, a lake, and a useless dock formed by Tipú.

South Canara, the southern division of the Province, VOL. XIX.

lies between the twelfth and fourteenth degrees of CANARA. north latitude. It extends from the river on which Cándá-púr stands, to the Chandragiri which separates it from the Province of Malabar. It is called Túlava by the Hindús. The soil becomes less productive as it recedes from the sea, and consists generally of beds of laterite, (clay-slate) occasionally broken by masses of granite rock. The country is in some places a barren sand, scarcely repaying the labour of the cultivator; all kinds of cattle, beasts of draught or burthen, and carriages were till lately unknown. Salt fish, betle-nut, ginger, cocoa-nut and raw silk are the exports; cottons, blankets, thread, cattle, and tobacco, the principal imports. The population, in 1800, amounted to 396,672, and the number of males was nearly double that of the females. There were Christians and Jains in nearly equal numbers, the Mohammedans double and the Bráhmans treble of the latter. The slaves of both sexes amounted to 7900, and one who promised well sold for ten pagodas, (£4.) Nephews and nieces were sometimes sold by their uncles, their legal guardians according to the Náir laws, when labouring under want or losses.

The inhabitants of the coast from Cavai to Urigara are principally Mápíllás, (Mohammedans;) those of the interior, Náirs; and their Bráhmans lay claim to the exclusive property of the soil, which, they say, was settled on them by Parasu Ráma. In Tipú's time, compulsory conversions were extremely common, as circumcision was inflicted upon all who could be caught, and the performance of that rite left them no alternative as to caste; the Muhammedan was the only one by which they could then be received. The language of Túlava has a strong affinity with the Malayálam or Malabar, and is written in the same character; it has also borrowed largely from all the dialects of the five Drávidas, or southern nations of India; i. e. the Téliuga, Máháshtra, Carnátan, Gujjara and Drávida or Drávida. The era of Sáliváhan, (Sál-báhan,) used in Túlava, of which the years are solar, is dated one year later there than in the north, and therefore commences A. D. 78, instead of A. D. 77. Túlava was formerly subject to the Rájás of Ikkeri, great encouragers of Christianity. A colony of 80,000 had been introduced from the Cócann. They retained the dress, manners, and language of their original country, and had twenty-seven churches served by native priests educated in the clerical seminary at Goa, and under the control of the Archbishop of that See. They sustained a cruel persecution from Tipú, who burnt their churches, and compelled multitudes to embrace islamism. But most if not all have returned to their former faith since their country was wrested from the grasp of that ferocious fanatic. They are remarkable for simplicity of manners, industry, and integrity. The Jains, whose creed appears to be a scion of the widely diffused doctrine of Budd'há, are more numerous here than elsewhere; and, to judge from the number and antiquity of their temples, must once have been the prevailing sect. (See JAÏNA.) The Hindú doctrine might be supposed to exist in its greatest purity in this part of India, as Túlava, Malabar, and Travancore were never overrun by the Mohammedans till the invasion of Haider in 1765-6. But the sanguinary persecution of Tipú went far towards the extirpation of the Hindú religion; and all the principal schools of Hindú learning and Philosophy appear to have been

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established to the north of the Decan; so that Bráhmans of the south had not the same means of prosecuting the study of the Védas as their northern brethren, and had the additional disadvantage of a vernacular language radically different from the sacred tongue in which those books are written.

This Province has no streams but mountain torrents, (the Wádís of the Arabs,) which are numerous, and its principal city is Mangelor or Mangalór, in lat. 19° 53' N. and long. 74° 57' E. a seaport near a salt lake separated from the sea by a bench of sand. The town is ill-built on this little neck of land, and called Ódíyá-bander. On an elevation in its centre there was formerly a fort. Ten miles above, on the same river, was the little town of Arcola, or Feringl-petta, a settlement of Cócans Christians, established there by the Rájás of Ikkerí. It was a flourishing place till destroyed by Tipú in 1783-4. Hindús of the Valayn and other castes, Fársís, Mápíllís, and Cócans, form the population of Mangalór. Rice, betle-not, black pepper, sandal-wood from the country above the G'háts, dahl-chiol, (*Laurus Cassia*), turmeric, salt from Bombay, raw silk and sugar from Bengal and China, and g'hí, (clarified butter,) from Surat, are the chief imports. The Portuguese had a factory at this place in the middle of the sixteenth century. In 1768 it was taken by Haider, and in 1784 was totally destroyed by Tipú, to whom it had just been ceded by the British. Its population amounted to 30,000 in 1806, and is probably now nearly 50,000.

Jamál-ábád, originally named Narsíng'ha Anguti, is a town in lat. 15° 3' N. and long. 75° 25' E. on the summit of a rock wholly inaccessible except by one narrow path, which renders the fort almost impregnable, but equally liable to be reduced by a blockade. It held out for six weeks after the taking of Seringapatam, (Sri-rangan-patanam.)

Carvalla, (Cercal or Kercul of the maps, Carculam *de Res.* ix. 256.) an unfortified town, in lat. 13° 16' N. and long. 75° 3' E. is remarkable on account of the ruins of a palace belonging to the Búrásu Wádí-yáns or Wáriáns, the most powerful of the Jáina Rájás of Túlava. In a temple at this place there is an image of Gómata Rája, a Jáina deified saint, thirty-eight feet high above the ground. It was erected, according to an inscription on it, in a. d. 1431. It is formed of one solid mass of granite.

Eimúru, or Yendú, a small town in lat. 13° 5' N.

and long. 75° 16' E. has no less than eight Jáina temples, and a colossal statue of one of their gods, formed, like that of Carcul, of one single piece of granite.

Hamilton's *Hindústán*, ii.

CANARINA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Campanulaceae*. Generic character: calyx six-leaved; corolla six-cleft, bell-shaped; stigma six; capsule inferior, six-celled, many-seeded.

One species, native of the Canary Isles.

CANARIUM, in *Botany*, a genus of the class *Dioscia*, order *Pentandria*. Generic character: *Male flower*, calyx two-leaved; corolla, petals three: *Female flower*, calyx two-leaved; corolla, petals three; stigma sessile; drupa containing a triangular three-celled nut.

Six species, natives of islands in the East Indies.

CANARY, a. Wive, singing birds, and also a dance common in the Canary Isles, and thence introduced into this country.

And thus he was led in scorn, after the quenes rout throughout all the towres as they passed, with trumpets and canaries, to do byn the greater dippity. *Peasants. Geography*, ch. xlii.

Boy. No my complent master, but to light [big] of a tunc at the tongues end, canarie to us—with the fete, humour it with turning up your cin. *Shakespeare. Love's Labour's Lost*, act. 128.

Then if thou't have me love a lass,
Let it be one that's kind;
Else I'm a servant to the glass

That's with canary bin'd.

Brown. The Rascal.

Thoinot Arbeau, in his curious treatise *Orchesographie*, *Langres*, 1566, 4to. (cited by Mr. Donce in his *Illustrations of Shakespeare*, i. 919.) is inclined to think that the dance termed Canarie originated from a Masque, in which the performers were habited in savage costume. He describes it as follows: A lady is taken out by a gentleman, and after dancing together, to the cadence of the proper air, he lends her back to the end of the hall; this done he retreats back to the original spot, always looking at the lady. Then he makes up to her with certain steps, and retreats as before. His partner performs the same ceremony, which is several times repeated by both parties, with various strange fantastic steps, very much in the savage style. It was sometimes accompanied with castanets. The Cahriolles were rapid, and the figure extremely difficult. (Hawkins's *Hist. of Music*, iv. 391.)

CANARY wine is sometimes called Sweet Sack to distinguish it from Sherry, the original Sack, which is not sweet.

CANARY ISLANDS.

Situation
and situa-
tion.

CANARY ISLANDS, a group of islands situate in the Atlantic Ocean, about four degrees south of the Madeiras, and 150 miles west of Cape Nnn, on the coast of Africa, to which continent they are considered as belonging. The cluster includes thirteen islands; the principal of which are Tenerife, Grand Canary, and Fortaventura; Palma, Ferro, Gomera and Lan-cerota form a secondary class; the remaining six are much smaller, and some of them are little more than barren rocks. The geographical limits of this group may be considered as extending from latitude 27° 30' to 29° 30', and from longitude 13° 20' to 15° 10'.

The ancients considered these islands as the western extremity of the world, which induced them to fix

upon the island of Ferro as the place through which Knowledge of their first meridian should pass, that their reckonings of longitude might all proceed the same way. The Canaries were also regarded as the *Fertile Islands* of antiquity, although Salmasius, (*ad Salmum*, 1896,) contends that these were far more southern.

When Spanish and Portuguese enterprise was directed towards the south, a report that the Fortunate Islands still existed, was again diffused throughout a great part of Europe. This excited great attention among the best informed, by whom the fabled and fleeting ideas of the ancients were by this time revived, and the Court of Rome, which has more than once displayed its liberality in bestowing countries which

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were not its own, granted the Canary Islands in 1344 to Luis de la Cerda, the Infanta of Spain. The valour of the inhabitants, however, was too powerful for the Bull of the Pope, and all the expeditions which were sent to enforce its claims, for nearly half a century, were nobly repulsed. In 1402, Bethencourt, a French nobleman, obtained a patent for the conquest of these islands, and sailed with an expedition for that purpose, but only succeeded in getting possession of Ferro and Lancerota. Nearly sixty years after this period, a Castilian married the heiress of Bethencourt, landed on these islands with a fresh force, and made vigorous efforts to subdue the Grand Canary and Tenerife; but his success was very partial, and he was finally expelled from both islands. Towards the close of the fifteenth century, the Spanish nation was strongly bent upon foreign enterprises, and a still more formidable army was sent for the capture of the Canaries; but the natives preserved their former bravery, and firmly contested every inch of ground with their invaders. The struggle then became desperate, till the arms and discipline of the European troops finally prevailed. The island of Grand Canary was not finally subdued till 1487. About six years afterwards Tenerife was invaded by a Spanish force, and four years more of almost ceaseless contest succeeded, when most of the original inhabitants were destroyed. It is believed that not one individual of the original inhabitants has existed for several centuries past.

Original inhabitants. The people who were thus unmercifully exterminated, were the Guanches. Respecting these, M. Bory de St. Vincent, in his *Essay on the Fortunate Islands*, has collected many particulars from the early Spanish historians. According to these it appears that they greatly surpassed the people both of the West India islands

Guanches.

and those of the opposite continent of Africa, in civilisation. This, too, is strongly attested by their monuments which are still in existence, and which yet bear evidence of their customs. One of the most remarkable of these customs was that of embalming the bodies of their dead. This was done by removing the intestines, washing the whole body with salt water, filling all the large cavities with aromatic plants, and then drying it either in the sun, or by means of a stove. In some cases, however, corrosive liquids were merely poured down the throat previous to desiccation. This process required fifteen or sixteen days, after which the body was enveloped in several folds of goat-skin, and then placed in a kind of chest or coffin, cut out of a single piece of wood, and afterwards deposited in

a grotto excavated in the solid rock. These caverns are generally met with on the eastern slope of the peak, between Arico and Guimar. These mummies, or *azors*, as they are frequently called, are now of a tanned colour, and generally of an agreeable odour. They are extremely well preserved, particularly the hair. The features are distinct, but on being taken from the goat-skins, and exposed to the air, the whole body gradually falls to dust. The specimens of poetry ascribed to the Guanches, and translated by the Spaniards, are also strong indications of their advancement in civilisation, and display much sensibility as well as strong traits of imagination. Their females were likewise treated with a degree of respect unusual among savage tribes. The first of the preceding customs obviously has had its parallel among the Egyptians, while some others appear to connect the Guanches with a more distant people. In Lancerota, a plurality of husbands is said to have prevailed, as in Tibet and among the Nairs, in the southern parts of Malabar. They had a kind of vestal priestesses among them called *Malgades*, who were held in the highest veneration, and were supposed to enjoy peculiar communications with the Deity. Their form of government was of the aristocratic kind, and though sovereignty was not unknown, it was of a very limited nature. A tradition is said to have prevailed among them, that the nobles were first created, and that the property both of the earth and its productions, was vested in them. A second creation was likewise supposed to have taken place, but the beings produced by it were destined to be slaves. Spanish credulity magnified the Guanches to a race of giants; but there is no reason to believe that they merited any such appellation, though they were a stout athletic tribe.

Including only the seven larger islands, the whole extent and extent has been estimated at 3230 square miles, and population. the population at the time they were visited by M. Humboldt, on his voyage to South America, was about 160,000. This is not more than fifty individuals to each square mile, notwithstanding the situation of the group so near the fertile regions of the torrid zone. The same writer also gives the following statement of the progressive population of the seven principal islands, in which the numbers at the last era are considerably greater than he made them about ten years afterwards. He thinks that the Canarians are more numerous in the New World than in their native islands; and to this spirit of emigration the diminution may perhaps be ascribed.

Archipelago of the Canaries.	Surface in nautical square miles.	Absolute Population in				Relative population, or number of inhabitants to each square league in 1790.
		1678.	1745.	1768.	1790.	
Teneriffe	73	49,112	60,216	66,354	70,000	958
Fortaventura	63	.....	7,382	8,863	9,000	142
Grand Canary	60	90,458	33,864	41,082	50,000	833
Palma	27	13,892	17,580	19,195	22,600	837
Lancerota	26	.....	7,210	9,705	10,000	364
Gomera	14	4,373	6,251	6,645	7,400	598
Ferro	7	3,297	3,697	4,022	5,000	714
Total	270	136,192	155,866	174,600	644

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CANARY ISLANDS. M. Hassel, however, states the whole population at 181,000, and the total area at 3213 square miles.

Our information relative to the physical state of these islands relates principally to Tenerife, which is the most interesting, and has therefore been most carefully examined, and its peak ascended by various travellers. Our description of the physical appearances of this group must, therefore, be chiefly enlivened to those of the island of Tenerife. M. Humboldt describes the group as rising in an amphitheatrical form, and presenting simultaneously, as in Mexico and Peru, the temperature of every climate, from the heats of the adjacent coasts of Africa to the perpetual snows that cover the higher Alps. Though this cluster of isles is only a few days sail from the south of Europe, they lie on the very threshold of the tropics, and share in the vegetable beauties which nature has so profusely spread over the equinoctial. Vegetation here displays some of its fairest and most gignatic forms, in the banana and the palm tree. In his ascent to the peak, the traveller above-mentioned, found five different zones, distinguished by climate and vegetable products. The first of these he describes as that of Vines, which extends from the level of the sea to the height of two or three hundred toises. This is the part which is best inhabited, and the only one that is carefully cultivated. At the port of Orotava, and in other parts of this tract to which the wind has free access, the centigrade thermometer stands, in January, and about noon, between fifty-six and seventeen degrees; and the greatest heats of summer do not exceed twenty-five or twenty-six degrees; 77 or 79 degrees of Fahrenheit. Here, the vine and other European fruits, as well as the date, the plantain, the Indian fig, (*Aram colocasin*), the sugar-cane and other tropical productions, are cultivated. The bread-fruit tree of Otaheite, the cinnamon of the Moluccas, the coffee-tree of Arabia, and the cocoa-tree of America, have all been tried with success. Various parts of the coast present the aspect of a tropical landscape; and here the traveller first perceives that the region of palms extends beyond the torrid zone.

Zone of Vines.

Zone of Laurels.

Zone of Pines.

Zones of the Retama and Granadina.

The next belt is denominated the region of Laurels, and extends to the height of about 900 toises, or 5755 feet above the level of the sea. This is the woody part of the island, and contains several species of laurel and oak with the native olive and myrtle. Various other trees, shrubs, and plants, also flourish in this district, while the ground is chiefly crowned with mosses and grass, and in many places adorned with flowers. This zone is succeeded by a third, which rises about four hundred toises in perpendicular height; it therefore commences at 900 and extends to 1300 toises, or 8313 feet above the sea, and is almost one continued region of Pines. These have a great resemblance to the Scotch firs, but as M. Humboldt had not an opportunity of examining their fructification, he could not ascertain whether they are the same or a different species. These, however, are intermixed with other trees and plants which flourish in the diminished temperature. The fourth and fifth zones are those of the Retama, (*Spartium subguttatum*), and the Granadina, and principally consist of one vast region of sand, partly covered with pumice stones and blocks of obsidian. Scattered tufts of Retama are spread over the lower parts of this comparative plain, the odoriferous blossoms of which give a peculiar flavour to the flesh of the goats that partly

feed upon them. Towards the upper side of the plain, a few grasses and lichens feebly struggle for existence among the volcanic matter. At some distance above this, the region called the *Malpais* commences, which appears to encircle the upper part of the mountain called the *Piton* or peak. This tract is entirely destitute of mould, and consequently of vegetation; and being wholly covered with lava and pumice-stone, it is very difficult to ascend.

When the adventurous traveller already referred to, and his party ascended the Peak, they arrived in the evening at what is called the *English Halt*, which is a cavern between two rocks. Here they passed the night at 1530 toises, or 9784 feet above the level of the sea; and here, naturally, they suffered much from the cold and the rarefaction of the atmosphere. Their journey was renewed early in the morning, and after some time they reached the small plain called *Alta Vista*, where snow is collected for the use of the inhabitants on the coast. The travellers then crossed the *Malpais*, which is wholly destitute of vegetation, and covered with fragments of lava, which gave way beneath their feet, and rendered all progress very laborious. The guides here urged them strongly not to proceed, having themselves ever been on the summit. But perseverance overcame all difficulties, and they soon reached a small plain from which the *Piton* rose. The sides of this comparative hillock were so steep, and so much covered with volcanic ashes and fragments of lava, that they found it almost impossible to climb them; and they only succeeded by following the current of old lava, the wrecks of which formed a series of scoriaceous rocks, and by clinging to the points of these they ultimately reached the object of their designs. Here, however, they scarcely found room to sit down. The crater was enclosed with a wall of porphyritic lava, which at a little distance has the appearance of a truncated cone, and would entirely exclude all approach to the crater, were it not for a breach in the east side, which admits the daring visitant. Within this they found the crater itself of an elliptical form, and about 300 feet in its major axis, and 900 in the minor. All activity had evidently long since ceased, as the inside of the funnel exhibited none of those layers of scorine and ashes which always mark the scenes of recent volcanic action. The bottom was covered with fragments of stony lava which time had detached from the sides, and the pitch-stone porphyry which surrounded it, was bleached by the action of sulphuric acid gas.

Having reached this summit early in the morning, View from M. Humboldt had the opportunity of seeing the two summits rise. "The majesty of the sight," he says, "consists in its elevation above the level of the ocean, in the profound solitude of these lofty regions, and the immense space over which the eye ranges." The peculiar transparency of the atmosphere likewise, causes distant objects to be so distinctly seen, that their apparent proximity is greatly increased, and the hamlets, villages, and vineyards on the coast and on the other islands appear singularly near. "Travellers, (says Baron Humboldt,) have learned from experience, that views from the summits of very lofty mountains are neither so beautiful, picturesque, nor varied, as those from the summits of heights which do not exceed that of Vesuvius, Rigi, or Pay-de-Dome. Colossal mountains, such as Chimborazo, Antisana, or Mount Roan,

CANARY ISLANDS. Malpais.

CANARY ISLANDS.

compose so large a mass, that the plains covered with rich vegetation, are seen only in the loaminess of the distance, where a blue vapour that is uniformly spread over the landscape. The peak of Teneriffe, from its slender form and local position, unites the advantages of less lofty summits with those which arise from very great heights. We not only discover from its top a vast expanse of sea, but see also the forests of Teneriffe, and the inhabited parts of the coasts, in a proximity fitted to produce the most beautiful contrasts of form and colouring. The volcano seems as if it crushed with its mass the little isle which serves for its basis, and shoots up from the bottom of the waters to a height three times loftier than that at which the clouds float in summer."

This traveller, who was particularly careful in observing the heights of various places by the barometer, both in his ascent and descent, gives the following results; viz.

	Feet.
The town of Laguna	2,302
The port of Oranava	1,083
Pico de Dornajito	338
Estacio de los Ingleses	9,902
The covering of Ice	10,845
The foot of the Piton	11,767
The summit of the Peak	12,307

Secondary volcanoes.

The volcanoes, which have lately afforded signs of activity, in this island, are merely lateral openings from the parent stem. That of Cahorra, on the west side of the peak, which broke out in 1798, is of this description.

Aspect of the other islands.

Much less attention has been paid to the other islands than to this; but in sailing along the coasts, most of them appear to have been of volcanic origin. The Grand Canary is one of the most fertile and important islands in this group, and gives name to the whole. It is about thirty miles long and eighteen broad. The central part is very mountainous, and though it has yet been but little explored, it appears to differ in its physical structure from most of the others, as its mountains form parallel chains. The air is temperate, and the inhabitants reap two harvests in each year. The atmosphere is almost always serene, and thunder storms are seldom experienced. The climate is also very salubrious, and the residents enjoy health and longevity, equal, perhaps, to those experienced in any other part of the world. The island is well watered, and abounds with various kinds of wood, while almost every thing that is planted there thrives with little care. Lancerota exhibits the appearance of having been overwhelmed by volcanic agency, and the catastrophe is supposed to have taken place in 1780, when nine villages were destroyed. The summit of its great volcano does not appear to be more than 300 toises, or less than 1930 feet in elevation. The coast of Grelasca is distinguished by rocks of basalt, which rise to the height of 500 or 600 feet; and so closely resemble the ruins of ancient castles, that a French Captain actually saluted one of them, and sent a boat on shore to make some inquiries of the Governor. The soil of Fortaventura and Lancerota is the most arid, and has so great an affinity with that of the opposite shores of Africa, that the camel has been introduced. The north and west sides of Teneriffe are the most productive, the others are principally sterile. The peak itself M. Humboldt considers as entirely com-

Composition of the peak.

posed of volcanic products, without any mixture of primitive rocks. One peculiarity in its structure is the vast quantity of obsidian, which is seldom found in the immediate vicinity of any other volcano. The manner in which this substance is intermixed with pumice, convinced M. Humboldt that the latter was only tumified obsidian. These two rocks, with porphyry, composed the whole upper part of the peak. This last consisted of a vitreous lava in a basis of pitch-stone. There is not any noise to be heard issuing from the crater, but vapour is condensed into pure water, which flows from different openings near the summit called the nostrils of the peak.

Laguna, sometimes called *St. Christobal de la Laguna*, Chief (a name which it derives from its situation near a small lake,) is the nominal Capital of the island of Teneriffe, and stands on a basaltic eminence, on a small plain nearly 2240 feet above the level of the sea. It is encompassed by gardens, and covered by a wood of laurels, myrtle, and arbutos; and enjoys a cool and refreshing climate, which in addition to the beauty of the situation, renders it one of the most delightful places in the Canaries. Laguna, however, was formerly a more flourishing place than at present; for since the lateral eruption of the volcano, in 1706, destroyed its port, Garachio, much of its commerce has been transferred to Santa Cruz; but it still retains a population of nearly 9000 individuals, about 400 of whom are monks, distributed among six convents. Numerous chapels crown the small eminences in the vicinity of the town, and are shaded by trees of perpetual verdure. But the interior disappoints the expectations which the distant view had excited. The latitude of Laguna is about 28° 28' N. and the longitude 16° 20' W.

Santa Cruz is the chief port of Teneriffe, and the commercial Capital of the whole group. It stands in almost a desert tract on the eastern shore; but the convenience of the situation partially compensates for the sterility of the adjacent territory. It is therefore wholly supported by its commerce; and may be considered as the great Caravanary between Spain and the Indies. The road is good, and the harbour safe, although the landing is difficult. The appearance of this place is much inferior to that of Laguna; for it consists of a number of houses of dazzling whiteness, and without glass windows, apparently placed against a high basaltic rock. Most of the streets are neat, and many of the houses spacious, but some of the halls and galleries are so extensive, that M. Bory says they include the comfortable idea of a house, and suggest that of an open space. The population is about equal to that of Laguna. Santa Cruz is the residence of the Spanish Governor, and it was in the harbour of this port that Admiral Blake set fire to the Spanish fleet, in 1657. Lat. 28° 30' 11" N. and long. 16° 30' 40" W.

Fila Oratora has a pleasant aspect, and is situated at about half the height of Laguna above the sea. It is rendered cool and agreeable by the breeze which generally acts in after tea in the morning, and which is rendered still more refreshing by the streams flowing through the streets. The air, however, is often foggy, the interior of the streets are gloomy, and appear almost deserted. The inhabitants, who amount to about 7000, are chiefly composed of a haughty race of nobility.

In addition to the above-named places, which are all

CANARY ISLANDS.

CANARY
ISLANDS.
—
CANCEL
Palmas.

Commerce.

Revenue.

Inhabitants.

Religion.

située on the island of Teneriffe, *Ciudad de las Palmas*, the chief place of the Grand Canary, deserves to be mentioned. It is the residence of the Bishop. It is also the seat of the Inquisitorial tribunal, with an abundance of ecclesiastics and ecclesiastical institutions. The population is about 6000 or 9000.

The principal export of the Canaries is wine, and the average produce of Teneriffe alone was estimated by M. Bory at 22,000 pipes, and by Lord Macartney at 25,000. A large proportion is consumed on the island, and 8000 or 9000 pipes are sent annually to Britain and America. The other exports are brandy, raw silk, soda, and fruits; but these are generally inferior to the produce of Portugal. The English vessels traversing these seas often touch at Santa Cruz for fresh provisions, which are obtained of an excellent quality, but they are chiefly brought from the adjacent islands of Canary. The revenue has been stated at 942,000 piastres. The inhabitants are an active, industrious, and enterprising race, who are fond of considering their country as a part of Old Spain. Nor do they appear to be less favoured in mental than in physical qualities; and the names of Clavijo, Vieyra, Yrizar, and Betancourt, are well known in the annals of Spanish literature. The religion is the Roman Catholic in its strictest and most bigoted form, aided by all the terrors of the Inquisition.

Such a group if properly examined would undoubtedly present many natural curiosities; but in

this respect there seems yet much to be explored. One of the chief wonders, next to the peak itself, is the *Great Dragon-tree*, which is thus described by M. Humboldt. "Although we were acquainted from the narratives of so many travellers, with the dragon-tree in the garden of M. Franqui, we were not less struck with its enormous magnitude. We are told that the trunk of this tree, which is mentioned in several ancient documents, as making the boundaries of a field, was as gigantic in the sixteenth century, as it is at the present moment. Its height appears to be about fifty or sixty feet; its circumference near the root forty-five feet. We could not measure higher, but Sir George Staunton found that ten feet above the ground, the diameter of the trunk was still twelve feet; which corresponds perfectly with the assertion of Bordu, who found its mean circumference thirty-three feet, eight inches, French measure. The trunk is divided into a great number of branches, which rise in the form of a cancellabrum, and are terminated by tufts of leaves like the Yucca, which adorns the valley of Mexico. It is this division which gives it a very different appearance from that of the palm-tree." *Personal Narrative*.

It has already been observed that the other six islands are little more than barren rocks, but each has its appropriate appellation. They are Graciosa, Rocca, Alagranza, St. Clara, Inferno, and Lobos.

CANARY
ISLANDS.
—
CANCEL
LARIA.
—
Natural
curiosities.

CANCEL, *v.*

CANCELLATED, *adj.* } Fr. *canceler*; It. *scancellare*;
CANCELLER, *n.* } Sp. *cancelar*, in cancel, cross,
} raze, deface, efface, hint or put
} out, Cotgrave.

The Latin *cancellus*, Vossius derives from *eryphus*, which is itself from *clavis*, claudere, to enclose, sc. with rails or bars. See the example from Blackstone for the present technical usage.

Canceller appears to be applied by Drayton to the crossing, zig-zag, motion of a hawk.

In that great book of Jove's decrees in heav'n,

Compul'd ere time had any wings to move,

The willful wight, to whom black fate is given,

To cancel it to raise doth after prove;

No change of time can change the will of Jove.

Mirror for Magistrates, fol. 632.

Thou canst not think thy flower can always flourish

And that thy beauty will be still admired;

But that three rays which all these flames do nourish

Cancel'd with time, will have their date expir'd,

And men will scorn what now is so desir'd.

Daniel. The Complaint of Rosamond.

Shake hands for ever, cancel all our vows,

And when we meet at any time again,

Be it not seen in either of our brows,

That we one joy of former love retain.

Drayton. Idylls, Idyll 61.

Then making to the flood, to force the fowls to rise,

The fierce and eager hawks, down thrilling from the skies,

Make sundry cancellers e're they the fowl can reach,

Which then to save their lives, their wings do lively stretch.

Id. Polyolbion, Song 26.

The tail of the cuter is almost bald, though the head is very hairy; and cancellated, with some resemblance to the scales of fish.

Cuvier's Museum.

The hand-writing against him may be cancelled in the Court of hearers, and yet the indictment run on in the Court of conscience. *South. Sermons*, v. ii. p. 379.

Posterity, perhaps, may pay the debt,
That Senators cancel, and that Courts forget;
Yet ah! what boots it when our birds expire,
That earth's last days hang upon the lyre!

Cuthbert. The Family of Human Enjoyments.

A deed may be avoided, by delivering it up to be cancelled: that is, to have lines drawn over it in the form of lattice work or cancelli; though the phrase is now used figuratively for any manner of obliteration or defacing it.

Blackstone. Commentaries, book ii. ch. xx.

CANCELLARIA, in Zoology, a genus of univalve shells comprising certain of the Linnæan *Volatæ*. The general form is oval, the spire short, at least in most of the species; the last whorl by far the largest, and ventricose; aperture not entire, slightly cancellated, the canal short and recurved; the outer lip transversely grooved within; the inner lip expanded over the columella, and part of the last whorl; columella plicated, the folds generally large, compressed.

This very elegant and well characterized genus is divided by Mr. Sowerby into four sections, differing in various circumstances from each other, which are well distinguished in his genera of recent and fossil shells. The recent species are inhabitants of the Indian Ocean, and of the coasts of Africa and America. Many of the fossil species are extremely beautiful. They are found in the London clay at Hordwell; in a similar formation at Fossema; and in the *Calcaire grossière* about Paris, &c. *Volva reticulata*, Lin. may be considered the type of this genus. See Lamarck, *Anim. sans Vert.* vii. iii.; Sowerby, *Genera of Shells*.

CANCE-
RATE.
—
CANCER.

CANCERATE, *v.*
CANCER, *n.*
CANCEROUS.

A. S. *cancere*; Fr. *cancer*; It. *cancro*; Sp. *cancro*; Dutch, *kanker*. So called because in its rise and progress it is said to have some supposed resemblance to the motion of the cancer; or in its appearance to the cancer itself; or when touched to the feel of the cancer. Cotgrave calls it, a hard or uneven swelling, of an ugly, blackish, or blewish colour. See *CANCER*.

Here is a gentleman, who hath laboured with a cancer in his right breast these eight or nine years, in the use of variety of means to small purpose; at length nature seemed to make a separation between the cancerous and sound breast, such as you often see where a caustic hath been applied.

Bayle's Works. Letter from Mr. A. Smith.

He adds, that the beginning of these cancerous sores is so small that what produces the pain scarce equals the bigness of a pea, and yet in a few days, nay sometimes in a few hours, it spreads so, as to destroy the whole part it invades.

Bayle. Experimental History of Cold, Tit. xii.

As when a cancer in the body feeds,

And gradual death from limb to limb proceeds,

So does the chills to each vital part,

Spread by degrees and creeps into the heart.

Addison. On the Metamorphoses, book ii.

CANCER, the Crab, the fourth sign of the Zodiac, distinguished in *Astronomy* by the symbol ♋. Its names in Greek are *Scancerus* (eight-footed) and *crab* (retrograde); in Latin *Nepes*, *Atacus*, and *Cammarus*, all implying the name as Cancer. In *Arable El parian*. The poetical legend places Cancer in the skies through the bounty of Juno, who thus rewarded a Crab which had bitten the foot of Hercules in his contest with the Lernaean Hydra. (Hyginus, Fab. xlii.) The same writer thus continues the mythological story of two stars, *Aëli*, in the breast of Cancer. When Bacchus, infuriated by the arts of his step-mother, was flying through Threpsia, in order to learn some remedy for his madness from the oracles of Dodona, he was stopped in his progress by a swollen stream. By the aid of two asses which he found upon its bank he passed in safety. After he had recovered his senses he bestowed a human voice upon the beasts who helped him. They were, however, killed by the God of Gardens, who had triumphed over them in a contest which we need not recount, and then were transferred by Bacchus to the constellations from pity and gratitude. Hyginus records yet another tale on the authority of Eratosthenes. In the war with the Titans, Bacchus, Vulcan, the Satyrs and Silenus came to the aid of Jupiter mounted on asses. Terrified at the sight of their gigantic foes, these animals brayed loudly, and the very note betokening their own fear struck panic into the enemy, and put them to flight. From their appearance Pliny (xviii. 80), has drawn a prognostic respecting weather; whenever the most northern is obscured, a south wind follows, whenever the most southern, a north wind. The disappearance of the *Præcep* (πρῆξις, φέρων, ἀντιπρῆξις) which lies between them portends a heavy storm.

Flamsteed catalogued eighty-three stars in Cancer, the comparative brightness of several of which will be found estimated by Dr. Herschel, (*Phil. Trans.* lxxvii. 311.) The sun enters this sign at the summer solstice, June 21, and its name Cancer is plainly derived from the apparent backward motion of the sun from that point. The Tropic of Cancer is a small circle of the sphere parallel to the equator, from which it is 23½ degrees distant, and marks the sun's greatest northern decli-

nation. It is so called because it passes through the beginning of the sign Cancer.

CANCER by the Roman *Medical writers* was the name given to the Greek gangrene and sphacelus. The moderns apply it to that disease known to the ancients as *eccrinomia* and *carcinoma*. It is called also *lupus*, because it eats away the flesh like a Wolf. The name Cancer is said, by Galen, to be given to it because the veins which extend from the tumour resemble the claws of a Crab.

CANCER was also the name given in the middle ages to a warlike machine, which appears to have resembled the battering ram in most respects, except that it bore the head of a Crab. Du Fresnoie in his *Glossary* cites the French word *écervise*, (a crab,) with the same meaning. Hoffman (*ad verb.*) quotes a description of the Cancer from a Chronicle of the fourteenth century.

CANCER, in *Zoology*, a genus of the class *Crustacea*, order *Malacostraca*, family *Canceridae*. Generic character: antennæ four, small; outer ones setaceous, inserted near the internal canthus of the eye; the others folded, received into depressions under the front; second joint of the external palpi subquadrate, emarginate at the lateral angle of the apex; shell short, transverse, narrowed behind; anterior margin arched; feet ten, hooked; the two anterior, large, and furnished with claws.

This genus, although much reduced from its former extent, is still one of the most numerous, as well as one of the most interesting of the class to which it belongs. The whole of them are inhabitants of the sea. They are generally found concealed in situations where they can remain safe from the violence of the waves and the pursuit of their enemies. At high tide they reach the strand, in search of such marine animals as may have been either washed ashore or wounded against the rocks. As they can walk but slowly, and scarcely have the power of swimming at all, they are frequently obliged to remain on the dry land, where they retire into some corner and lie close, waiting the return of the tide.

Many species of this genus are esculent, though they vary exceedingly in their value as food. Like almost all the other *Malacostraca*, the season of changing their crust is dangerous, both from the difficulty of throwing off the old shell, and from the soft consistence of the new one for some time after the operation is completed. For this reason they retire during that period to the most inaccessible haunts at the bottom of the sea; on which account they are seldom found by fishermen at this season. They are considered as in high season in the spring, at which time the females are full of eggs.

There are several European species of Cancer, of which the large Black-clawed Crab (*C. Pagurus*), is considered the most delicious food. It has been sometimes taken on the French coast ten pounds in weight. See *CANCERIDES* and *MALACOSTRACA*. Latr. *Hist. Nat.* tom. v.

CANCERIDES, in *Zoology*, a family of the class *Crustacea*, order *Malacostraca*. This family consists of such of the Linnean genus *Cancer*, as are commonly known by the proper name of Crabs, which have the shell in form of a large segment of a circle, heart-shaped, squared or rounded; and short, in contradistinction to those which have the tail elongated and linear, as the Lobster, Praw, Shrimp, &c.; the anterior

CANCER.
—
CANCERIDES.

CAN.
CERIDES.
CANDA-
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transverse diameter of the shell is at least equal to its length, and the middle of the external margin does not form a projecting beak; the intermediate antennae are generally folded and concealed in a depression formed for their reception. The family consists, according to Latreille, of the following ten genera: *Podophthalmus*, *Portunus*, *Dromia*, *Cancer*, *Heptopus*, *Calappa*, *Ocypode*, *Grapsus*, *Pinnotheres*, *Plagusia*.

CANCROMA, from the Latin *Cancer*, a Crab, Lin.; *Boatbill*, Brown; in *Zoology*, a genus of animals belonging to the family *Culicivores*, order *Grallae*, class *Aves*.

Generic character: beak long, broad, and ovate; the upper mandible resembling in shape two spoons joined by their edges, and having a pointed tooth on each side of its tip; the under mandible straight, smooth, its tip abruptly acute.

C. Cochlearis, Lin.; *Cuv.*; *Boatbill*, Brown. This bird very much resembles the Herons in its general structure and habits, but it is very remarkable for the formation of its bill. Brisson considered it to resemble two spoons joined at their edges, and he therefore called the genus *Cochlearis*. Brown and others however, thought that it had more the appearance of a boat with the keel turned upwards, and therefore named it *Boat-bill*. Linnaeus gave it the name *Cancroma*, from the bird living on Crabs. On either side of the ridge which runs along the top of the upper mandible, is a long groove, at the root of which are placed the nostrils. The bird is about the size of a fowl: the beak is of a dusky colour, the forehead whitish, and from the upper and back part of the head extends a long iliac crest, which becomes narrow at the point, the longest feathers being six inches in length; the upper part of the neck bluish white, the abdomen reddish, and the back brown or grey; the legs and thighs together are about seven inches in length, and the bare part on the front of the thighs and the legs are yellow; the toes are four to each foot, long, and slightly webbed. There is a variety in which the body is spotted with brown, and the legs and beak of a yellowish brown; it has been called the *C. Cancropterus*, but it appears to be merely a variety. This genus inhabits the hot and marshy parts of South America, living on the banks of rivers, where it sits upon the trees and pounces down upon the fish, which form its principal support.

See Linnaei, *Systema Naturae*; Brown's *Illustrations of Zoology*; *Cuvier, Règne Animal*.

CANDAHAR, the second Province in the Afghan dominions, now so imperfectly known that its limits cannot be accurately defined, was, in the time of Acher, (*Acher*, li. 137), bounded on the east by Sind; on the north by Ghaur and Ghurjistan; on the west by Farnah, and on the south by Séwî. But these boundaries are far too vague and extensive to be the real limits of a mere *seccar*, or subdivision of a Province. "The length from Kalat Banjârah to Ghurjistan," says Abd'ul Fuzl at the beginning of this section, "is 300 côs (= 150 geographical miles), and it measures in breadth, from Sind to Farnah, 260 côs (= 390 geographical miles)." It is therefore clear, that in those days, as well as now, nothing but the plains and more accessible vallies were possessed by the Sovereign, or even known to his Minister, and the vast tracts of mountains comprehended within the *Secar* of Kandahâr, were then, as now, occupied by

independent tribes who denied all access to their encroaching neighbours. As the lower region is on the declivity, and at the foot of one of the southern branches of the Indian Caucasus, (Hindû Cush or Paropamisus,) when the country rapidly sinks into the arid plains, called Garasir, or, "the hot region," by the Persians, its climate is hot compared with that of the more northern Provinces. Ice and snow are seldom seen; the summer is sometimes experienced in summer, and the heat is often excessive, but it is on the whole a healthy country. Want of cultivation and deficiency of wood make the general aspect of the Province extremely dreary. Immediately round the city of Kandahâr the soil is fertile, but at a small distance it becomes a complete desert. A thin population of Moghuls and Afghans, and in the towns, of traders from Hindûstan, whose dress, manners, habits, and national character are those of the rest of Afghanistan; productions, both animal and vegetable, similar to those of Cabul and Peshawar; and in point of religion, laws, and institutions, a perfect agreement with the rest of the Durranî tribes, render any further details unnecessary here. This district long formed a part of the Persian Empire, and was included in the Province of Sistân. "It is the boundary between the territories of the Shâh of Persia and the Sâdî Shâh of Hind," says the *Jehân-nâmâ*, (p. 250) probably from the Neft Ilâkîm. Some of the most remarkable towns in this Province are,

Kandahâr, the Capital of the Province, in lat. 36° 11' N. long. 56° 28' E. It is a city of great antiquity, ascribed by the modern Persians to Lohrâp, one of their early Kings, or to Sicander zû 'l karâmî (Alexander the Great.) It was rebuilt by Hussein Khân, the Gâjî Chief, about 1734, and called Hussein-â-bâd; Nâdir Shâh destroyed the ancient citadel, and built Nâdir-â-bâd in the neighbourhood soon afterwards; but the present city was built by Ahmed Shâh, the Abdâlî or Durranî, who made it the Capital of his Kingdom. His son Timûr transferred the seat of government to Câlul.

The modern city of Kandahâr is an oblong, traversed by four bázârs or streets, each fifty yards broad, which meet at a circular area in the centre of the town. This circus, nearly forty yards in diameter, is covered with a dome and surrounded by shops, and therefore called the *charshâ* or market; it is the place where proclamations are made and criminals executed. Verandas or corridors line each of the four streets, which are filled with shops as well as the *charshâ*. The river Archand-shâ, passing near the city, fills two canals which traverse it, and supply almost every house with water. The remaining streets, though narrow, are straight, and cross each other at right angles; so that this city presents a regularity of plan not perhaps to be paralleled in any part of Asia, excepting China. It does not, however, make a great appearance, having few public buildings at all splendid, or any built with better materials than brick. The Mosque and Turbeh, or sepulchral chapel of Ahmed Shâh Abdâlî, are almost the only edifices worth notice; the latter is highly venerated, and is an asylum for criminals. Hindûs and Armenians are the most numerous and wealthy foreigners among the inhabitants of Kandahâr. Each tribe and nation, Afghans as well as strangers, has its own distinct quarter. Among the latter are the Sistânîs and other

CANDA-
HAR.

CANDIA. Persians, Balchecs, and a few Uzbeks and Arabs; the former or natives are Tajiks, Almaks, and principally Durrinis.

CANDIA.

Cóhi, to the south of Feisbáwer, in lat. 33° 44' N. and long. 71° 15' E., is situated in a well watered and luxuriant plain, about twelve miles in circumference. The town is neat, but its fort is now in ruins. A stream, running near it, has the reputation of being hot in winter and cold in summer; owing, no doubt to its preserving the mean temperature of its source throughout the year. This town is also famous for the preparation of a mineral substance called *múniya*, in great repute among the Asiatics as a remedy for fractures and luxations. "It is made," says Mr. Elphinstone, "from a sort of stone, which is boiled in water; after having been reduced to powder an oil floats on the top, which hardens into a substance of the appearance and consistence of coal." (*Caulis*, 40.) It is therefore a kind of asphaltum (*el mi miya el kubdr*) or mineral pitch, and is called *mdalei* (mineral) to distinguish it from that procured from mummies.

Cáia-bágh or Cárá-bágh, (perhaps from the Turkish

name Kará-bágh, "the Gloomy Garden,") on the western bank of the Indus, in lat. 33° 4' N. and long. 71° 17' E., is a town almost overhanging the stream, which there forces its way through a remarkable line of hills, called by Mr. Elphinstone, "the Salt-range." The channel of the stream is there hemmed in by mountains, which rise abruptly on each side; at their base a road too narrow for a loaded camel, is cut along the edge of the river. The streets of the town are completely in terraces, one above the other, and the road beyond it is hewn out of a solid rock of salt, rising in some places to the height of 100 feet above the water. Were it not here and there streaked and tinged with red, it would rival crystal. At the mouth of the pass, the salt is piled up in large blocks ready for exportation. Elphinstone's *Cambal*, 36, 37.

CANDENT, *adj.* Lat. *candis*, *candens*, *ens*; heating, burning. Of unsettled etymology. See CANDLE.

If a wire be heated only at one end, according as that end is cooled upward or downward, it respectively acquires a vermicity; as we have declared in wires totally candent.

See *Thomas Brown*, book II. ch. II.

CANDIA.

CANDIA, the ancient Crete, is a large island in the eastern part of the Mediterranean, lying between 34° and 35° 40' N. latitude and 23° 40' and 27° E. longitude. Its length, from east to west, is about 160 geographical miles; but its breadth from north to south varies very much in different parts of the island, not exceeding eight miles in some places, and amounting to more than thirty, in a straight line, in others. Its present name is a Venetian corruption of *Khandak*, the latter half of *Rabadul* *Khandak*, (the Suburb of the Entrenchment,) the name given by the Spanish Moors, to a town which they built soon after they conquered the island in the early part of the ninth century. The Arabs call it *Ikrithe*, and the Turks now give it the name of *Kirid*, both derived from the Greek, which is still preserved by the Greek inhabitants; for *Criti* or *Ieriti*, as it is commonly written, is only the modern pronunciation of the words *Ἡ Κρήνη*.

Mountains.

Candia consists of an assemblage of mountains, separated into four distinct masses, each of which forms one of the four *sánjaks* or districts into which the Turks originally divided the Píchálie or Viceroyalty of *Kirid*. 1. The *Leuca-orí*, (*vá lewéi épp*, White Mountains,) in the *Sanjak* of Canes; these comprehend the country of the *Spakiotés*; 2. *Munnt Ida*, in the District of *Rettimo*; 3. *Lasiti*, in the District of *Candia*; and 4. the *Prasian Diete* in that of *Setia* or *Stia*. Thirteen or fourteen small islands are scattered along the coasts of Candia; the largest of which are *Gaudos*, (*Gaudhns*,) called *Gozzo* by the Italians; *Gaidharo nisia*, (*Asses islands*,) on the southern, and *Sün-Dhia*, (*Eis tñv áia*;) on the northern side *Mount Ida*, in the centre of the island, is the most lofty; but the *Leuca-orí*, or *Spakioté* mountains on the west of it, form a large group of hills, and *Diete*, (*Sdh*,) near its other extremity, is not much inferior to them. These mountains may be said, with one exception, to form an unbroken chain, and make a distinct line of demarcation between the climate, seasons, and productions of the northern and southern side of the island. They send out many lateral branches,

and though every where sinking into fertile vallies, have none of sufficient extent to be called a plain, except the vale of Messara, (*Geortym*,) the barren plain at the foot of *Mount Ida*, thence named *Istin Ida*, (*Eis tñv 'Iday*) and the isthmus between *Cavusi* and *Girapetro*. The plain of *Lasiti* is the dry bed of a lake. *Capo Crio*, (the *Crin metopon* of the ancients,) on the south, the *Spada* and *Grabusa* on the west, and *Maleon* on the north, are the terminations of the branches of the *Leuca-orí*. The summits of the latter are covered with snow during eight months in the year, and all vegetation disappears at the height of 800 toises, (= 5000 feet,) above the sea. *Cigrestosoro*, one of their highest peaks, rises to 1184 toises, (= 7400 feet above the sea.) One of their ridges called *Kentros*, (*Kedros*, from the *Juniperus Oxycedrus*, approaches *Pailoriti*, (*Υψηλοπειρον*,) or *Munnt Ida*, nearly in the centre of the island. *Vryinia*, (*vá Bpivnia*, the *Mountain of Springs*,) above *Rettimo*, and *Panormo*, near *Melidoni*, are, as it were, the northern bulwarks of that vast mountain. Its summit is 1900 toises, (= 7500 feet,) above the level of the sea; and on its northern side, the ice and snow are perpetual. Woods of the *Kernet-oak*, (*Quercus coccifera*,) close its sides below the bare and alpine regions; but it has not half the variety of vegetable productions that are found on the *Sphakioté Alps*. It has a double summit, of which the most western is the narrowest, but evidently the most elevated. The northern side or declivity of *Ida*, forms a sort of table land, called *Istin Ida*, barren, stony, and covered with snow till March or April. The view from the heights of *Ida* carries the eye over half the *Archipelago*; and the whole island is spread out like a map at the feet of the spectator. Wild horses are numerous in some parts of the mountain. A craggy pointed ridge stretches north-westwards from *Pailoriti* to *Mount Vryinia*. Due north another sharp ridge connects it with *Mount Panormo*,—a small chain of hills running east and west, and terminating in *Capo Sussoso*, (*Dium*,) The southern side of *Ida* is nearly per-

CANDIA. perpendicular, and the country at its foot, about Gortyna, is an easy and highly picturesque declivity. Between Ida and Lasiti, is Mount Iuchtin, (the Gnosian Dictæ,) and on the north, extensive plains of calcareous marl, apparently formed by a sudden overflowing of the sea. Mount Lycius or Lyttus, now called Lasiti, or Lasthi, forms the eastern extremity of the island. It is an oval group of calcareous hills, enclosing in its centre a basin of about four miles in length and breadth, which was so recently a mountain-lake, and is now the most fertile spot in the whole island. Its loftiest summits are on the southern side, and terminate in perpendicular cliffs at the Dictæan promontory of the ancients. Capo di San Giovanni, (Zephyrium Promontorium,) is one of the northern extremities of this range of hills. Between Cavusi on the northern, and Girapetro, (Hierapytna,) on the southern coast, the hills are completely separated by an isthmus of low land about eight miles in length. On its eastern side, the ground rises gradually to Triphiti and Archioros, and is terminated by Cape Drepanon, or Sidero, on the north; Salomon (Asopulus extremus) on the east, and Xiacro (Sacro) on the south; having bold precipitous cliffs on the eastern and southern coasts. Like almost all the mountains in the Grecian islands, those of Candia are deficient in wood, and have not that distinct woody belt, which marks the transition on most lofty ranges, from the cultivable to the ley region. They present, therefore, from the sea, a bold and striking, but not a picturesque scene, and it is not till a nearer approach discloses the rich vallies at their feet, that the full beauty of the country can be felt. This is still more the case with regard to many other islands of the Archipelago. Cerigo, when seen from the sea, offers nothing to the eye but broken and naked cliffs, and seems more fit for goats and seamew, or the Spirits of Ossian than the Loves and Graces: and no one, who had never seen any thing but the dreary rocks which form the western side of Scio, could form any idea of the luxuriance of the hills and vales spread over the smiling, varied border which stretches from the eastern side of those mountains to the sea. In winter, when all the heights above 450 toises, (2800 feet,) are covered with snow, their white summits contrast finely with the verdant, blooming, region below; the scenery, at other seasons, rather gloomy and heavy, then acquires a brilliancy and airiness which may rival that of the Apennines; and an endless richness and variety of tint render the vales and declivities of the Cretan mountains, some of the most beautiful, as well as the most delightful abodes on the face of the earth.

Rivers.

The rivers in Candia are all mountain torrents, several of which disappear in the summer months. In the low lands, near the sea, there are many salt streams and brooks, (armyros from ἀρμός,) most of which have a short and rapid course.

The soil, on the northern side of the island, about Canea, is a heavy, ferruginous loam; about Rettino and Candia, white and calcareous; on the southern side, sandy and stony. The mountains abound in stones, and therefore require much labour in their tillage. About one-fifth of the whole island, and one third of the level surface, is in a state of cultivation. It is very ill-farmed, and manure, rotation of crops, irrigation, and other essential improvements in agriculture, are as little known here, as in the rest of

Turkey. Waggoners are scarcely ever used; a circumstance the more remarkable, as the island was so long in the hands of the Venetians. The seed is sown immediately after the cessation of the autumnal rains, and the harvest is got in by the end of May. For the five following months, the fields are left fallow. Few articles are universally cultivated; Canea is famous for lemons, oranges, and olives; Candia for grapes; Rettino for water-melons, and the cistus which yields gum ladanum. Cypressess, kermet-oaks, and arbutus grow on most of the mountains, and pines principally on Mount Lasiti.

The climate of the low lands is extremely mild. Climate. The thermometer never sinks lower than 43°, (5° Reaumur,) in the coldest weather; but in summer it sometimes rises as high as 88°, (25° Reaumur,) its common height is only 81°, (24° Reaumur.) Snow falls on the mountains from November to February, but never lies for more than a few days, on levels below the height of 400 toises, (4500 feet above the sea.) The summits of the hills are generally uncovered before the close of June, and the sky continues cloudless throughout the summer. The first rains fall in September, and February and March are very stormy months. There is not a month in the year but has some fresh plant in bloom, or in fruit; for the productions of the temperate zone come to maturity in the winter, and those of the tropics in the summer months. The number of evergreens in Candia has been observed to be to that of deciduous trees nearly as two to one. The mean temperature is about 64° of Fahrenheit's scale. Northerly winds prevail from February to June; calms in July and August; westerly winds in September and October, and southerly ones during the rest of the year. The head and decay of the trees show that the north-west is the quarter from which the most numerous and severest storms come. The seasons are in fact only three; the moist, from January to April, the dry from May to August, and the mild from September to December. The difference of temperature, during that period, is rarely more than 30° Fahrenheit's. A country so mountainous, and entirely devoid of any large expanse of water, might be expected to have a very dry atmosphere, and accordingly we find that the mountains in Candia are remarkably bare of that kind of vegetation with which they are thickly clad in those regions, in which the evaporation from lakes or rivers keeps up the humidity of the air, and moistens the soil in the form of dew, while filtration feeds it by subterraneous channels. The calcareous rock which forms the basis of the island, is easily formed into caverns; and no country in the world, perhaps, abounds more in natural excavations; no wonder then, if in the earliest stages of society, the natives of Crete were Troglodytes. Even now, the shepherds and peasantry gladly avail themselves of their caves, as the pleasantest abodes during the summer months.

The great source of wealth to the Candiot is the Olive, (*Olea Europæa*.) It appears to be indigenous, and there are some trees on the island as much as twenty-five feet in girth, and seven feet and upwards in diameter, which are believed to be more than 1000 years old. Well might Virgil, if this opinion be well founded, celebrate the "*ylæa rivicis olive*." The roots of this tree are so firmly and deeply set in the earth, and so wreathed and twisted round every rock and stone near them, that no storms have sufficient

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Grain. The vale of Messara, (Gortyna,) is the most productive part of Candia, and produces sometimes as much as twenty-five fold. Wheat, (Ξέρρι;) barley, (Καράρι;) a few oats, (Τερί;) peas, (Άρακος;) vetches, (Ράβι;) lentiles, (Φακί;) hog-beans, (Κοκκία;) and lupines, (Λουρίσι,) are universally cultivated. High lands and slopes are preferred for grain; plains for vineyards. Terraces, embankments, and stone-enclosures are met with everywhere. Oxen are almost the only cattle used for labour, and they are let out by one farmer to another. Weeding is never thought of; the corn is all trodden out, and women are employed in that, as in many other agricultural labours. Before the harvest can be carried, the Sultān must first take his seventh for the Sultan, and the Greek clergy their tithe.

Wine. Candia has ever been famous for its wines, and its Malvasy, (Μαλβασία,) is still highly esteemed. The best is made at Arcadi, a celebrated monastery on Mount Ida, and Malevisi near Candia. The first from a white grape called Vidiano, the second from a red one called Sirizi, (Xirichi.) The Malevisi wine is most esteemed, keeps well, and when old, has a bright golden colour. On the birth of the first child, a jar, containing from thirty-seven to fifty-five gallons, is filled with the best Malvasy, sealed up and buried, and not opened till his funeral or his marriage, which ever happens first. The best wine is made in the neighbourhood of Candia, where winds from the north, as well as south, have free access. It is to be had in the greatest quantity and cheapest, at Canea and Kissamo. New and ill-tanned skins often give the Candiot wine a very nauseous smell and taste; but when kept in large jars, or *dame-jeannes*, as the French call them, it becomes excellent. Oil, to a finger's depth, poured on the surface of the wine, is found to be a better preservative against the effects of the atmosphere than any cork or stopper. A little water is the only addition ever made; and the adulterations practised in most other European countries are unknown. The common Candiot is always made from the last pressing, and is

more or less red; when bought by the gallon, it fetches about three halfpence a quart. It is light, cheering, and refreshing, and never heating or oppressive. The grapes ripen in June and July, immediately after the cherries are over. The earliest kind is the Lintich. The Heptakorinis, (Έπτακόρινος,) seven-bellies, is valued because it trails to a great height, and gives a constant supply of ripe fruit for several months in succession. The varieties of a tree so extensively cultivated must be endless; and no less than sixty different kinds of grape are common in this island; the most remarkable of which are enumerated in the work of M. Sieber. The clusters at the bottom of the vines are picked for drying, because they are soiled with earth and unfit for the press. They are sold, at low prices, under the name of *uva passa sporca*, (dirty raisins,) and from twenty to twenty-five ship-loads are sent every year to Constantinople and Alexandria; three or four to Finis. They are principally used in making a favourite sweet-meat called Halvā. The Muscadell grapes are preferred for raisins picked and dried for private use.

The gum called *Ladanum*, is another staple production of Candia. It covers the leaves and stems of the Cretan Cistus, (not the kind which Linnaeus erroneously called "Ladaniferous,") and is so abundant, that in warm weather it perfumes the air. This is the commonest of all the various cistus's which cover every rocky height along the Asiatic coast, and in most of the islands of the Archipelago; but the gum is not collected anywhere with so much care, or in such quantities, as in Candia, Rettimo, and Melidoni, and the places where it is most attended to; but as most powerful perfumes have nearly superseded the use of it, not more than fifty quintals, (≈5200 lbs.) are now annually exported; and Constantinople is the only port for which it is shipped.

Cotton, (*Gossypium herbaceum*.) is an object of some great care and attention among the Candioters. The best soils are selected and repeatedly ploughed before the seed is sown, which is commonly deferred till the middle of May. The shrub has much the appearance of a tall melon, and is not more than a foot and a half high. The pods ripen and burst in October, and the clearing the cotton of seeds, affords work for the women and children. No more is raised than is necessary for home consumption. Flax is sown in October, comes up in November, and is gathered in April. It is of an excellent quality, but very little is raised. Liqueur is the rankest weed in the island, and considerable quantities of it are shipped every year for Egypt. It requires no culture, and is often troublesome to eradicate, where it overruns the fields, and chokes more valuable produce. Tobacco, which sells for about three shillings the ok, (two pounds and three quarters,) is a good deal cultivated, especially about Rettimo; but it is inferior to that grown in Syria, which fetches about 4s. 6d. per ok.

Murnes, a village near Canea, produces the finest *Fruiis* oranges: of citrons, lemons, and oranges, there are more than twelve varieties. The Bergamotti, or sweet lemons, have a rind which has the odour of bergamot. The pompelmus citron is a peculiar favourite with the Turks. It spreads over the ground, weighed down by its fruit, which is sometimes a foot, or sixteen inches in diameter, and six or seven pounds in weight. The Charah may be considered as indigenous. It delights in a rocky soil, and is found at the height of

CANDIA. 150 toises, (= 960 feet,) above the sea, and abounds particularly in the vale of Milo-potamo. From ten to fifteen ship-loads of the fruit are exported every year. Spanish cherries, quinces, almonds, peaches, apricots, chestnuts, pomegranates, stone-pines, Indian figs, (*Cactus*), and arbutus, are the fruits most commonly cultivated. Mulberries are cultivated for the silk-worms. The esculent vegetables, shrubs, and forest trees, which are the same as are commonly met with on the shores of the Archipelago, are enumerated at length in the works referred to below.

Animals. The Candiot mules are excellent. Those foaled by mares are considered as far the best, and sometimes sell for as much as £70.; the worst cannot be had for less than ten guineas. The horned cattle is wretched, ill-conditioned, taken no care of, and yielding little milk, except in the mountains of Sphakia, where the inhabitants make from 500 to 600 quintals of cheese every year. Excellent butter is imported from Tripoli, in Barbary; but, as in other oil countries, butter is little used. The exportation of cheese, hutter's meat, wool, and honey, is strictly prohibited, and the ships must get *tiskéréh* (permits) from the Government for the quantity required for their crews. The goats are more numerous and better conditioned than the sheep. The Egyptian sort, (*Capra mambria*), with long ears and scarcely any horns, is, as in Malta, preferred on account of its milk. There are plenty of wild boars in the mountains, but pigs are seldom kept on account of the aversion in which they are held by the Turks. Hedge-hogs (*echinops*) are common, and used as an article of food. Francolines and red-legged partridges are the commonest kinds of game; the latter being very plentiful.

Honey. Jaspiter is said to have been fed on the milk and honey of Mount Ida, and the Candiot honey is at the present day as famous as it was of old. The sheltered situations near Cape Maleca are peculiarly favourable to the bees; and the constant succession of fresh flowers afford them such an abundance of food, that one hive will sometimes send out many swarms. M. Sieber saw one that had furnished thirteen, all of which were living two years after they first left the hive. The honey is taken twice a year, in spring and autumn, and the last is the best sort. Silk-worms are reared for private use only, and consequently on a small scale.

Inhabitants The Candiotés are extremely ignorant, superstitious, and bigoted. They have an Archbishop or Metropolitan and eleven Bishops; the former is usually styled "the most holy of Crete," (*Ὁ ἁγιοτάτος τῆς Κρήτης*), according to the phraseology of the modern Greeks, and he resides at Candia, as Gortyna, his proper See, is in ruins. The united Greeks, i. e. those who have gone over to the Church of Rome, are much persecuted by their orthodox brethren; and in 1818 the Patriarch of Constantinople, according to M. Sieber, obtained a firman from the Porte to compel these heretics to make their peace with the Church. Several lives, he adds, were sacrificed in consequence of this; but it is probable that he was deceived by calumnies propagated among the Levantine Roman Catholics by their own priests, who are not much behind their Greek brethren in ignorance and bigotry.

The intellectual state of the Candiot Greeks may be easily inferred from a single fact. In 1817, there were only three schools in the whole island, one at

each of the principal cities. That at Candia had from twenty to twenty-five scholars, that at Canea about forty, and the school at Rettimo only fourteen; not eighty scholars therefore in a population of 40,000 souls. The school last named was much the best; but two of the three heads under which its master, Johannes Metaxá, arranged the Sciences on which he gave lectures, are rather puzzling to classical readers. Those heads are, M. Sieber says, 1. *Chrysolum* or *Chrysostoma*; 2. *Plutarcha*; 3. *Geometria*. Perhaps, however, these unintelligible terms are due merely to typographical errors.

Among all the inhabitants of Candia, the Sphakiotes are perhaps the most deserving of notice. Secured by their position in the fastnesses of the Asprahna, or White Mountains, from foreign intermixture or oppression, they bear in their countenances evidence of the purity of their blood, and have not only a sort of family likeness to each other, but an original and national cast of features, which distinguishes them at once from the natives of the plains. The more moderate calculations give no more than 200,000 for the whole number of inhabitants of every description; and even this estimate is probably too high, as it only allows for a decrease of 70,000 since the time of the Venetian census in 1610, when the island possessed four cities and 1600 villages. But of the cities, Candia is now half, and Sida entirely ruined; and the number of villages is reduced to 700. Candia is said to have 16,000, Canes 9000, and Rettimo 4000 inhabitants; these numbers are perhaps overrated, but it is the natural course of things, under a ruinous despotism such as that of Turkey, for the towns, especially those on the coast, to increase at the expense of the villages. The Turks are estimated at one-third or one-fourth of the whole population. When about eleven families of Franks and ten of Jews have been deducted, a remainder of 120,000 will be left for the whole number of Greeks. The landholders are usually Turks; a bastard race, sprung from renegades and Greek mothers, and remarkable for their insubordination and ferocity, especially at Canea. They are always jealous of the Páchá, as the agent of Government, standing between themselves and the Greeks, whom they wish to plunder for their own advantage and not for that of the Porte. Hence it arises that scarcely any Páchálik in the whole Empire is so ill-administered as this. The Greek dialect spoken in Candia is very corrupt. It was a part of the Venetian policy to discourage the study of their native language among the Greek subjects of the *Republie*; hence no schools or colleges for the ancient Greek were allowed here or in the Ionian islands. The dialect of *Laviti* is the worst, that of the Sphakiotes the best. Turkish is spoken in the greatest purity at Candia, the residence of the Páchá; but almost all the Candiot Turks speak Greek, the language of their harems, as readily and as willingly as the Greeks themselves.

Candia, the Capital of this island, is in lat. 36° 18' 45" N. and long. 25° 18' 15" E. The long range of buildings, mosques, and minarets; groves of citron and oranges, with palms waving their heads far above all the other trees, and the bold mountains behind, present a striking prospect from the sea; and the regularity of its streets and squares plainly show that the present town is not of Asiatic origin. The *Rabodul* Khandak or suburb of the entrenchment, raised by the

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Moors in the ninth century, has probably left no relic but its name, (Khandak,) in the present Capital of Candia, which owes its architectural ornaments entirely to the Venetians; and the dates, devices, and escutcheons on its walls and gates, left undisturbed by its Turkish masters, occasionally remind the traveller of its happier and better days. Its form is semicircular and its fortifications are strong for a Turkish fortress. The arsenal is said to be preserved exactly in the state in which the Turks found it 150 years ago. The shore of soft sand-stone rock, is continually corroded by the waves, and the harbour is now so choked up with sand, that not but ships which have discharged their cargoes can enter it. The works are mouldering away, the guns dismantled, and the place quite incapable of resistance. The Bight of Stio-Dhia, an island four leagues off, is the nearest spot where ships can take in their cargoes. In consequence of this its trade has been almost entirely transferred to Canan.

The castle is the residence of the Pichá, who has his Defter-kyýyal, (ketkhodá-ál,) or Receiver of the revenue, and Zikmet-defterliárí, Registrar of the fiefs. There is also an Agghá of the Janissaries, a corps of bombardiers, &c. The garrison was fixed at 4100 men,

and 4080 is the number of troops which the feudatory landholders are bound to furnish from the whole island. The population is probably not more than 15,000.

For an account of Candia, see Belon's *Observations de plusieurs singularités et choses mémorables trouvées en Grèce, Asie, Judée, &c. Paris, 1553*. Belon saw Candia while under the mild sway of the Venetians; he was an excellent observer, and is very undeserving of the censures thrown upon him by Tournefort, who has made some strange blunders; such as his fancying the *Astragalus creticus* to be the plant which yields the gum tragacanth, an article imported only from Smyrna, and produced by an undescribed species indigenous in the central and northern parts of Persia and Asia Minor. Belon's principal object was natural history. Tournefort's *Voyage en Levant, Paris, 1717, tome i.* Savary's *Lettres sur la Grèce, Paris, 1798*. The author lived a long time in Candia, and speaks of scarcely any other part of Greece; Sonnin's *Voyage en Grèce, Paris, 1801*; and Olivier's *Voyage dans l'Empire Ottoman, Paris, 1801*. But by much the most complete account is to be found in Sieber's *Reise nach der Insel Kreta, Leipzig, 1823, vol. i.* and it to which we are indebted for the greater part of the preceding account.

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CA'NDIDATE, v.

Ca'NDIDATE, adj.

Ca'NDIDATE, n.

Ca'NDIDLY,

Ca'NDIDNESS,

Ca'NDOR.

Fr. *candid*; It. *candida*; Sp.*candido*; Lat. *candidus*. *Candidus*differs from *albus*, inasmuch as

it includes brightness; whence

it is now recently fallen, silver po-

lished, are properly called *candi-*

dida. And *candidus*, Vossius thinks, is from *candeo*, as *lucidus* from *luco*. (See CANDLE.) *Candid*, in this primitive sense, is rare in English. It is applied (met.)

Having the purity of white;—untarnished, unstained, unspotted, sincere, innocent, upright;—undesigning. A *candidate* was so called, because, when soliciting for office or honour, he wore a garment "more white than ordinary," (*candida toga*.) The Romans wore a white garment in common, (*alba toga*), hut, who seeking or standing for offices, it was usual "to wear it more white than ordinary, and to refresh the bright hue of it." A law was made forbidding this practice, *ne cui albus in vestimentum addere liceret.* Holland, *Livy, 155*.

Without quarrelling with Rome, we can allow this purgatory, to purity and cleanse us, that we may be better *candidates* for the court of heaven and glory. *Fithelm. Rescued liv.*

Though there are some in your free state,

Some things in you, who're *candidates*,

That he who is, or loves himself, must hate;

Yet I'll not therefore slight you.

Brutus. Songs, The Indifferent.

Titus Andronicus, the people of Rome,

Whose friend in justice thou hast ever been,

Send thee by me their tribute and their trust,

This palladium of white and spotless hue,

And name thee in election for the empire,

With those our late deceased Emperours sonnes—

Be *Candidates* then and put it on,

And help to set a head on headless Rome.

Shakespeare. Titus Andronicus, fol. 32.

As mild and gall-less doves,

Which dost the pure and *candid* dwellings love,

Canst thou in Africa still delight?

Still canst thou think it white.

Cowley. Upon His Majesty's Restoration.

His *candid* style like a clean stream does slide

And his bright fancy, all the way,

Down, like the sun-shine, in it plays.

Cowley. To the Royal Society.

Suppose the Spaniard for his advantage, treated of peace at Borboerg, not so fairly and *candidly* as he ought; we in like manner may now without hurt to ourselves treat with swords in our hands.

Candem. Elizabeth, Anne, 1298.

No man dreech't in hate, can promise to himself the *candidness* of an upright judge; his hate will pervert his opinion.

Fithelm. Rescued liv.

Writing thyself, or judging others writ,

I know not which th' hast most, *censor* or wit;

But both th' hast so, as who affects the style

Of the best writer, and judge, should emulate.

Johnson. Epigrams, To Benj. Rudyard, cxviii.

— Might I but persuade you to dispense

A little with your *censor*.

Massinger. The Parliament of Love, act iv. sc. 3.

For I'll be useful; and, ere I see thee perish,

Dispensing with my dignity and *censor*,

I will do something for thee, though it marour,

Of the old squire of Troy.

Id. The Guardian, act iii. sc. 1.

In 1560 he [John Russell] left his Coll. (where he had always been accounted an excellent disponent,) his friends, and native country and went to Louvain, where and at Alost, he published certain books against B. Jewell, being then a *candidate* of the Fac. of Theology. *Wood. Athenæ Oxon. v. i. fol. 306.*

Cato on the contrary told them, he presented himself as a *candidate*, because he knew the age was sunk in immorality and corruption; and that, if they would give him their votes, he would promise them to make use of such a strictness and severity of discipline, as should recover them out of it. *Tatler, No. 162.*

It presently sees the guilt and looks through all the flaws and blemishes of a sinful action: and on the other side, observes the *candidness* of a man's very principles, the sincerity of his intentions, and the whole carriage of every circumstance in a virtuous performance.

South. Sermons, v. ii. p. 463.

If our modern infidels considered these matters with that *censor* and seriousness which they deserve, we should not see them set with such a spirit of bitterness, arrogance, and malice.

Spectator, No. 187.

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Ye martial breasts! the pride of Scotia's plain!
On this your fair revolving annual day,
Candid receive the Muse's faithful strains,
Who thus her tribute to your worth would pay.
Beyon. On the Royal Company of Archers.

Here affiance, my friends, and with due candour own
Affiance's cup not mixt for thee alone!
Others, like thee, its dire contents must drain,
And share their full inheritance of pain.
Blackhe. To the Rev. Mr. Jesson.

CANDLE, n. } Fr. *chandelle*; It. and Sp. *candela*; Lat. *candela*, from *candeo*, to burn, says Vossius, as *candela* from *candeo*. But *candela* is of unsettled etymology. *Candle*, in A. S. *candel*, is in the ancient Danish language, *kindil*. And here, after noticing that some derive from the Latin and others from the Welsh; declares himself for the lat. and Swe. Goth. *kinda*, which at this day among our country people signifies, to kindle, *accendere notat*.

An hundred bea herbe of *candle* looge and grete.
H. Gloucester, p. 299.

And howe a *candle* chominge. In a cursed place
Fel a doo and for breade. forj at ye reue.
Piers Plowman. Vision, p. 43.

He is to gret a signet that wol weme
A man to light a *candle* at his lumetore;
He shal have terner the leue light parbe.
Chaucer. The Wif of Bathes Pro. v. 5910.

Not as touching the worshipping of images, setting up of *candles* before them, or kneeling, &c. I assure you, I trust ye shal hear shortly in my poor doctes, that they shal know their former faults and leave it.

The Bishop of Chichester, in Strype's Memoirs, No. 92.

If thou wouldest promise him to worship him with image service, that is to stick up a *candle* before his image, or such an image as he appeared to thee in: He would answer that he were a spirit, and delighted in no *candlelight*, but would bid thee give a *candle* to thy neighbour that lacked, if thou hadst so many.
Tyndall. Works, fol. 601.

No men light not a *lusterne*, and put it under a bushell, but sitten it upon a *candlestick* to lighten the house.
Chaucer. The Persones Tale, v. li. p. 384.

Neither do men lyghte a *candle*, and put it under a bushell, but on a *candlestick*, and it lighteth all that are in the house.
Bible, 1551.

Bless. Why Petruchio is coming, in a new hat and an old jerkin, a pair of old breeches three turn'd, a paire of bootes that haue been *candle-cases*, once buckled, another laced.
Shakespeare. Taming of the Shrew, fol. 219.

For I am proner'd with a grandaier phrase,
I be a *candle-holder* and looke on.
Id. Romeo and Juliet, fol. 56.

He was to weat a mass of full ripe yeares,
That in his youth had been of wickles might,
And born great away in armes among his peares,
But now weak age had dim'd his *candle-light*.
Spenser. Faerie Queene, book vi. can. 3. st. 3.

You whomso *candle-mass* you, how vildly did you speake of me euen now, before this house, veruious, euill gentleman!
Shakespeare. Henry IV. Second Part, fol. 94.

The nurse [Maldenhaire] being incorporat with the fungus excrevencie growing about the *candlemasse*, so also with the soot found sticking to the sockets of lamps and *candlesticks*, causeth the haire of the eyelids to come thicke.
Holland. Plinie, fol. 324.

Wax pure made into *candle* and wax mixed severally into *candle-staff*, with particulars that follow; proved thus in the burning.
Bacon. Natural History, Cent. iv.

Here we may take notice of the *candlesticks* of the West Indies, out of whose fruit, balloted to a thick fat consistence, are made very good *candles*.
Ray. On the Creation, part ii.

If such a one will smile and stroke his beard,
And sorrow, wagge, eye lem, when he should grone,
Patch grief with proverbs, make misfortune drunke,
With *candle-wrestlers*, bring him yet to me,
And I of him will gather patience.
Shakespeare. Much Ado about Nothing, fol. 117.

But every living thing—
DEM. The true—must perish!
Our lives are but our marches to our graves,
How dost thou now Lieutenant?

LIEU. Faith 'tis true, Sir,
We are but spurs, and *candle-ends*.
Benjamin and Fletcher. The Honourable Lieutenant, act 3. sc. 5.

By *candle-light* we could see little in the bottom of these eyes but loric objects, such as the flame of the *candle*, which appeared tremulous, though inverted; but by daylight we could manifestly discern in them, both the motions of every neighbouring object, and the more vivid of their colours.
Boyle. Usefulness of Natural Philosophy, part i. cent. 5.

When he is dress'd he goes to court, comes into the drawing-room, and walking bolt upright under a branch of *candlestick*, his wig is caught by one of them, and hangs dangling in the air.
Spectator, No. 77.

Tom, a pert waiter, smart and clever,
Adropt pretence he would be never,
Curious to see what *candle* this read,
And what the doctors were about,
Silly stepped in to snuff the *candle*,
And sate whist'ry they pleas'd to want else.
Cautious. The Antiquaries.

The knives and forks with silver handles,
The *candlesticks* of height, [French plate,]
To hold her best mould (yellow) *candles*,
Were all brought forth to be display'd
In female housewifery parade.
Lloyd. The New River head.

CANDLEMASS, a festival of the Christian Church, in honour of the Purification of the Virgin Mary and the Presentation of our Lord in the Temple. It is celebrated on the 2nd of February, the fortieth day after the Nativity, and derives its name from the consecration and distribution of tapers, which then took place according to the ritual of the Romish calendar: (Montague, Orig. Ecc. l. 157.) or as the same author states, from the cessation, on that day till All Hallows-mass, of the use of lights at Vespers and Litanies; a custom, the memory of which is preserved in one of the Proverbs collected by Ray:

On Candlemas day
Throw Candles and Candlestick away.

Hospinian, (de Fest. Par. 53,) has detailed the formalities used in the benediction of the tapers on this day. The prayers are directed through the intercession of the Virgin, that the candles may be sanctified to the good and profit of all men, and the health of the souls and bodies, whether in earth or sea; that the creatures of wax may be so blessed, that wherever they are lighted or placed, the evil spirit may tremble, and with his servants be in such terror and confusion, so as to fly away.

The ceremonies observed on this festival are probably derived from the February rites of Paganism which occurred on the same day, and which are briefly

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MASS.

CANDLE- described by Ovid, (*Fast. ii.*) Pope Sergius, (A. D. 641,) has the credit of transferring this "false mummery and untrue belief," as it is styled by Becon, in his *Reliques of Rome*, to "God's worship." This Pontiff hallowed the feast "thorow all Christendome; and every Christian man and woman of covenable age is bound to come to church, and offer up their Candles, as though they were bodily with our Lady; hoping for this reverence and worship that they do to our Lady, to have a great reward in heaven." Fuller in his *Church History*, informs us that in a Convocation in the reign of Henry VIII., among the ceremonies which it was decided were not to be continued or cast away, was specially reserved this of "bearing of Candles on Candlemas day, in memory of Christ the Spiritual Light, of whom Simeon did prophesy, as is read in the Church on that day." (222.) The consecration of tapers, however, was prohibited by an Order of Council in 1548.

The Festival of Stn. Agatha which commences on Candlemas day in Sicily, still more plainly resembles the corresponding Februan rites. Lighted tapers form a distinguishing part of the ceremonial; and the memory of Proserpine is still cherished, though under another superstition, by kindling a blazing pine torch near the very spot to which the mythological legend assigned the scene of Pluto's amorous force. A clear and detailed account of this festival will be found in Blount's *Festivals of Ancient Manners in Italy*.

CANDY, v. Fr. "*se candir*, to candy, to grow candid, as sugar after boiling." Cotgrave. The Italians, (says Menage,) call *sugar-candy*, *Zucchero di Candia*; as if made and imported from Candia or Crete. If this be the origin, the usages by Drayton, Carver, and Browne will be consequential.

To give certain appearances resembling those of *sugar-candy*; to form or congeal into glistening substances—into icicles.

In Beaumont—*to cover over, to overspread; as with sugar-candy*.

Sure when those frosts that winter brings,

Which *candy* every green,
Renew us like the teeming springs,
And we thus fresh are seen.

Drayton. *The Quest of Cynthia*.

Now that the winter's gone, the earth bath lost
Her snow-white robes, and now no more the frost
Candies the grass, or casts an icy stream
Upon the silver lake or crystal stream.

Carver. *The Spring*.

In winter's time when hardly fed the flocks,
And icicles hung dangler on the rocks;
When Hyems bound the floods, in silver chains,
And hoary frosts had *candy'd* all the plains.
Browne. *Britannia's Pastors*, book i. Song 4.

This solace's divine contagion spread
Upon all countertries its conquering might;
With honour, this *disgrace*, unbelieved;
This *candy'd* bitterest tortures with delight.

Beaumont. *Psyche*, can. 16, st. 128.

Here I lay nothing of Eringo roots growing in this county, the *candyng* of them being become a staple commodity at Colchester. These are sovereign to strengthen the nerves; and pity it is, that any vigour acquired by them should be otherwise employed than to the glory of God!

Fuller. *Worthies*, v. i. p. 337.

CANEA, n. } Fr. *cane*; It. and Sp. *canna*; and
CANE, n. } Lat. *canna*, which Menage derives
CANN, } from the Gr. *κάννα*, and the Gr. from
CANN-JUTE. } the Hebrew, and remarks that the word is common to the eastern languages. See **CAN**, n.

Than they prick him [the Elephant] with sharp *cane*, and cease him to go into a stit house, and there they put a rope about his middle and shoot his feet, and let him stand there three or four days without eating or drinking; and then they bring a female to him with meat and drinker, and within few days he becometh tame. Hakluyt. *Voyages*, &c. M. Relph. Fish.

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Thú like light *cane*, that first rise big and brave,
Shoot forth in smooth and comely spaces; have
But few and fair divisions; but being got
Aloft, grow less and straightened; full of knot.
And last, go out in nothing.

Ben Jonson. *Underwood*, fol. 181.

But yet are long againe he doth returne,
And brings with him his ire cane and fire,
Wherewith he doth beat downe and burne
All those whom he to mischief doth desire.

Herrington. *Orlando*, book ix. st. 67.

As well reeds as *cane*s, spread their leaves like wings round one after another, on either side upon the very joints, and that is alternately come always verie orderly, so as if one sheath come fourth of the right side, the other at the next knot or joint above it putteth out on the left, and thus it doth throughout by turnes.

Holland. *Phaëx*, v. i. fol. 483.

But in his way lights on the barren plains
Of Sericana, where Chineses drive
With sails and wind their *cane* waggon light.

Milton. *Paradise Lost*, book iii. l. 439.

The great prince who, some years ago, *cand*d a general officer at the head of his army, disgraced him irreverently. The punishment would have been much less had he shot him through the body. By the laws of honour, to strike with a *cane*, dishonours; to strike with a sword, does not.

Smith. *Moral Sentiments, Of Propriety*, part i. sec. ii.

As the Roman censors used to punish knights or gentlemen of Rome, by taking away their houses from them, so I have seized the *cane*s of many criminals of figure, whom I had just reason to suspend upon.

Zeller, No. 162.

— *Caspian rinks*
From barren mountains, from the joyous coast
Around the shorn lake, whose name they bear,
Their scimitars upbraid, and *cane*s bow.

Glover. *Leontidas*, book iv.

The first of these writers [Lucean] in enumerating Pompey's eastern auxiliaries, describes a nation who made use of the *cane-jute* as a drink.

Lindan

That meke sweete liquor from their *sugar cane*s.—Mey. *Lucean*, iii. Grægor. *Sugar Cane*, book i.

CANEA, the principal port in the island of Candia, lying in lat. 35° 28' 45" N. and long. 24° 13' 45" E. and supposed to be on the site of the ancient Cydonia, is of an oblong figure and nearly two miles in circumference. Towards the harbour it has only one gate, and on one side four batteries, on the other a wall along a ridge of rocks connecting the town with an old castle now in ruins. Its streets are straight, wider, and better built than those of Candia, the houses often of two or more stories; but there are no squares or open arches of any magnitude. The best houses are close to the water's edge, and there the principal European Consuls and merchants reside. This city is not above one-fourth or one-fifth of the size of Candia; but is now a place of more importance on account of its harbour, which is nearly six times as large as that of Candia, and still affords good anchorage, though not quite secure with some winds. It is thought however to be gradually filling up, and has not depth of water sufficient for ships of more than 200 tons burthen. The population may be estimated at about 8000, of whom more than half are Musulmans.

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The surrounding country is delightful. On the east side, the mountains forming Cape Aeroteri, or Maleca, close the view, and at their foot lies the village of Chalepa, where many of the Franks have their country-houses. Behind the town a gentle declivity covered with olive-groves and gardens full of orange trees, leads up to the White Mountains, (Asprohuna,) whose summits are covered with snow almost during eight months in the year. On the west the shore makes a wide sweep to Cape Spada, (the Cimarus of the ancients,) and is backed by an extensive plain richly clothed with vineyards, olive-yards and corn-fields, and gradually rising to the foot of the western branches of the same mountain, the Leuca-orl, or mountains of the Sphakiote. Canea, like the rest of Candia, is subject to dreadful earthquakes. See Tournefort, Soanen, Oliver, and Sieber's *Travels*. CANEPHORA, in Botany, a genus of the class Pentandria, order Monogynia. Generic character: commonly tubular, toothed, bearing many flowers; proper calyx, five or six cleft; corolla bell-shaped, five or six cleft; fruit inferior, two-seeded.

Two species, natives of Madagascar. CANES, or CARENIA, a Province of Peru, bounded on the east and south-east by those of Carabay and Lampa, on the south by Cailloma, and on the west by Chumbivilca. It extends about thirty leagues from north to south, and fifteen from east to west, and contains a population of nearly 18,000 individuals. Being in no elevated situation, and partly covered with ridges of mountains, many of which are clad in perpetual snow, the climate of the Province is cold and piercing, and its vegetable products comparatively scanty.

CANGOXUMA, a town of the Empire of Japan, occupying the northern extremity of the island of Ximio. It stands on the banks of a small river, and has a tolerable harbour defended by a rampart, and a guard-house with a garrison of 500 men. There is also a square light-house upon a very high rock near the entrance of the harbour, which can be seen for

about twenty miles. It is considered as an important place, and contains a Custom-house, which is a good building, lat. 32° 10' N. and long 132° 15' E.

CANGUA, a Portuguese word which has been adopted to express the Chinese punishment of the *cha*, or wooden collar. The Cangua is a portable pillory admitting the criminal's neck and hands in separate holes. Its weight varies from 50 to 200 lbs; and the time which it is to be carried is assigned at pleasure by the Mandarin. Those who are condemned to it are allowed but short intervals of rest, for the whip of the Police keeps them almost in perpetual motion, or are they released without a suitable admonition and a severe bastinadoing.

CANICULAR, *adj.* } Lat. *canis*; Gr. *κύων*, *κύων*; *Canine*. } *κατά το κύων*, to hiss, to lick. See Vossius. The Canicular days are the Dog-days. Canine: of or pertaining to a dog.

That with his shrillest light *caniculus*,
Infektit all the beyrains and the ears,
Douglas. Essays, book x. fol. 325.

Now as touching grape verjuice, it should be made of the ripe Pythia or Amnices, and before the *canicular* days, when as the grapes be but new knit, and no bigger than chick peas.

Holland. Plinie, vol. i. fol. 379.

Some latitudes have no *canicular* days at all; as namely all those which have more than 23 degrees of northern elevation; as the territory of Nova Zembla, part of Greenland and Tartary; for unto that habitation the dog-star is invisible, and appeareth not above the horizon.

Sir Thomas Brown, book iv. ch. xiii.

A third kind of women were made up of *canine* particles; these are what we commonly call scolds, who imitate the animals out of which they were taken; that are always busy and barking; that snarl at every one who comes in their way; and live in perpetual clamour.

Spectator, No. 209.

As churchmen wrangle not with jarring spleen,
Nor statesmen-like carousing whom I bite;
View all the canine kind with equal eyes;
I dread no mastiff, and no cur despise.

Hemlock. On a Dog.

CANIS.

CANIS, from the Latin *canis*, wary, Lio.; *Dog*. Pen. In *Zoology*, a genus of animals belonging to the tribe *Digitigrada*, family *Carnivora*, order *Sarcophaga*, class *Mammalia*.

Generic character: three false molar teeth above and four below on either side; two canine teeth in either jaw, behind each of which are two tuberculous teeth, of which the anterior in the upper jaw are very large; tongue very soft; five toes to the anterior, and four to the hinder extremities.

This genus comprises a number of animals of which the habits are very different though they still bear some general resemblance to each other. The similarity in their structure is very great, and particularly to the form of their teeth. With the exception of one species, of which the varieties are almost innumerable, they are wild and blood-thirsty animals.

The genus may be divided into two sub-genera, those which have the tail not so long as the body and not furnished with hairs in great numbers, these are the *Dogs*; and secondly, those which have the tail very

long and covered thickly with hairs, forming a kind of brush, such as the *Foxes*.

A. *Dogs*.

C. *Familiaris*, Lin., *Cuv.*; le Chien *Domestique*, *Cuv.*; *Faithful Dog*, Pen. Has the tail bending to the left; snout sharp, nose rounded and rather prominent; body covered with hair; tail of irregular length in the different varieties. This animal is the favourite, the companion and protector of man; swift of foot and endowed with an exquisite scent, he accompanies his master to the chase, the pleasures of which he enjoys as completely as the hunter himself. His attachment is proverbial, and must be well known to the most common observer; an interesting example of which is related by Miss Benger, in her *Life of Mary Queen of Scots*. "During this mournful spectacle the little favourite Dog, starting from the robes under which he had been concealed, lavished caresses on the insensible corpse; and lying down between the headless shoulders, moaned piteously

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whilst he licked the blood of his murdered mistress. Touched by this instance of brute sympathy, the executioner suffered him to keep his place; even the Earl of Kent showed the poor animal an indulgence denied to the last moments of Mary Stuart; and such was the impression this trait of animal fidelity produced in statesmen and courtiers, who had discarded all faith in human attachments, that it was deemed worthy of being honourably recorded in the official accounts transmitted to Lord Burleigh. The Dog is said to have died in two days after his mistress." The Dog is born with his eyes closed, and they do not become open till the tenth or twelfth day after birth. The female, which is called Bitch, goes with young about sixty days, and pups six or eight young ones; the animal arrives at its full growth in two years, and lives from fifteen to twenty years; the latter of which period it rarely exceeds.

Dogs are found wild in great numbers in Congo, Ethiopia, and the neighbourhood of the Cape of Good Hope, are red-haired, lank, and have turned up tails; they are not of any particular variety, but resemble the Greyhound, Hound, &c. They are exceedingly cunning and very swift, so that they are seldom taken. They hunt in packs, attacking even Lions and Tigers, and are very destructive to cattle and animals of the chase. They seem to have been unknown in America before that quarter of the globe was visited by Europeans.

Buffon has given a very excellent description of this genus, and he considers all the varieties to have degenerated from the *C. Domesticus*, affected by climate and other adventitious circumstances; we have here divided them into six principal varieties, under each of which are placed those animals which seem most nearly to resemble each other.

1. *C. Domesticus*, Ray; *le Chien de Berger*, Buff.; *Shepherd's Dog*, Pco. Ears straight, and the tip of the tail furnished with long hairs, as is also that of the body; they are sharp-nosed and erect; and are very large and strong, more particularly in France and the Alps, those of England being much smaller. They have a remarkable claw on the hind legs, called the dew-claw, occasionally also seen in Spaniels, these appear not to have any particular use. They are very clever in directing the course of Sheep, and in preventing them from straying beyond proper bounds; and are frequently the sole guardians of large flocks in the grazing parts of this kingdom. The *Chien leup*, Buff.; *Pomeranian* or *Wolf Dog*, Pco.; is the same as the Shepherd's Dog, with the exception of being larger and more vigorous. The *C. Sibiricus*, Lin.; *Greenland Dog*, Bewick; seems also to be the same animal slightly varied by climate; they are commonly black and white; are strong, nimble, and active, and are harnessed to the sledges in which the Greenlanders make their journeys during their long winters. The number of Dogs usually employed for this purpose is five, yoked in couples with a leader; the reins are fastened to the collar, and in driving the cry *tag, tag*, turns them to the right; whilst *houga*, *houga* directs them to the left; *ah*, *ah* stops them, as he makes them set off. The driver carries a stick ornamented with iron rings, the jingling of which encourages the Dogs, and when they are inattentive to their duty he throws it at them, and catches it up as he passes by. The dexterity of the driver is

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gaining the stick, is a matter of considerable importance, for as soon as the Dogs find that it is lost, they not infrequently set off at full speed, and rarely stop till the carriage is dashed to pieces, or themselves completely exhausted. These Dogs are ever known to lose their way, even when their master is unable to guide them, from being compelled to close his eyes against the pitiless storm. The extent of ground over which they will run is almost incredible; they have been known in three days and a half to make a journey of 970 miles. When, from the length of the journey, it is impossible to finish it in one day, these animals lie round their master, defend him from danger, and keep him warm through the night. Blumebach considers the Dogs which are met with in the South Sea Islands, and which are fattened and eaten by the natives, to belong to this variety.

2. *C. Fenaticus*, Sagar, Ray; *C. Sagar*, Lin.; *le Chien courant*, Buff.; *Hound*, Pen. Under this head may be included three kinds of Dogs, 1. *C. Terrarius*, Calus; *Terrier*, Pen.; of these there are two kinds, one of which is rough, short-legged, long-backed, and very strong; of a blackish yellow or tan colour, mixed with white, and known by the name of the *Wire-haired Terrier*; the other sleek and well-formed, with a shorter body and more lively; it is of a reddish brown or bright black colour, with tanned legs. They have a very fine scent, and are usually employed in ousting Foxes from their cover; and are very inimical to all kinds of vermin, for which purpose the breed is kept up with great care by some persons. A remarkable instance of the ability of the Terrier in destroying Rats is at present exhibited in a cock-pit at Westminster, in which a Terrier, named Billy, destroys a hundred Rats in less than six minutes. 2. *C. Leverarius*, Calus; *le Braque*, Buff.; *Harrier*, Pen. This variety is well known, and derives its name from being employed in hunting the Hare; it is very vigorous and nimble; its cry, when in full pursuit, is considered by sportsmen as extremely harmonious. To this division belong the Foxhound, which appears to be only a larger kind, and the Beagle a smaller kind of Dog. 3. *C. Sanguinarius*, Calus; *Stouthound* of the Scots; *Bloodhound*, Pen. This animal is large, strong, muscular, broad-breasted, stern-countenanced, of a deep tan colour, and generally marked with a black spot above each eye; its scent is remarkably keen, and on this account it was formerly much employed in finding out stolen game, and more particularly on the borders of England and Scotland, in tracking those persons who might be obnoxious to their neighbours from their predatory conduct; and it is stated that the only mode of destroying the scent was by spilling some fresh blood upon the track, on meeting with which the Bloodhound was at fault. They are taller than the Hound, are finely made, extremely swift and sagacious, and are commonly of a reddish or brown colour. They bark in hunting, and but rarely at other times. They are nearly extinct in England at present, but are said to be kept in the convents among the mountainous districts of Switzerland; and it may perhaps be a question whether the Dogs of St. Bernard do not belong to this variety. The preceasing are British Dogs. 4. *C. Dalmatians*; *le Braque de Benge*, Buff.; *Dalmatian Dog*, Pen. This Dog resembles the other Hounds in its size and figure; it is of a white colour spotted with black, and is the Dog

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CANIS which is generally used as an ornament to the coach-box in England, and vulgarly called the Danish Dog. 5. *C. Vernator*, Caius; *le Basnet à jambes torses—à jambes droites*, Buff; *Turnspit*, Pen.; is long-bodied, and has short crooked legs; it is spotted with black on an ash ground. 6. *C. Axiarius Aquaticus*, Ray; *le grand et le petit Barbet*, Buff; *Water Dog*, Pen. These Dogs have the head large; the ears long and pendent; limbs short; the position of the tail is almost horizontal; the hair is long and curled over the whole of the body, so that it is difficult to ascertain the figure of the animal; it is generally of a white or ashy-white colour; the toes are webbed, and the animal is frequently employed for Duck-hunting.

7. *C. Axiarius, race Hispanica compestris*, Ray; *l'Espagnol*, Buff; *Spaniel*, Pen. The Dogs of this race have the head small and round; the ears long and pendent; the legs short; the hair of unequal length on different parts of the body, but longest on the ears, neck, and back of the legs. They vary much in size, and amongst them are included Pointers, Setters, King Charles's Dogs, and the Shock Dog. 1. *C. Axiarius*, Lin.; the *Pointer*, Bewick.

This Dog appears to be of Spanish origin, but the breed has been much improved in England, so that it will now hunt with little education; it is employed for the purpose of finding game in shooting, as is also the *C. Indus*, Caius; the *Setter*, Pen. It is said that Robert Dudley, Duke of Northumberland, was the first who broke a Setting Dog to the net. 2. *C. Brevipilis*, Lin.; *le Grodin*, Buff; *King Charles's Dog*, Pen. This beautiful little animal derives its name from having been the companion of Charles II., who rarely walked out without being accompanied by several of these little Spaniels. They are the same Dogs which are known by the name of the Mariborough Breed, having been kept with great care by that family for many years, and not allowed to be parted from; of late however they have become more common; it is very remarkable for having the palate completely black; it has long ears; the hair long and sleek, and marked with reddish brown spots on a white ground. The *Pyrrhus* of Buffon seems to be the same animal, but is black generally, with reddish legs, and a red spot above the eyes. 3. *C. Melitensis*, Lin.; *le Chien du Malte* or *Bickos*, Buff; *Shock Dog*, Pen. This is a little Dog completely covered with hair; it is the Dog which was formerly used as a lap Dog by the ladies. A variety of it is the *Lion Dog*, so called from having the anterior half of the body covered with long hair, whilst the hind part is quite bare, excepting a tuft upon the tail. The *Spaniel Gentle* or *Comforter*, against which Hollarsh was so severe, on account of the foedness of the ladies of his time to it, must also be attached to this division.

8. *C. Grævus Hibernicus*, Ray; *le Matin*, Buff; *Irish Greyhound*, Pen. This animal is now very rare; it is the largest of the species, standing about three feet in height; the head is long; and the forehead broad; the ears short and demipendent; the legs long, very large, and powerful; the body large and of proportionate size with the other parts of the animal without being fat; its general colour is white or crimson. Its aspect is mild, and it is tractable and good tempered; of great strength, and seizing its prey by the back shakes it to death. It was formerly employed in hunting Wolves, but is not now fit for any sporting

purpose in this country. Degenerate from this animal, Buffon believes the following to be, 1. *C. Veneticus Graius*, Ray; *le Levrier*, Buff; *Greyhound*, Pen.; which seems to differ from the last named merely in being more elegantly shaped; the head is longer in proportion; the forehead more arched; the muzzle sharper; the ears short and straight; and the tail very long; the body and limbs remarkably light. It is the fleetest of all Dogs, and hunts by sight. A smaller and more elegant animal of the same kind is known by the name of the *Italian Greyhound*, of which the hair is very smooth. And another, the *Oriental Greyhound*, is distinguished by the very long hairs with which its tail is furnished, and by its long pendulous ears. The *C. Agæus*, Caius; *Gazehound*, Pen.; which is now lost, seems to have been nearly allied to the Greyhound. 2. *C. Mastivus*, Ray; *le Dogue de forte race*, Buff; *Mastiff*, Pen. This is a Dog of very large size, and barks very loud; it is strong and thick made; its head large, and it has great pendulous lips; it has a fine countenance, and is generally believed to be indigenous to England; its hair is close, except on the back part of the thighs and tail, where it is longer; the lips, nose, and outside of the ears are black, the rest of the body is of a pale dun colour. The *Mastiffs* of England were in great repute even so early as the time at which the country was under the Roman Government; and an officer, called *Procurator Cynegis*, was appointed to look after their breeding and send the finest Dogs to Rome, for exhibition in the combats of animals at the Circus. Stow, in his *Annals*, gives a curious description of a contest between three *Mastiffs* and a Lion, before James I., of which the following is the account: "One of the Dogs being put into the den, was soon disabled by the Lion, which took it by the head and neck and dragged it about; another Dog was then let loose and served in the same manner; but the third being put in, it immediately seized the Lion by the lip and held him for a considerable time, till being severely torn by his claws, he was obliged to quit his hold; and the Lion, greatly exhausted in the conflict, refused to renew the engagement; but taking a sudden leap over the Dogs, flew into the interior part of his den. Two of the Dogs soon died of their wounds; the last survived, and was taken great care of by the King's son; who said, he that had fought with the king of beasts should never after fight with any inferior creature."

9. *C. Molossus*, Lin.; *Blumenh.* *le Dogue*, Buff; *Bull Dog*, Pen. This animal is perhaps one of the fiercest and of the greatest courage in the creation; it does not stand very high, but is very strong and muscular; its nose is short, and the under jaw is longer than the upper, giving it a very savage appearance; it is very cruel, and often bites before it barks. Its courage in seizing the bull, which it always endeavours to do, by darting at his muzzle, or pinning him, as it is technically called, is well known, and was celebrated by Chudlan in the line

"Magnaque tororum fracturi colla Britannii."

It was formerly very common in England, to which country it seems to have peculiarly belonged, but since the lahman sport of Bull-baiting has gone out of fashion, its numbers have very much diminished. A remarkable instance of the courage of this animal is given by Dr. Goldsmith, though the cruelty of the

CANIS. owner of the Dog cannot be too highly reprobated. "Some years ago," says the Dr., "at a Bull-baiting in the north of England, when that barbarous custom was very common, a young man, confident of the courage of his Dog, laid some trifling wager that he would at separate times cut off all the four feet of his Dog, and that after every amputation it would attack the Bull. The cruel experiment was tried, and the Dog continued to seize the Bull as eagerly as if he had been perfectly whole!" The Bull Dog seems to be the parent of two other kinds of Dogs. 1. *C. Fricator*, Lin.; *le Doguin*, Buff.; *Pug Dog*, Pen. This little snarling Cur is a miniature of the Bull Dog, it is of a dun colour, with a black snout, and generally carries its tail curled over its back. 2. *C. Egyptiana*, Lin.; *le Chien Turc*, Buff.; *Naked Dog*, Pen. This Dog has no hair but on the face, the rest of his body is usually yellow and black, like the skin of the Negroes. The *Risquet* of Buffon is nothing more than a mongrel of the Pug and the little Danish Dog.

3. *C. Terre Neve*, Blumenb.; *Newfoundland Dog*, Bewick. This Dog is known by its height, standing between two and three feet from the ground; its hair long and silky, and his tail covered with long hair, and generally curled over his back; his coat black and white; but the most remarkable circumstance about him is, that the spaces between his toes are completely webbed so as to render him an excellent swimmer. These dogs are very tractable, are easily taught, and are very sagacious, of which the following, though a good example, is by no means an uncommon one. In the summer of 1793, a gentleman went to Portsmouth for the benefit of sea-bathing. He was conducted in one of the machines into the water; but being unacquainted with the steepness of the shore, and unable to swim, he found himself, the instant he quitted the machine, nearly out of his depth. The state of alarm into which he was thrown, increased his danger; and unnoticed by the person who attended the machine, he unavoidably would have been drowned, had not a large Newfoundland Dog, which by accident was standing on the shore and observed his distress, plunged in to his assistance. The Dog seized him by the hair and conducted him safely to land. The gentleman afterwards purchased the Dog at a high price; and preserved him as a treasure of equal value to his whole fortune. Bingley's *Animal Biography*. In the Island of Newfoundland and in Canada, these Dogs are employed for draught, being harnessed to sledges or small carts, and frequently perform their task without a driver; as soon as they have delivered their load, they return home, and are rewarded with some dried fish, of which they are very fond.

Such then is a general description of the Dog tribe, but from the few intercourse which the different varieties have with each other, a multitude of mongrels of all kinds are produced, which defy description.

C. Lupus, Lin., Cuv.; *le Loup*, Buff.; *Wolf*, Pen. Taller than a large Greyhound; head long; nose pointed; ears erect and sharp; tail straight and shaggy; its tip black; legs long, and the fore legs marked with a black stripe; hair longish, of a greyish yellow colour, and in the northern parts of the globe becoming whitish during the winter. It inhabits the continents of Europe, Asia, and America, and was formerly very common in England and Ireland, but is now completely extirpated, the last having been killed in

Ireland in 1710. This is a cruel cowardly animal, except when pressed by hunger, when it will attack even men; at other times he flies from them, and preys upon animals and on carrion. At times they are said to disluster bodies, and from their having been seen engaged in this way, arose amongst the French peasants the stories of the *Loup Garou*, and of the *Were Wolf* of the Saxons. They are exceedingly inimical to Dogs and bite very hard. When hunted, it is usual to protect the Dogs necks with collars armed with iron spikes.

C. Lycan, Lin.; *le Loup noir*, Buff.; *Black Wolf*. This differs but little from the preceding, except in the colour of the fur, which is completely black. Pennant considers it a variety of the *C. Lupus*. It is a native of Europe.

C. Mexicanus, Lin.; *le Loup de Mexique*, Buff.; *Mexican Wolf*, Pen. Head and jaws very large, as are also the teeth; upper lip furnished with very strong bristles; of a greyish white colour; ears erect; striped with transverse dusky lines, as is also the body; legs and feet striped with black. It is occasionally found white. Inhabits the hottest parts of Mexico.

C. Ruber, *le Loup Rouge*, Cuv.; *Red Wolf*. Of a fine cinnamon red colour, with a short black mane, extending along the whole length of the back. It inhabits the marshy parts of America.

C. aureus, Lin.; *le Loup doré on le Chacal*, Schreb.; *Schakal*, Pen.; *Jackal*. This animal is very similar in shape to the Wolf, but not so large; the head is of a fawn red colour, intermixed with ash grey hairs, each of which has a blackish ring and tip; the upper lip and throat white; the whiskers black; ears reddish externally, and white within; the outsides of the shoulders and thighs fox red, their insides and the belly of a reddish yellow; the tail straight and more hairy than that of the Wolf, and of a greyish yellow; the tips of the long hairs being dark, give parts of the body a dusky hue; the hairs are coarse, and beneath them is found a kind of woolly fur of a grey colour. The tongue has on either side a row of small warty prominences. It inhabits the warm parts of Asia and Africa, hunts in packs in full cry, from night to morning, and carries off sheep and poultry; will prey on carrion and even upon roots, when much pressed by hunger. Its bark is a kind of howl. When taken young it is easily tamed, and even when wild it readily associates with Dogs. It burrows in the earth and lies quietly there during the day; then sallies out from its holes at night, and hunts by scent. It is vulgarly called the *Lion's Provider*, but all the use it seems to be to the Lion is that of disturbing the more timid inhabitants of the forest, whilst he being on the watch seizes such as he may choose.

There has been much dispute whether the Dog and Jackal are not of the same species, and the readiness with which they have intercourse with one another, seems rather to favour the opinion. The same notion has also been held with respect to the Wolf and the Dog, but naturalists have determined that they are three distinct species.

B. FOES.

C. vulpes, Lin.; *le Renard ordinaire*, Buff.; *Fox*, Pen. This mischievous animal is found in almost every part of the world; it has a sharp nose, broad head, the front of which is flat; lively eyes of the nocturnal kind; body long, of a yellowish red colour, but subject

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to great variety on that point; tail straight, nearly as long as the body, and very bushy, tip with white.

In England there are three varieties, the *Greyhound*, the *Mastiff*, and the *Cur Fox*; these differ but little, except in size and some trifling variety of colour. The *Cur Fox* is considered by Pennant, to be the same as the *C. Alopec* of Linnaeus. The other varieties are, the *Croa Fox*, which inhabits the northern parts of the globe, and is known by a black stripe across the shoulders, and another extended along the back; the *Brown Fox*, from Pennsylvania, an animal about half the size of the common Fox, having the under part of the tail black, and the whole coat much marked with ash-coloured hair, amongst the red. The *Karogen*, from Tataria, the general colour of which is that of the Wolf, with a black spot behind the whiskers, at the base of the exterior edges of the ears; and also between the shoulders; the throat and belly of a deep grey. The *Corsac Fox*, from the Crimea, with soft downy hair, colour tawny in summer, grey in winter; tip and base of tail black. The Fox is very destructive to poultry and game; it is very crafty, when it has killed more than it can eat it will carry it away, and hide it in the earth till it has need of it. It has a very strong smell, and makes use of this for the purpose of getting the Badger out of his hole, which it then appropriates to its own use, and enlarges. It is also very fond of grapes, and does an immense deal of mischief in those countries where there are vineyards. Pennant seems to think, that they were Jackals and not Foxes which Samson employed to destroy the corn of the Philistines, as the latter are not gregarious, whilst the Jackal is found in large herds, and in the very neighbourhood of Gaza.

C. Cinereus, Argenteus, Lin.; *le Renard tricolor d'Amerique*, Buff.; *Fulvous Necked Fox*, Shaw; ash-coloured

on the back, and white beneath; a cinnamon red stripe extending along the flanks; about the ears and sides of the neck a yellowish red patch. It inhabits North America, according to Schreber, but Cuvier says it is found in all the warm parts of that continent.

C. Niger, Cuv.; *le Renard argenté ou noir*, Schreb.; *Black Fox*. This animal resembles the common Fox, it is black, with the points of the hairs tipped with white, except on the ears, shoulders, and tail, which are entirely black; the tip of the tail white. It is a native of North America.

C. Lagopus, Lin.; *le Renard bleu ou Isatis*, Schreb.; *Arctic Fox*, Pen. Has short rounded ears almost hid in fur; hair very soft, and of a cinereous colour, often quite white in winter, and longer during that season than in summer; tail shorter and more bushy than that of the common Fox. It is found in Siberia. The fur of this animal, as well as of the black Fox, is considered very valuable.

C. Mesomelas, Lin.; *le Renard du Cap*, Schreb.; *Cape Fox*. Yellow on the flanks; black on the back mixed with white, and growing darker as it passes backwards to terminate in a point; tail bushy, and of a yellowish brown. Inhabits the neighbourhood of the Cape of Good Hope.

The *C. Zorda*, of Pen., or the *Fennec* of Bruce, may be noticed as perhaps belonging to the genus, but it is impossible to give it any proper place, as but little is known about it.

These are the principal species of the genus *Canis*, there are some others, however, which are less important, and for which the reader must see Ray, *Synopsis Quadrupedum*; Linnæi *Systema Naturæ*; Pennant's *British Zoology and History of Quadrupeds*; Cuvier, *Règne Animal*; Bewick's *History of Quadrupeds*.

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CANIS MAJOR, in *Astronomy*, a constellation of the southern hemisphere, a little to the west of the feet of Orion. Flamsteed has catalogued thirty-one stars belonging to it, of which *Sirius* is the mouth is the brightest amongst all the fixed stars. Its name is derived from *δῆς* and *κύων*; because the light may be supposed to flow from the gaping and panting of the dog, or as Aratus has given it,

Ὅφει σαρπείας καὶ κυνὸς ἐκλύουσι δάκρυον
Σείριον.

A second star of considerable brightness on the head is called *Iota*. These situations are assigned to him by most Astronomers, but are reversed by Hyginus, (Poet. Ast. xxxv.) The mythological legend assigns two origins to this constellation: according to one it was a dog of Orion transferred to the skies in order to enable its master to follow his favorite diversion; according to the other it was *Mærea* the dog of Icarus and Erigone; a translation which Lucian has sarcastically objected against Bæchus, (Θεοὶ &c.)

CANIS MINOR, or *Antecanis*, has the same legend attached to it. It rises before *Canis Major*, and has fourteen stars assigned to it by Flamsteed, of which the brightest is *Procyon*, (πρωκυών.)

To the heliacal rising and setting of these constel-

lations, an extraordinary influence was ascribed by the ancients; and the period still termed *Dog days* was supposed to be regulated by it. The classical writers abound with vivid descriptions of the effects produced by this phenomenon; and few have embraced more wonders in a short compass than Pliny. *Ferrent maris exoriente eo, fluctuant in cellis vine, nocenter stagna. Oryzem appellat Ægyptus feram quam in exortu ejus contra stare et conduceri ita illi ne velut adorare cum sternerit. Canes quidem toto exoptio maxime in rabiem agi non est dubium*, ii. 40. The duration of these days was long a matter of dispute, some counting thirty, some thirty-four, others forty, (Kepler, *Epi. Ast.*) In the Roman calendar the heliacal rising took place in the month of July, and some excuse appears due to the ancients, for referring the effects of the hottest time of the year to the star then predominating. But the precession of the equinoxes has transferred it with us to a later and a cooler season, August 15: although our almanacks still sagaciously note the commencement of the Dog days on the third of July, and their close on the eleventh of August. The Egyptian and Ethiopian year was computed from this heliacal rising, and hence is sometimes called the *Canicular* or the *Sothic* year, from *Sothis*, the name which they gave to *Sirius*. Their mode of computation did not arise from the peculiar brightness

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of this star, but rather because the overflowing of the Nile was observed to take place at the same season; about the summer solstice. The colour and aspect of the star furnished this superstitious people with various omens. For an account of the Sotiacal or Canicular period, the reader may turn to Hade's *Analysis of Chronology*, i. 14, where is afforded a curious reconciliation with truth of a passage in Herodotus, which other writers of sufficiently profound learning have been accustomed to dismiss contemptuously as a fable.

CANISTER, *n.* Lat. *canistrum*, so called because made (originally) of split oses or reeds. See Vossius.

— Her princely guest
Was next her side, in order sat the rest,
Three cannisters with bread are heap'd on high;
Th' attendants water for their hands supply.
Dryden. Virgil, Eclog. 1.

Here loaves in cannisters are pil'd on high,
And there in flames the slaughtered victims fly.
Page. Theban of Statius, book 1.

CANKER, *v.*

CANKER, *v.*
CANKERED, *adj.*
CANKEREDLY,
CANKERLIKE, *adj.*
CANKEROUS, *adj.*
CANKERY, *adj.*
CANKERNESS,
CANKER-ROSE,
CANKER-BLOOM,
CANKER-SATEY,
CANKER-SOLK,
CANKER-WORM.

Canker is the cancer, that eateth the bone,
To late cometh the medicine, if then let the sore,
By long continuance increase more and more.
Sir Thomas More. Works, fol. 24.

That which is left of the palmer worme hathe the grasshopper eaten, and the residue of the grasshopper hathe the canker worme eaten, and the residue of the canker worme hathe the caterpillar eaten.
George Eliot, 1561. Jaci, ch. l. v. 4.

What a cankered mynd this breake-hath, there can I trowe no man doubt that breath what foolish guides he deisteth upon it of his own franticke head.
Sir Thomas More. Works, fol. 393.

Farwell a payre of bellylike limes
Of canker'd Salban's race:
For you are enemies vnto God,
and his in every place.
Drant, on Horace, Satyre 6.

It is now by y^e eagle dulce souce of the paraphrase made more liquide to ruse pleasantly in the mouth of any man which is not to much infected with indurate blindness of herie, with malicious cankeredness, and with to much perneuse judgment.
Uall. Preface to Luke.

And, as with age, his body ouglter grows,
So his mind cankers. *Shakespeare. Troilus, fol. 15.*

Canis breake forth, while you'd't vp from hell,
Creepes into false King Philip's cankered breast,
Who with old hate of my good hap possesst,
Doth by his plots the Austrian Duke excite,
To loyde with him to worke vs all despite.
Mirror for Magistrates, fol. 671.

And as a canker, alighting helplese arte,
Creeps from th' infected to the sounder parts:
So by degrees the waster of was death
Congeales the path of life and stops her breath.
Ben Jonson. Ovid, Metamorphose, book ii.

The Earl of Warwick was a prancing courser,
The hasty heart of his could bear no mate:
Our wealth through him waxt many a time the worse,
So cankerly he had our kin in hate.
Mirror for Magistrates, fol. 461.

It [diminution] canst him turne tyrant to his owne,
And to his state wotkes swift confusion,
Above his cedars top it high doth shoot,
And canker-like deuoures it to the root.
Id. Jk. fol. 794.

Eso. Know my name is lost
By treason tooth: here gnawne, and canker-bit,
Yet am I noble as the aduery
I come to cope. *Shakespeare. Lear, fol. 307.*

The canker-blossoms here full as deep a dye
As the perfum'd tincture of the rose,
Hang on such thornes, and play as wantonly,
When summer's breath their smok'd buds disclores.
Id. Sonnets, son. 17.

Who on an old tree, a net which are now
He may a merry canker-blossom hang,
Upon a leafless canker-blossom bough,
His well tun'd bag-pipe carefully he hang.
Dryden. The Task Eclogues.

His chamber all was hang'd about with rolles
And old records from ancient times deris'd,
Some made in books, some in long parchment scrolls,
That were all worn-outen, and full of canker-bites.
Spenser. Faerie Queene, book ii. can. 5. st. 57.

Who doth to cloth his younger daies lagage,
For food delight, he clips the wings of fune;
For sloth, the canker-worme of honours badge,
Fanc's feathered wings doth fret.
Mirror for Magistrates, fol. 372.

First take the glass, the god replies;
Man views the world with partial eyes.
Good gods! exclaims the startled wight,
Defend me from this hideous sight!
Corruption with corroive smart,
Lies cackling on his guilty heart.
Gey. Fob 7. part ii.

The advancement to office of persons only for exrelling in those qualities (virtue and learning) prevents the cankers of envy and faction, that corrupt and destroy so many other governments.
Temple. Of Herack Fortes.

— Outragious mix'd with these
Another species of tyrannic rule,
Ukawaen before, whose cankerous shackles mix'd
Th' envenom'd soul.
Thomson. Liberty, part i. v. 50.

Thus meet with all that commerce could supply,
America regards with jealous eye
And canker'd heart, the parent, who so late
Had match'd her gasping from the jaws of fate.
Falconer. The Demagogue.

But, love had like the canker-worm,
Common'd her early prime:
The rose grew pale, and left her cheek;
She dy'd before her time.
Malier. William and Margaret.

CANNA, in Botany, a genus of the class Monandria, order Monogynia, natural order Cannae. Generic character: calyx three-lobed; corolla six-parted, erect; nectary two-parted, revolute; style lanceolate, adhering to the corolla.

This genus contains fifteen species, natives of both Indies, they are beautiful plants, and easily cultivated CANNABIS, in Botany, a genus of the class Diocaea,

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order *Pentandria*, natural order *Utrione*. Generic character: *Male flower*, calyx five-parted; corolla none; *Female flower*, calyx one-leaved, entire, widely gaping; corolla none; styles two; nut two-valved, enclosed in the calyx.

C. sativa, Hemp, the only species known, is a native of Persia, but universally cultivated on account of its useful qualities in this island, the fenny counties are most favourable to its growth.

CANNE, a small town in the Kingdom of Naples, and the Province of Bari. It stands near the river Ofanto, (the former Aufidus,) and only a short distance from the site of the ancient town of the same name, which was rendered so celebrated in the history of the world, by the victory gained there by Hannibal, 217 years before the Christian era. The field of battle is still known by the name of *Il Campo di Sangue*, the "Field of Blood." The present town is about five miles north-east of Canosa.

CANNANORE, (Cannara, Canor, or Canna-nora,) a town on the coast of Malabar, in lat. 11° 52' N. and long. 75° 27' E. It is protected by a fortress, placed on a point which forms the small bay, at the bottom of which the town stands. This fortress has been strengthened by some European works since it came into the East India Company's possession. The territory annexed to the town extends about two miles from the walls of the fort. The soil is uneven and stony, but every where susceptible of cultivation, with fallows at proper intervals. The town is one of the best built on this coast; it is principally inhabited by Mohammedans of that class called Mappila, (Mopla,) the reputed descendants of emigrants from Arabia, in the seventh century, (*As. Res.* v. 10.) A considerable trade is carried on with Surat, Arabia, Sumatra, and Bengal; and horses, piece-goods, sugar, opium, silk, benzoin, and camphor are imported; pepper, cardamoms, sandal-wood, coir, (rope of cocoa-nut fibres,) and shark fins, are the principal exports. This town, as most of those on this coast, probably owes its origin to the Mohammedan traders. It was anciently dependent on the Cheral Raja, but became virtually a possession of the Portuguese early in the sixteenth century. It passed with the greater part of their establishments into the hands of the Dutch, and was sold by them to the ancestors of the present Sovereign: a bihi or lady, for the succession, according to the singular practice of the Nayer's, goes entirely in the female line. She pays an annual revenue of 14,000 rupees, (£1250,) to the British Government, which also receives the customs collected in the ports. One of her titles is Ali Raja, "Sovereign of the sea," in consequence of the maritime possessions of her family, which has long possessed the Laccadive Islands; but cocoa-nuts, betelnuts, and plantains constitute the whole produce of those wretched islets.

Hamilton's *Hindia*, ii. 490; *Travels of Fra Polino* di San Bartolomeo, 144.

CANNES, or CANES, a small seaport of France, on the shore of the Mediterranean, and in the Department of the Var. Its environs produce good wine, oil, and fruit; and the inhabitants, who are about 2600, carry on a considerable pilchard-fishery. The town has been rendered memorable as the place where Buonaparte landed on the 1st of March, 1815, on his return from Elba, to resume the government of France, prior to the battle of Waterloo.

Ca'NNIBAL, n. Cotgrave, under the word *chien* Ca'NNIBAL, adj. (dog) has *appetit du chien*. A Ca'NNIBAL, v. most insatiable appetite; a sto- Ca'NNIBALISM, v. mach, which though it lay in store vomiting, still would have more. Perhaps from *Lat. canis*, a dog.

This word is not in our older lexicographers, though used by so early a writer as Hackluyt. See the example.

The Caribs I learned to be man-eaters or cannibals, and great enemies to the islanders of Trinidad.

Hackluyt. *Voyage*, &c. Sir Robert Dudley.

For not the Christian, or the Jew alone,
The Persian or the Turk, acknowledge this;
This mystery to the wild Indians known,
And to the cannibal and Tartar he.

Davies. *The Immortality of the Soul*, sec. 33.

But the case is much worse, for these cannibals too as well as the wild ones, not only dance about such a taken stranger, but at last devour him. Cowley. *Eclogues*, c. viii.

And hee had bin cannibally glasse, hee might have boyld and eaten him too. Akenside. *Cavalades*, fol. 53.

For this reason I could not forbear commiserating to you some imperfect information of a set of men who have lately excited discussion in a place in that species of being) who have lately excited discussion into a nocturnal fraternity, under the title of The Mohock Club a name borrowed it seems from a sort of cannibals in India, who subsist by plundering and devouring all the nations about them.

Spectator, No. 324.

Mr. Fanoia [the master] who was with me, supposed it was dog's flesh, and I was of the same opinion; for I still doubted their being cannibals. But we were soon convinced by most horrid and undeniable proof. Cook. *Voyage*, book iv. ch. viii.

Whilst the monarchies existed, this unprincipled custom was what the influence of the elder branch of the house of Bourbon never dared to attempt on the younger; but cannibal terror has been more powerful than family influence.

Burke. On a *Rigidity of Power*, Letter 2.

To all this let us join the practice of cannibalism, with which, in the proper terms, and with the greatest truth, their several factions accuse each other. By cannibalism, I mean their devouring, as a sacrament of their ferocity, some part of the bodies of those they have murdered; their drinking the blood of their victims, and forcing the victims themselves to drink the blood of their kindred slaughtered before their faces. By cannibalism, I mean also to signify all their nameless, unnamable, and abominable insults on the bodies of those they slaughtered.

Id. *Id.* Letter 1.

Ca'NNONEER, n. Fr. canon; ft. cannon, augmentative of *canon*. Menage. Ca'NNONADE, v. Cotgrave says, the gun termed a cannon; also the barrel of any gun; (more generally) any instrument, or thing, that is long and hollow, as the barrel of a gun. Ca'NNON-BALL, v. Magna *canon*, (i.e.) a great tube or pipe, from its similitude to a reed, or cane, or tube. Ca'NNON-SHOT. Skinner.

No rage of drenching sea, nor woodness of the wynde.
Nor cannon with their thundering cracks shall put her from my mind.
Uncertain *Authors*. *The Complaint of a Sower*, &c.

By and by he commanded his men to shoot off twelve cannons charged with bullets into the wood that was hard by the people and ships, at whose noise they were greatly astonished and amazed, for they thought heaven had fallen upon them, and put themselves to flight, howling, crying and shrieking, so that it seemed hell was broken loose.

Hackluyt. *Voyage*, &c. Jacques Cartier.

CAN- NONKEE. He came to a fort wherein was an abbey called Gocosa, and the fort shide 80 canoe-shot.

Barnet. Records, King Edward's Journal.

The 5th of May, the Prince of Parma, wth others, came to view the town of Grou, which a canoeer saw, and discharged his canoe, whereat hee looks away the hinder part of his home, and missed the prince but a little, so that he bruised him sore.

Stow. Queen Elizabeth, Anno 1586.

The terror of my hope, which never fails,
Did at the first all Cupid's power dispale;
But it t^o 'erthrow while as thou art'st thine eye;
They looke were canoe, thy discolors their balles.

Strling. Sonnet XXXII.

A bird that can but kill a fly,
Or prate, does thus please his majesty,
Tis known to every one.
The Duke of Guise gave him a parrot,
And he had twenty canoees for it
For his new game.

Corbet. Journey to France.

LES. May the loud canonading of thunder-bolts,
Screeking of wolves, howling of tortured ghosts,
Purue thee still, and fill thy amazed ears
With cold astonishment and horrid fears!

Brace. Lingua, act i. sc. 1.

Then comes home floating with a silken sail,
That Severus shaketh with his canoe-pail.

Hall. Satire iii. book iii.

Now each relay a sev'ral station findes,
Ere the triumphant train the copps surrounds;
Relays of horse long breath'd as winter winds,
And their deep canoe-muzz'd exspiranc'd horses.

Duromet. Goodibert, book i. can. 2.

As nothing comes amiss to that man who holds nothing enough (since the love of money is the root of all evil,) so he that can stint his desires is canoe-proof against temptations: whence it is that the best and wisest men have still held themselves shortest.

Hall. Christian Moderation, sec. xl. v. iii.

But Captain Bean, who at that time served as canoeer, ours being shot, as I mentioned before, told him, that we were not at all surprised at his merces.

Ladlow. Memoirs, v. i. p. 64.

The Duke of Savoy lost no time, but continued commanding the place, while the fleet came up to bombard it.

Barnet. Own Times, Queen Anne, Anno, 1707.

The friendly rug press'd the ground,
And howling knight, from bruise or wound:
Like feather-bed betwixt a wall,
And heavy burst of canoe-sail.

Bottle. Hudibras, part i. can. 2.

The fixt stars are so remote from the earth, that, if a canoe-bullet should come from one of the fixt stars with as swift a motion as it hath when it is shot out of the mouth of a canoe, it would be 700,000 years in coming to the earth.

Locke. Works, Elements of Natural Philosophy, ch. iii.

The river, that ran through the town, defended the enemy on the south side of it, so that we could not come at them; and on the north-west part of it, within canoe-shot lay Dennington castle, in which they had placed a cannon.

Ladlow. Memoirs, v. i. p. 3.

From the earliest dawnings of policy to this day, the invention of mee has been sharpening and improving the mystery of murder, from the first rude essays of dials and stones, to the present perfection of gasperry, canoe-covering, bombarding, mining.

Burke. Violentation of Natural Society.

But chiefly on the canoe's brazen orb
He (Death) sits triumphant, and with fatal aim
Involves whole squadrons in the sulph'rous storm.

Jago. Edge-Hill, book iv.

Who treads, like Mavors firm, whose tongue
Is with the triple thunder hush;
Who cries to *down!* stand off—*shoot!*—
And stalks as he were canoe-proof.

Churchill. The Ghost, book i.

CA'NOA, } A small boat. See CAN, and parti-
CA'NOE. } cularly the passage quoted from Pany.

In the meantime, nothing on earth could have been more welcome to us, next unto gold, then the great store of very excellent bread, which we found in these canoees; for now our men cried, Let us go on, we were not here before.

Hacking. Voyages, &c. Sir Walter Raleigh.

Unto the rougher streame, the cruel swaine
Harden the shepherdesse, where having layde
Her in a boat like the canoees of Inde,
Some seely tounge of wood, or some trees rude,
Falls from the shore.

Brown. Brittanica's Pastoral, book i. st. 2.

The manner of making a canoe is, after cutting down a large long tree, and squaring the uppermost side, and then turning it upon the flat side, to shape the opposite side for the bottom. Then again they turn her and dip the inside.

Dampier. Voyages, vol. i. ch. viii.

The canoe, which these people use, are somewhat like those of the Friendly Isles; but the most heavy, clumsy vessels I ever saw, they are what I call double canoees, made out of two large trees, hollowed out.

Cook. Voyages, book iii. ch. ix.

In the East Indies, CANOES are sometimes from forty to fifty feet long, and five or six feet broad. These carry proportionable loadings, and are furnished with sails, which are of the coarse cloth of the country. The smaller sorts rarely carry sails unless when going before the wind; a kind of silk, grass, or rushes serves for the material of which the sails are composed. The Indians generally row with paddles made of some light wood; they have a very large blade, and are managed perpendicularly. The Canoes of Canada are of the most fragile texture; and of so little weight, that in passing from one river to another, the boatmen carry them on their heads, across their portages. They are mostly covered with bark, the pieces of which are sewed together by a kind of grass. This bark is generally not more than a quarter of an inch in thickness; yet in these frail vessels, the Indians and Canadians do not hesitate to descend very dangerous rapids, notwithstanding the slightest obstacle might be destruction; and so easily overset are they, that they require the most cautious management. Two persons descending the Nuttawaga, thus describe their situation, "We were obliged to lie in the bottom of the Canoe, one between the others legs; and so still, that if one wished to take out his pocket handkerchief he had to give notice of his intention, that the movement might be guarded against. Once we struck! and even the Canadians uttered a cry of terror; but providentially we remained quiet; the covering was not perforated; and the current carried us safely off again."

The Esquimaux are exceedingly dexterous in the management of these vessels. They consist of a light wooden frame, covered with seal-skins, and sewed together with sinews; the skins are not only extended round the bottom and sides, but likewise over the top, forming a complete deck, and having only one opening to admit the Indian into his seat. To this hole a flat hoop, rising about four inches is fitted, to which is fastened the surrounding skin. His paddle is about ten feet long, light, and flat at each end. In their language, the Canoe is called a *kaik* or man's boat, to distinguish it from *umik*, the woman's boat. The latter is a large boat, managed by the women, for transporting their families and possessions.

The same Canoes are common to the Greenlanders

CANOE.
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CAN-
ONIZE.

and Esquimaux; and it is astonishing, when we consider their insignificant construction, at what surprising distances from the regions they commonly inhabit, these people, especially the former, are found in them.

In the islands of the South Seas, the natives have a double Canoe, consisting of two long Canoes placed parallel to each other, at some distance apart, and united by a strong platform; acting in this way as one vessel, they are capable of carrying a number of persons and a considerable lading.

The Canoes of Otaheite and the neighbouring islands are divided by Captain Cook into two general classes; one of which they call Ivahahs, the other Pahies.

The Ivahah is used for short excursions to sea, and is oval-sided and flat-bottomed; the pahie, for longer voyages, and is low-sided and sharp-bottomed. The Ivahahs are from seventy-two feet to ten in length; but the breadth is by no means in proportion, for those of ten feet are about a foot wide, and those of more than seventy are scarcely two.

There is the fighting Ivahah, the fishing Ivahah, and the travelling Ivahah. The first, according to Captain Cook's description, is by far the longest, and the head and stern are considerably raised above the body, in a semicircular form; particularly the stern, which is sometimes seventeen or eighteen feet high, though the boat itself is scarcely three. These never go to sea singly, but are fastened together side by side, at the distance of about three feet, by strong poles of wood, which are laid across them and lashed to the gunwales. Upon these, in the fore-part, a stage or platform is raised, about ten or twelve feet long, and some what wider than the boats, which is supported by pillars about six feet high. Below these stages sit the rowers. Some have a platform of banyans, or other light wood, through their whole length, and considerably broader than it, by which means they will carry a great number of men.

The fishing Ivahahs vary in length from about forty feet to ten, and are sometimes joined two together.

The travelling Ivahah is always double, and furnished with a small nest house, about five or six feet broad, and six or seven feet long, which is fastened upon the fore-part for the convenience of the principal people.

The pahie is also of different sizes, from sixty to thirty feet long, but like the Ivahah is very narrow.

The fighting pahie, which is the largest, is fitted with a stage or platform. Those that are used for sailing are generally double.

Some of them have one mast and some two, with a sail pointed at top, resembling a shoulder-of-mutton sail, but which has no contrivance either for reefing or furling. At the top of the mast are fastened ornaments of feathers, which are placed inclining obliquely forwards.

Those who wish for further information on Canoes, will find ample gratification in Cooke's and Anson's *Voyages*.

CANON, the *Edyucacyns* of the Hindustans, and *Kandaj* of the Arabian writers, is a town to the west of the Ganges, in lat. 27° 4' N. and long. 79° 47' E. It was the chief town of a district (*serdar*) in the time of Acher; and, at a very remote period, the Capital of a great Empire, which still existed when the Mohammedans invaded India. It stands on a sandy soil, at about two miles from the Ganges, the water of which is brought close to the citadel by means of a canal. One long street is all that it now possesses; but fragments of brick and traces of buildings, to the distance of six miles, show what its extent formerly was. Ancient coins, indicative of its prior wealth and splendour, are frequently found. The dialect of *Canaj* was probably the parent of the Hindi and Urdu or Court language, of the Moghul Empire. In modern times the deep ravines and thick woods (*jungal*) by which the country round *Canaj* is intersected, have made it a favoured resort of thieves.

Hamilton's *Hind.* ii. 374; Lord Valentia's *Travels*, i. 187; Rennell's *Memoir*; *Agen Achery*, ii.; Idrisi's *Geographia Nubiensis*, p. 62.

CANONIZE.

CANONIZE, v.

CANON, n.

CANONISE, n.

CANONICAL, adj.

CANONICALLY,

CANONICALNESS,

CANONICALS, n.

CANONIZATION,

CANONIST, n.

CANONISTRESS,

CANONISTICALLY, adj.

CANONIZATION, n.

CANONIZING,

CANONRY, of

CANONSHIP, n.

CANON-ALT,

CANON-LAW,

CANON-WIFE.

Gr. *canon*; Fr. *canon*; It. *canone*; Sp. *canon*. "The Gr. *canon*," Martinus says, "seems in the first place to be *virgula cannea*, a rod or cane, which is usually very straight; and its etymology, to be *canis*, *canis*, a cane or reed." And Vossius thinks the reason plain why *canon* should have its name from *canis*, which is straight, and therefore recti *mensura*, a measure, a rule. And thus (*mct.*)

A rule or law; any thing prescribed, laid down, as the rule or law for regulation, direction, government.

Canon is applied also to the person who uses such canon or rule, who lays it down, who conforms to it, Also,

1. To the rule and law of Ecclesiastical Polity.

2. To the catalogue of sacred books, by which all the doctrines of the Christian Church are to be regulated.

3. To the catalogue of Saints and Martyrs, whose memory was, by Ecclesiastical canon or law, preserved in the festivals of the Church. And from this last usage,

To canonize is to enroll among the saints and martyrs of the Church.

Canon counts) hit at south. and canonists at lane.

Piers Plouman. *Fuero*, fol. 163.

Why, quoth he, wherof am I canonized than; if this be true I am never canonized while I live. Ye do the better, quoth I, nor scarce yere after neither, for it would be but

CANOE.
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CAN-
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CAN-
ONIZE.

a business for you. But why he they than canonized gooth he ? Those, gooth I, y^e be canonized, ye may for the more parte bothe pray for them & pray to be. As we may for & to the, that best ye alyne. But one y^e is canonized ye may pray to him to pray for you, but ye may not pray for him.

Sir Thomas More. Works, fol. 150.

And in my herte woulde I began
What that he was, til that I understood,
How that his cloke was sowd to his bodie;
For which when I had long advised bin,
I deemed him some chauson for to be,
Chaucer. *The Chaucer Ymages Prologue, v. 16141.*

Also, if they should exercise this jurisdiction, it must be executed after the canon laws, which, with their author, are prophetic out of this realm.

Strype. Records. Lgh and Ap Rice to Cromwell.

Unto Wicklie himselfe he threatened the greater excommunication, and farther imprisonment, and to all his factors violence that they after three dayes canonicall admonition or warning, or as they call it, peremptorie, did repent and amend.

Cobbett. State Trials. Proceedings against John Wickliffe.

The obedienc of France was to Pope Innocent the Thyrde and to his successors, canonically admitted bysynopses of Rome.

Bale. Apology, p. 23.

Howe be it I doe ascribe this condemnation rather vato the canonists than vato deines.

Firth. Works, fol. 79.

To him [St. David] our country calendarers gave the first of Marche, but in the old martyrologies I find him not remembered: yet I read that Calistus the Second, first canonized him.

Drayton. Polyolicon, Song iv. Illustrations.

And for that cause it is not said since touching ecclesiasticall canons, that by instinct of the Holy Ghost they have been made, and consecrated by the reverent acclamation of the world.

Hobbes. Ecclesiastical Politie, book iii. sec. 8.

And yet we do not so read his works y^e we leane say thing to be true, because he saith it, but so far as we can retene, that y^e which he saith, doth agree with the canonical Scriptures.

Whitgift. Defence, fol. 111.

How then is the Church an infallible keeper of the canon of Scripture, which hath suffered some books of canonical Scripture to be lost? and others to lose for a long time their being canonical, at least, the seeming of being so esteemed, and afterwards, as it were by the law of Posthumous hath restored their authority and canonicalness unto them.

Chillingworth. Religion of Protestants, part I. ch. iii.

Dionodorus Siculus, lib. 4, saith that Hercules being very well pleased with the wisdom of the inhabitants of Palatium, foretold them, that after his canonization, those that would consecrate the teeth part of their substance unto Hercules; should be very fortunate and prosperous in the whole course of their life; which continued, saith Dionodorus, a custom unto my time.

Spelman on Tythes. Additions to the 26th ch. of the Law of Nations.

—For whose sinful sake
Schoolhoones new tenements in hell must make.
Whose strange ains canonists could hardly tell
to which commandment's large receipt they dwell.

Deane. Satire II.

This permission is the very satiric pole against charity, nothing more severe, encouraging and raising those that trust in it, or sue it; so lewd and criminous as never durst enter into the head of any politician, Jew, or proselyte till they became the apt scholars of this canonistic exposition.

Milton. Tetrachordon.

By the canonization of saints, and declaring who are martyrs, they assure their power, in that they induce simple men into an obsequy against the laws and commands of their civil sovereigns even to death.

Hobbes. Leviathan, part iv. ch. xlviii.

But quaint emblems and devices begg'd from the old paganism of some Twelve-ages entertainment at Whitehall, will do but ill to make a saint or martyr; and if the people resolve to take him sainted at the rate of such a canonizing, I shall suspect their calendar more than the Gregorian.

Milton. Answer to Eikon Basilike.

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The canonizing of saints is another relic of Gentilism; it is either a misunderstanding of Scripture, nor a new invention of the Roman Church, but a custom as ancient as the Commonwealth of Rome itself.

Hobbes. Leviathan, part iv. ch. xlv.

Nic. Saunders saith that one Morwin, Canon of Saint Paul's Cathedral, London, was thrust out of his canonry in the beginning of the reign of Queen Elizabeth.

Wood. Athanasius, i. fol. 82.

The rich rectory of Christian Malford, in Wilts, and a rend. canonship in the said ch. of Wells.

Id. Fasti Oxon., ii. fol. 147.

A goodly person, and could manna faire
His sturborne sled with curbed canon-hir,
Who volder him did trample as the mire,
And chauff, that say on his backe should sit.

Spenser. Faerie Queene, book I. can. 7. st. 37.

This is more moral bubble, and direct
Against the canon laws of our foundation.

Milton. Comus, l. 808.

But now the gravest and worthiest minister, a true bishop of his fold, shall be reviled and ruffled by an insulting and only canon-wise prelate, as if he were none slight paltry companion.

Id. Of Reformation in England, l. fol. 7.

Add to this the canon of the Apostles, in the 88th of which we read the institution of the same; which canon, though they were not writ by the Apostles themselves, yet they are of great undoubted authority, and consequently of no less authority than several ages of the church.

South. Sermons, v. ix. serm 5.

As for the books of the New Testament, we are sufficiently assured, that those and no other are the books which the ancient church received for canonical and of divine authority, and though some of them were for a time controverted, yet upon farther inquiry and examination they were received.

Tillotson. Sermon christi.

And that if any persons were defamed, or suspected of doing against that ordinance, then the ordinary might arrest them, and keep them in his prison till they were canonically purged of the articles laid against them, or did abjure them according to the laws of the church.

Act of Henry IV. in Becket's Reformation, v. l. p. 48.

So Whiston's affair sleeps, though he has published a large work in four volumes in octavo, justifying his doctrine, and maintaining the canonization of the Apostolical constitutions, preferring their authority not only to the epistles, but even to the gospels.

Burnet. Own Times, Queen Anne, Anno, 1711.

To the making of a thing or place sacred, this surrender of it by its right owner is so necessary, that all the rites of consecration used upon a place against the owner's will, and without his giving up his property, make not that place sacred, for as much as the property of it is not hereby altered; and therefore, says the canonist, Qui sine voluntate Domini consecrat, revera desecrat.

South. A Consecration Sermon, vol. i.

But he dying, the chancellor in September, being then at Ely, wrote a letter to Secretary Crey, that he would procure that canonry for Immanuel of the King.

Strype. Memoirs, Edward VI. Anno, 1553.

Talk not to me of Popery and Rome,
Nor yet forgettel its Babylonish doom;
Nor canonize reforming saints of old,
Because they held the doctrine that you hold;
For if they did, although of saint-like stem,
In this plain point we must reform from them.

Hyem. A Sillipany.

Sr. And, when you are one, what do you intend?

Y. To be a priest, I hope, sir, in the end.

Sr. Suppose it so—what have you next in view?

Y. That I may get to be a canon too.

Id. St. Philip Neri and the Youth.

The CANON of the Holy Scripture will be found treated under the article BIBLE; and the Apostolical CANONS are described under the first of those words.

THE CANON LAW is a collection of Ecclesiastical constitutions, decisions and rules, taken out of the Scrip-

2 L

CANON. ture, and formed from the opinions and writings of the primitive fathers; the ordinances of general and provincial Councils; the decretals, epistles, and bulls of the Holy See. By this law all matters of policy in the Romish Church are regulated.

The first "Syntagma" of Canon law was compiled in the sixth century by John the Scholastic, a priest of Antioch. He was also the author of *Nomo Canonon*, both of which were published at Paris in Justelle's *Bibliotheca Juris Canonici*, tom. II. Photius also, in the ninth century, compiled a *Syntagma Canonon*, and a *Nomo Canonon*; the former has not been published, but the latter was published by Justello at Paris in 1615, with a Latin version and commentary.

The Canon law which was in use throughout the west, till the twelfth century, was the *Codes Canonum*, compiled by Dionysius Exiguus in 520, published by Justelle in 1624, and revised by Isidore de Seville; the Capitularies of Charlemagne, and the decrees of the Popes, from Siricius to Anastasius.

Between the eighth and eleventh centuries, the Canon law became so intermixed with Papal decrees from Saint Clement to Siricius, which till then had been unknown, that it became necessary to review the whole, and form a new body of Canon law. This is contained in two principal parts, the Decrees and the Decretals; the Decrees being Ecclesiastical constitutions made by the Pope and Cardinals, and the Decretals being Canonical epistles, written by the Pope, or Pope and Cardinals, at the suit of persons, for the determining some matter of controversy, and having the authority of a law. The Decrees were first collected by Ivo, Bishop of Carnot, in the year 1114, and perfected by Gratian, a Benedictine Monk, about the year 1150; who animated by the discovery of Justinian's *Pandects*, reduced the Ecclesiastical Constitutions into method, in three books still extant, which he entitled *Concordia discordantium Canonum*, but more generally known as *Decretum Gratiani*. They commence about the time of Constantine, and extend to the time of Pope Alexander the Third; they were allowed by Pope Eugenius to be read in schools and adjudged for law. The Decretals were compiled by Raymundus Barcinus, chaplain to Gregory IX. about the year 1230, and extend to his Pontificate. They are contained in five books, entitled *Decretalia Gregorii IX.* In 1298, a sixth book was added by Boniface VIII., called *Sextus Decretalium*. The Clementines or Constitutions of Clement the Fifth were published by him in the Council of Vienna about the year 1308, and authenticated by his successor Pope John XXII. in 1317, who also published twenty Constitutions of his own, called *Extravagantes Joannis*; to these have since been added some Decrees of later Popes, in five books, called *Extravagantes Communes*. These together, viz. Gratian's Decree, Gregory's Decretals, the sixth Decretal, the Clementine Constitutions, and the Extravagants of John and his successors, form the *Corpus juris Canonici*, or body of Roman Canon law.

As the Decrees set out the origin of the Canon law, and the rights, dignities and degrees of Ecclesiastical persons, with their manner of election, ordination, &c. so the Decretals contain the law to be used in the Ecclesiastical Courts. The first title in each of them is the title of the Blessed Trinity and the Catholic faith, which is followed by Constitutions and customs, judgments and determinations, in such matters as are

liable to Ecclesiastical cognizance, the lives and conversation of the clergy, of matrimony and divorces, imputation of criminal matters, penance, excommunication, &c.; some of the titles however of the Canon law, are now out of use and belong to the Common law; and others are introduced, such as trials concerning wills, bastardy, defamation, &c.

Besides these Pontifical collections, which during the times of Popery were considered authentic in England as well as in other parts of Christendom, there is also a kind of national Canon law, composed of Legatine and Provincial Constitutions, and adapted only to the exigencies of this particular Church and Kingdom. The Legatine Constitutions were Ecclesiastical laws, enacted in national Synods, held under the Cardinals Otto and Othobon, Legates from Pope Gregory IX. and Pope Clement IV., in the reign of Henry III., about the years 1230 and 1268. The Provincial Constitutions are principally the Decrees of Provincial Synods, held under various Archbishops of Canterbury, from Stephen Langton, in the reign of Henry III., to Henry Chichele, in the reign of Henry V., adopted also by the Province of York, in the reign of Henry VI.

Thus much for the Canon law in general. As to the Canons of this Kingdom at the dawn of the Reformation in the reign of Henry VIII., it was enacted, (see statute 25th Henry VIII., ch. 19, repealed by 1st Philip and Mary, ch. 8, and revived by 1st Eliz. ch. 1.) that the Canons and Constitutions should be committed to the examination of the King's Highness and thirty-two subjects, sixteen of whom should be Temporal Peers, and sixteen of the Clergy; by the seventh section of the Act, however, it was declared, that until such review, all Canons, Constitutions, Ordinances and Synodals Provincial then made, and not repugnant to the laws of the realm or the King's prerogative, should be used and executed. This review was again proposed in the reigns of Edward VI. and Elizabeth, but it was never perfected. The authority of the Canon law in England therefore, depends upon the above statute of Henry VIII.

As for the Canons enacted by the Clergy under James I. 1603, but never confirmed in Parliament, it has been adjudged upon the principles of law and the Constitution, that where they are not merely declaratory of the ancient Canon law, but are introductory of new regulations, they are not binding on the laity, whatever regard the Clergy may think proper to pay them. *Strange's Reports*, 1057.

There are four species of Courts, in which the Canon laws, (as well as Civil,) are, under different restrictions, permitted to be used. 1. The Courts of the Archbishops and Bishops, and their derivative officers, usually called in our law, Courts Christian, *Curie Christianitatis*, or the Ecclesiastical Courts. 2. The Military Courts, 3. The Courts of Admiralty. 4. The Courts of the two Universities. The reception of those laws in general, and the different degrees of their custom in these Courts, is grounded entirely upon custom, corroborated to the Universities by Acts of Parliament, ratifying those charters which confirm their customary laws. Blackstone, in his *Commentaries*, vol. i. p. 63, referring also to Sir Matthew Hale's *History of the Common Law*, ch. II., subjoins the following remarks as applicable to these Courts.

1. The Courts of Common law have the superintendency over these Courts; to keep them within

CANON.

CANON. their jurisdictions, to determine wherein they exceed them, to restrain such excess, and in case of contumacy to punish the officer who executes, and in some cases the Judge who enforces, the sentence declared to be illegal.

2. The Common law has reserved to itself the exposition of all such Acts of Parliament, as concern either the extent of these Courts or the matters depending before them. And therefore, if these Courts either refuse to allow these Acts of Parliament, or will expound them in any other sense than that which the Common law puts upon them, the Courts at Westminster will grant prohibitions to restrain and control them.

3. An appeal lies from all these Courts to the King, in the last resort; which proves that the jurisdiction exercised in them is derived from the Crown, and not from any foreign potentate, or from intrinsic authority of their own. From these three marks of superiority, it appears that the Canon (and Civil) laws, though admitted by custom in some courts, are only subordinate and *leges sub graviori lege*; and that, thus admitted, restrained, altered, new modelled, and amended, they by no means form a distinct species of laws, but are scions of the customary or *leges non scripte* of England, properly called the King's Ecclesiastical, Military, Maritime, or Academical laws.

CANON, in *Ancient Music*, an instrument by which the ratios of sounds were determined; it was called Monochord by some. The invention of this instrument is ascribed to Pythagoras.

CANON, in *Modera Music*, signifies a composition, all the parts of which are derived from one principal melody, or from two or more melodies, according to a given rule. Suppose the Canon to be in two parts; then, if the first voice sings the notes G B C D, and if, on arriving at D, it is followed by the second voice, singing the same notes, the Canon is said to be "in the unison." If the second voice repeats the notes G B, &c. an octave lower, the Canon is said to be "in the octave." If the first voice sings G B C D, and the second replies with D F ♯ C A, the Canon is said to be in the "fourth below." If the first voice sings G B E D, and the second follows with C E A G, the Canon is said to be "in the fifth below."

Similar observations might be made on any other series of notes which form a Canonical theme; and they will apply where the Canon consists of three or more parts; also where there are two or more subjects.

Formerly, these pieces were generally written in a single line, at the beginning of which it was the custom to place the directions by which they were to be deciphered and sung. These directions were called the rule, or Canon; and thence arises the title such compositions have since retained.

Canons differ from ordinary *fugues*; for, in the latter, it is sufficient that the subject be occasionally repeated and imitated, according to the laws of counterpoint; but, in the former, it is essentially necessary that the subject or subjects, where there is more than one, be strictly repeated by all the succeeding parts. This repetition, as we have shown, may be made in the unison or octave, the fourth or the fifth; or in any other interval of the scale. Those, however, just named, are most commonly employed.

We have before observed, that Canons sometimes

consist of two or more leading melodies; in such cases, they are called double, triple, &c.

The value of the notes, which form the theme of a Canon, is at times augmented or diminished; it is then said to be by augmentation or diminution.

Canons may be finite or infinite. Finite Canons end, like any other compositions, by a cadence; while the infinite Canon is so contrived, that the subject is begun again, before the parts which follow are concluded. By this means the performance might be continued to an indefinite length, therefore it is customary to put the sign of a pause over those notes on which a conclusion may be made.

Besides those already mentioned, various other sorts of Canons have been produced by the ingenuity and by the caprice of musicians. The reader who wishes for a further account of them, may find it in the writings of Brontempi, Martini, &c. &c. and in the *Encyclopédie Méthodique*.

CANONIZATION, a process in the Romish Church, by which deceased persons are enrolled in the canon or catalogue of saints.

Canonization succeeds *Beatification*, or that act by which the Pope declares a person happy (*beatus*) after death, and which differs from Canonization in this respect; viz. in beatification the Pope does not act as a judge in determining the state of the *beatified*, but only grants a privilege to certain persons to honour him by a particular religious worship, without incurring the penalty of superstitious worshippers. But, in Canonization, the Pope speaks as a judge, and determines *ex cathedra* on the state of the person Canonized.

The Canonization of Saints was not known in the Christian Church before the tenth century; and from the close correspondence of its ceremonies with those which were performed at the apotheosis or deification of the ancient Romans, it is with great probability supposed to derive its origin thence. In consequence of the multiplication of Saints during the dark ages, the Canonizing of any deceased Christians was prohibited by a solemn ordinance, in the ninth century, unless it were done with the consent of the Bishop. This edict occasioned a new accession of power to the Roman Pontiff, as it ultimately vested in him the exclusive right of Canonizing whomsoever he pleased. John XV. was the first Pope who exercised this assumed right, and who, in the year 995, with great formality enrolled Udalric, Bishop of Augsburg, among the number of the Saints.

Before a beatified person can be Canonized, the Process of Canonization. Pope holds four Consistories:—In the first he causes the petition of the parties requesting the Canonization to be examined by three auditors of the rota, and directs the Cardinals to revise all the necessary instruments; in the second, the Cardinals report the matter to the Roman Pontiff; in the third, which is a public Consistory, the Cardinals pay their adoration to the Pope; and an advocate makes a pompous oration in praise of the person who is to be created a Saint, in which he largely expatiates on the miracles said to have been wrought by him, and even pretends to know from what motives he acted. In the fourth and last Consistory, the Pope having convened all the Cardinals and Prelates, orders the report concerning the deceased to be read, and then proceeds to take their votes, whether he is to be Canonized or not. Previously to

Difference between Canonization and Beatification.

Origin of Canonization.

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pronouncing the sentence declaring the beatified party to be a Saint, the Pope makes a solemn protestation that, by this act of Canonization, he does not intend to do any thing contrary to faith or to the (Roman) Catholic church, or to the honour of God. On the day appointed for the ceremony, the church of St. Peter at Rome is hung with tapestry, (on which are emblazoned the arms of the Pope, and of the Sovereign or Prince who desires the Canonization;) and is also brilliantly illuminated. Thousands of devout members of the Romish communion fill that capacious edifice, eager to profit by the intercessions of the new Saint with the Almighty. During the ceremony of Canonizing, the Pope and Cardinals are all dressed in white. The expenses, which are very considerable, are defrayed by the Royal or Princely personage, at whose request the beatified person is enrolled among the Saints. The cost of Canonizing the Saints Pedro de Alcantara and Maria Maddalena di Pazzi, under the Pontificate of Clement IX., amounted to sixty-four thousand scudi, something more than £13,000, sterling. The present practice of the Roman See, is not to allow any inquiries to be entered into previous to Canonization, until at least fifty years after the death of the person to be Canonized.

In the Greek Church, the power of enrolling persons in the number of Saints is vested in the Patriarchal

See of Constantinople. The Patriarch and his Bishops, in full Synod assembled, must first inform themselves very exactly concerning the life and actions of the person to be Canonized, who must be eminent for the miracles he has wrought, and for the sanctity of his life. The testimony of a thousand witnesses is required, who must either have personally beheld them, or, having learnt them from persons of irreproachable character, must give solemn assurances of them. Canonizations are not frequent in the Greek Church, partly on account of the great expense attending them, and partly on account of the immense number of Saints already enrolled in the Calendar, two or three of whose anniversaries occur in one day. When, however, a person is Canonized, a day is fixed for his festival, on which his memory is annually celebrated. Mass is performed, and hymns are sung in his honour; an account of the Saint's miracles and other good works is read; and finally his life is inserted in the *Synaxarion*, or Book of Saints. (Mosheim's *Ecc. Hist.* cent. ix. part ii. ch. iii. cent. x. part ii. ch. iii; Fabricii *Bibliotheca Antiquaria*, p. 269—275, where a catalogue is given of the Romish Saints who were Canonized between the years 995 and 1712; Hurd's *Religious Rites and Ceremonies*, p. 244, et seq.; Broughton's *Hist. Diet.* vol. i. sub voce.

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CANOSA

CANOPY, *v.* } Fr. *canapé*; Gr. *κνυπριον*, from
CANOPY, *v.* } *κνυπριον*, a gnat, (qui conicos oculos
CANOPY, *adj.* } habet. Lennep.) A veil or covering
to exclude gnats from the face. Applied to
A covering extended over a throne or chair of state;
over the head; to any shade or covering.

Yea and even Luther's image to harned they at Paul's cross,
with many English testaments; Thomas Wolsey the Cardinal
present, solemnly sitting under the gilded canopy.

Joye. *Exposition of Daniel*, ch. xli.

And always, when he rides, there is a canopy or small tent
carried over his head upon the point of a lance.

Melville. *Voyage, &c. The Tartars*.

Then take she hold of the heavy lances of his bands, and sayd;
strengthen me O Lord God in this hour; and with that, she
gave him two strokes upon the necke, and smote of his bande.
Then take she the canopy awaye, and rollid the dead body aside.
Idem. *Anna*, 1551. *Judith*, ch. xlii.

The birch, the myrtle, and the bay,

Like friends did all embrace;

And their large branches did display

To canopy the place.

Dryden. *The Quest of Cynthia*.

Her eyes like marigolds, had sheath'd their light,

And, canopy'd in darkness, sweetly lay,

Till they might open to adore the day.

Shakespeare. *The Rape of Lucrece*.

This evening late, by then the chewing stocks

Had ta'en their supper on the savoury herb

Of knot-grass dew-beetroot, and were in fold,

I sat me down to watch upon a bank

With lry canopy'd, and interweave

With flouting honey-suckle.

Milton. *Comus*, l. 544.

Where ladies doff their chumpkins' helmets,

And kiss their beavers hid,

And purle under canopies;

How well or ill they did.

Warner. *Albion's England*, ch. ix.

Then followed King Richard, in his robes of purple velvet, and
over his head a canopy, born by four Barons of the Chamber-ports.
Baker, *Richard III.* *Anna*, 1483.

Round he surveys, and well might, where he stood

So high above the circling canopy

Of night's extended shade.

Milton. *Paradise Lost*, book iii. l. 556.

Nor yet by all means knew

Wide-throated Mars, his soane was false; in Olympus top,

Set compass'd with golden clouds. Jove's counsel had shut up

Both him and all the other Gods.

Chapman. *Homers Iliad*, book xiii. fol. 179.

At a reasonable distance, on either hand of the cascade, the
wall is hollowed into two spreading scallops, each of which re-
ceives a couch of green velvet, and forms at the same time a
canopy over them.

Tatler, No. 179.

Where'er the rude and moss-green beech

O'er-creeps the glade,

Beside some water's rusky brink

With me the moss shall sit and think

(At ease rec'd in rustic state.)

How vain the ardour of the crowd,

How low, how little are the proud,

How indigent the great.

Gray. *Ode on the Spring*.

CANOROUS, *adj.* Lat. *canorus*; Fr. *canore*, from
can-ere, to sound, to sing.

Sounding, (*sc.* musically, tunelessly,) musical,
tuneful.

But birds that are *canorous*, and whose notes we most com-
mend, are of little throats and short necks, as nightingales,
larks, linets, canary birds and larks.

Sir Thomas Brown, book vii. ch. xiv.

CANOSA, a town in the Kingdom of Naples, near
the coast of Bari, and on the bank of the river Ofanto,
the ancient Aufidus. The old town which stood on
this site, was the place to which the wreck of the

CANOSA. Roman army fled, after the battle of Canosa. The present town was taken by the French in 1592, and almost destroyed by an earthquake in 1694. It is about thirty miles west of Bari, in latitude $41^{\circ} 15' N.$ and longitude $16^{\circ} 8' E.$

CANT.

CANSO, sometimes written *Cancens*, the name of an island, cape, and small fishing bank, off the south-east coast of Nova Scotia, about forty leagues east of Halifax. The island is small but has a good harbour, and two bays which afford safe anchorage. The channel called the Gut of Canso, which is between Cape Breton and Nova Scotia, forms the passage into the Gulf of St. Lawrence, and is in the forty-sixth degree of north latitude.

CANT, *n.* Dr. Thomas Hickey derives *cant*, a *cantando*, because vagrants seek their gains from the common people, *Ca'NTED, n.* *cantilando*, by chanting. Lye is of *Ca'NTICLE, n.* the same opinion. *Ca'NTINGLY, n.* It seems to have been applied to *Ca'NTION, n.* the

Chant; i. e. the whining tone or modulation of voice adopted by beggars, with intent to coax, wheedle, or cajole, by pretensions of wretchedness.

Then to the language of any cajoler, or hypocritical pretender. See Swift, *A Discourse on the Mechanical Operations of the Spirit*, sec. ii.

RAT. Folly, sir? of what quality.
PAL. Quality? any quality in fashion; drinking, lying, coggling, *canting*, et cetera. Will you have any more.

Ford. The Sun's Darling, act i. sc. i.

To say the truth, he had language at command, and could dissemble for matter of pride, or avoid danger, and it was very well known he was only a *meer canter*.

Wood. *Athena Oxon.* ii. 176.

Who whatsoever peril was prepared,
Both equal pains, and equal peril shared;
The end whereof and dangerous quest
Shall for another *canticle* be spared.

Sprague. *Faerie Queene*, book iv. can. 5.

He (Arión) stood upright on his feet in the poop close to the ship's side, and after he had sounded a certain invocation or prayer to the sea-god, he chanted the *canticle* before said, (the Hymn to Apollo Pythicus.) *Halland. Pictarch.* fol. 282.

I doubt whether by Cuddy be specified the authors self or some other; for in the eight eclogue the same person was brought in, singing in imitation of Colms making as he saith.

Sprague. *Shepherd's Calendar*, October, *Gloss.*

Vio. Make me a willow cabin at your gate,
And call upon my soul within the house,
Write loyal *cantons* of contemned love,
And sing them loud even in the dead of night.
Shakespeare. Twelfth Night, fol. 259.

The busy, subtle, serpents of the law,
Did first my mind from true obedience draw:
While I did limble to the king's presence,
And took for oracles that *canting* tribe,
I chang'd true freedom for the name of free,
And grew sedulous for variety.

Roscommon. *Ghost of the old House of Commons.*

Others, I am afraid, may study the Scriptures, merely for the sake of the phrase and language they there meet with; which, when they are well acquainted with, they do so wretchedly misapply in their religious talk, that, in truth, what is admirable sense and reason in the holy books, is little better than jargon and cant when it comes out of their mouths.

Sharp. *Sermons*, vol. vi. serm. xviii.

Cant is by some people derived from one Andrew Cant, who, they say, was a French heretic minister in some illiterate part of Scotland, who by exercise and use had obtained the faculty, *alias* gift, of talking, in the pulpit in such a dialect, that 'tis said he

was understood by none but his own congregation, and not by all of them. Since *his Cant's* time, it has been understood in a larger sense, and signifies all sudden exclamations, whinings, unusual tones, and in fine all prying and preaching like the *learned* of the Presbyterians.

Spectator, No. 147.

He rais'd his spouse ere matins-bell was rung,
And then his morning *canticle* he sung,
"Awake, my love, disclose thy radiant eyes,
Arise, my wife, my beautiful lady, rise!"

Pope. *January and May*.

Just come from yonder wretched scene,
Where all is vernal, false, and mean,
(Looking on London as he spoke,)
I marvel not at thy dull joke;
Nor, in such case, to hear thee vapour.

Malist. *Cupid and Hymen*.

I dread nothing more than the false zeal of my friends, in a suffering hour, as he (Whitfield) *cantingly* expresses it. *Trial of Mr. Whitfield's Spirit*, (1740) p. 46.

CANT, *It, intransitive*; Fr. *enchant* or *incant*. An outcrie or outcry of goods. Cotgrave. From *cantare* To proclaim a public sale, to sell.

Is it not the general method of handl'd, to wait the expiration of a lease, and then cast their lands to the highest bidder.

Swift. *Argument against the power of Bishops*.

When two Monks were outwitting each other in *canting* the price of an abbey, he observed a third at some distance, who never said a word; the King demanded why he would not offer; the Monk said he was poor, and besides, would give nothing if he were ever so rich; the King replied, then you are the fittest person to have it, and immediately gave it to him.

Id. *History of William Rufus*.

Numbers of these tenants or their descendants, are now offering to sell their leases by *cant*, even those which were for lives. *Id. Ib.*

CANTA, a Province in Peru, lying between those of Tarrun on the east, and Chanay on the west. Its length in this direction is about thirty-five leagues, and its breadth twenty-four. It is situated among the Cordilleras, and therefore consists of a mountainous territory, but has much good pasture, and abounds with flocks of both lambs and vicuñas; the latter, which are a species of wild goat, are generally found among the mountains. The Capital of this District has the same name, and is situated about $11^{\circ} 10'$ of south latitude.

CANTABILE, an Italian adjective, which literally signifies "appropriate for singing."

In *Music*, it is more generally used in a substantive sense, and is applied to movements, both vocal and instrumental, which full sort of the *Adagio* in deep pathos, but which are, nevertheless, distinguished by a flowing and expressive melody.

The *Cantabile* requires, in the musician, powers of a high order. All the ornaments and graces which are introduced in it, should be of the choicest description, and the sentiment of the poet, or the composer, should be preserved and ennobled by the performer.

CANTAL, a chain of mountains, and a Department of France. The former are situated in Upper Auvergne, and are supposed to be of volcanic origin. The highest point of this range, the *Pic de Cantal*, is about 5920 feet above the level of the sea. The Department includes the greater part of Upper or South Auvergne, and is intersected by this range, and encompassed by the departments of Puy de Dome, Correze, Lot, Aveyron, Lozere, and Upper Loire. It contains an area of about 2300 square miles, and a population of 239,000 individuals. The name of the

CANT.

CANTAL.

CANTAL Department is derived from the chain of mountains by which it is intersected; and its chief town is Aurillac.

CANTALITE, a yellowish green variety of granular Quartz.

CANTERBURY

CANTATA, a musical composition, generally consisting of two or three airs, intermixed with recitative. In the fourteenth century, the term, according to Ducauge, was applied to those parts of the Church service which were afterwards called Antiphona.

The Cantata had its origin in Italy, and it appears to have been in the highest state of perfection from the middle of the seventeenth century to the time of Pergolesi. During that period, Carissimi, Cesti, Gasparini, Bononcini, and, above all, Alessandro Scarlatti, distinguished themselves in this species of composition. After the death of Pergolesi, the taste for Cantatas suddenly declined; nor did it effectually revive again, though Sarti, afterwards, set to music several of Metastasio's smaller poems in the Cantata form, which were sung by Pacchierotti, Marchese, and Rubinetti. This change, in the public opinion, regarding Cantatas, may be greatly attributed to the extraordinary ardour with which dramatic music has been cultivated, and to the consequent introduction of portions of favourite operas to our chambers, and to our concert rooms. It may, however, be doubted, whether Art has really gained by this change; for theatrical compositions must suffer, when they are deprived of scenic illusion; and it is to be feared, that the too frequent hearings of them has a tendency to injure, if not to destroy, that pure and delicate taste, which an intimate acquaintance with the sublimer species of music never fails to inspire.

One Cantata, "Alexis," composed by Dr. Pepusch, still continues to be very popular in England. The music is dry; but it has been established in public favour, by the beautiful singing of Harrison and Vaughan, and by the wonderful manner in which Lindley accompanies it on the violoncello.

CANTEEN, *Fr. cantina*; *Sp. cantina*, a bottle-case or tavern for soldiers. In *Military language*, a little coffee divided into minute partitions for holding an officer's dinner and breakfast service and utensils. Also, a semi-cylindrical tin case, carried over a soldier's knapsack to hold his cooked victuals in. Also, a segment of a cylinder of wood, which is hollow, and has a vent with a plug adapted to it, and, being strongly looped with iron, holds the ration of spirits or wine served out to the English troops when on foreign service. These small barrels are made of oak, and are usually capable of containing three pints. Many ingenious contrivances for cutting the minute staves and other parts of these liquor cases, have been invented; but that of Mr. Smart, who contracted for them with the Board of Ordnance during the late war, seems the most perfect, 800 having been headed and hooped in one day with it by a single workman.

CANTERBURY *signifies*, moreover, a public-house licensed by Government in every barracks or fort, to sell spirituous liquors, tobacco, and beer, to the soldiers quartered therein. These buildings are not subject to the control of the licensing magistrates, but are placed under the Governor or commanding officer of the fort or garrison to which they belong.

CANTERBURY, a City of England, in the County of Kent, situated on the river Stour. It is the *Durovernum* of the Romans, the *Canterwa-byrg*, or Kentish

Mens' city, of the Saxons. Bede speaks of it as King Ethelbert's Capital. During his reign, A. D. 596, Augustine despatched on an Ecclesiastical mission, by Pope Gregory I., converted the reigning Monarch, and fixed the Metropolitaneal Chair at Canterbury. The zealous and successful preacher founded an Abbey, which bore his name in commemoration of this happy triumph of religion. The remains of this Abbey testify to its former magnificence. Its precincts enclosed sixteen acres, and the walls may, in great measure, be traced through their entire circuit. The west front was 250 feet in length. It was decorated with the tower of St. Ethelbert, and fell down in the present year (1823.) The principal gate, still known as that of St. Augustine, is of beautiful architecture. At the time of the Norman Conquest, Canterbury possessed a castle, of which, at present, few traces are to be discovered except the keep. It stands on the south-west side of the town. The city itself was walled, and entered by six gates; one only of which, the west gate, is now remaining, and this was built as late as the reign of Richard II.

The Cathedral of Canterbury displays the various styles of Gothic architecture, which were employed between the eleventh and fifteenth centuries. The former Cathedral had been twice, if not three times burned; first by the Danes, in the year 1011, when the walls none were left standing; a second and perhaps a third time by accidental fires, about fifty years afterwards, when it was destroyed to the foundation. Lanfranc, a Pisan, who filled the Archiepiscopal throne in 1070, employed seven years in raising the main part of the present structure, and during the course of the following centuries, it was much enlarged by the bounty of successive Prelates. But it was to the murder of Thomas à Becket, at the foot of the altar, that Christ Church is indebted for its principal splendour. The remorse of the first Henry, not only led him to submit to personal humiliation at the tomb of the martyr, but induced him to enrich the church in which he was deposited with costly offerings. The Bull of excommunication, which was issued in 1179, was speedily followed by reputed miracles. The lame, the deaf, the blind, the dumb, and the leprous, nay, even the dead, were brought to the wonder-working crypt which contained the hallowed remains; and in the steeple words of the Ecclesiastical historian (Mat. Paris), even birds and animals recovered life through the virtue of the Saint. "The name of Christ," observes Lambard, "was cleane forgotten," and the Cathedral itself was known by no other title than that of St. Thomas the Martyr. Most of the buildings which the monks were enabled to erect through the bounty of pilgrims, bore reference to their great Patron; and the circular eastern end of the present building, called *Becket's Crown*, is so named in remembrance of the corona of the Archbishop's skull which the assassins are said to have cut off. On the removal of the martyr's body to a shrine which had been prepared for it in the chapel, dedicated to the Holy Trinity, (A. D. 1190,) a still greater display of Ecclesiastical authority was exhibited. The Legate of the Pope, and the Archbishop of Rheims, assisted Langton, (the Metropolitan,) in bearing the body to its new resting place. The King himself, Henry III. honoured the pilgrim with his presence; and the Monarch and his Court, with the countless throngs, whom the fame of the ceremony had collected, were feasted at the expense of the See, and

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CANTER- provided even with forage for their horses at every
BURY. stage between London and Canterbury.

This high festival, the translation of St. Thomas, was annually celebrated on the seventh of July. Roger of Croyland is said to have employed fifteen years, and to have filled seven large volumes with the history of the Martyr's miracles; and their increasing reputation rendered the shrine of St. Becket, at one time, the most frequented resort of pilgrims in all Europe. At the Reformation it was found necessary to proceed with caution against the favourite Saint. At first a general proclamation was issued, abrogating all holidays which occurred in harvest time. This season being then computed from the first of July to the twenty-ninth of September, of course included the Martyr's anniversary. Two years afterwards, his commemoration was ordered to be omitted, and Cramer, on the eve of the feast, gave a notable proof of his zeal in reform, by publicly supping off flesh. In 1539, the King openly pronounced St. Becket a stubborn rebel and traitor to his Prince, erased his name from the Canon of Saints, demolished his images and pictures, and forbade the use of any religious service instituted in his memory, on pain of the Royal indignation and imprisonment. At the same time the shrine was despoiled of its precious ornaments, and the bones of the Saint were burned by order of Lord Cromwell, on the very spot which so often had witnessed their adoration.

About thirty years before its dissolution, the shrine of Thomas à Becket had been visited by Erasmus, in company with his English friend John Colet, (*Giraldus Pallas*). In his pleasant colloquy *Peregrinatio Religiosa* ergo, he has left a vivid and sarcastic picture of his pilgrimage. He describes the stupendous height of the Cathedral, its towers which, as it were, saluted the visitant on his approach, and the deafening noise of their brazen peal of bells. On the northern porch were carved statues of the three murderers of St. Becket, who will scarcely be recognised in their Latino-Belgic dress, Tusc, Fusci, Berri. The first, most probably, is William de Tracy; the second Reginald Fitzurse; the third may be the same Knight, under the alias, which Baker gives him in his *Chronicle Beirinson*; but we nowhere discover Hugh de Morville and Richard Brito, who, according to the mnemonic distich participated in the deed of blood.

Willielmus Traci, Reginaldus filius Urfi,
Richardus Brito, necnon Morvilius Hugo.

It may appear somewhat strange that the effigies of the assassins should have been thus preserved on the very scene of their crime. They themselves, though they had endeavoured to expiate their murder by penitential austerities, when they were buried at Jerusalem, were not permitted to repose within the door of the Church of the Templars; and the spot of their interment was marked by an inscription strongly indicative of the heinousness of their offence. *He jacet iuxta qui martyrisaverunt Beatum Thomam, Archiepiscopum Cantuariensem.* Erasmus however, pointedly assigns the reasons for this apparent contradiction. The murderers, he says, receive the same honour as Judas, Pilate, Caiaphas, and the Roman legationaries, who so often form the decorations of altarpieces.

Gates of open iron-work permitted a view of the shrine from the nave. The ascent was by many steps;

under these on arch on the north led to a small wooden altar consecrated to the Virgin, at which the Martyr is related to have pronounced his last vows to the Mother of Christ, in the agonies of death. The point of the sword which cleft his skull was preserved on this altar; it was rusted with blood not yet worn off by the fervent kisses of devotees. In the crypt below, the shattered skull itself was deposited in the special custody of monks, appointed as its guards. The crown might be kissed, the remaining part was enclosed in a case of silver. Here likewise were suspended the shirt, belt, and drawers of hair-cloth in which the martyr was accustomed to mortify his flesh. The treasures of the high altar would have proved Midas and Cæsus to be beggars; these, says the keen satirist, we were not permitted to kiss. In the sacristarium, among a profusion of velvet and brocaded copes and vestments, and much costly plate, was the staff of the Martyr, a short light cane encircled with silver plating; his cloak of plain velvet, coarse, and unembroidered, a neck-collared marked with his sweat, and spotted with blood. These unambitious relics it seems were not generally exhibited, and were shown to Erasmus only through his intinacy with Warham, the then Archbishop. In a chapel behind the high altar, blazing with gold and jewels, was displayed the face of the Saint. The Abbot completed the show by drawing up with ropes the coffin in which the hallowed bones were deposited. The outer chest was of wood, the inner was gold; and gold was the cheapest material of which it was composed. Gems of the first water and rarest magnitude dazzled the sight; some of them exceeded a goose's egg in size. The spectator first revered the Martyr, and the Abbot then pointed with a rod to the separate jewels, and named their donors; among whom were numbered the most illustrious Princes. It was to this collection that Louis VII. of France, during his pilgrimage in 1179, added the diamond distinguished by the name of *Royal*, with a weighty golden chalice, and a gift of a hundred tons of wine annually to the monks. The diamond was afterwards set by Henry VIII. as a thumb-ring. But these treasures were surpassed by those of the Crypt, which Erasmus saw by special favour, and which he describes as richer than any which he had elsewhere beheld in all his travels. It was from this depository that the reforming Monarch filled two capacious chests so heavily laden, that eight men were required to carry each from the church.

Notwithstanding the loss of all this splendour, which once decorated the shrine of St. Becket, the Cathedral is still a most superb structure. Its general form is that of a double cross, terminating circularly at the east end, and having two massive towers at the west. A lighter tower marks the intersection of the nave and west transept. The dimensions are as follows: extreme length of the interior 514 feet; of the choir 180 feet; of the nave 178 feet; of the east transept 154 feet; of the west transept 124; breadth of the choir, 40 feet; of the nave and aisles 71 feet. Height of the chapel of the Holy Trinity 58 feet; of the choir 71; of the nave 50. Extreme height of the great tower 235 feet, of the south-west tower 130, of the north-west 100.

The Crypt, the western part of which is of the original Norman architecture of Lanfranc, extends

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CAN-
THARIS.

from the beginning of the choir to the eastern end of the Cathedral. It was granted by Queen Elizabeth to be used by the Willoughs and French refugees, who had fled in Edward VI.'s time from the cruelties of the Spaniards in the Netherlands; and it is still used by their descendants as a place of worship, under the name of the French Church.

Among the most distinguished tombs in this Cathedral, are those of Henry IV. and his Queen, Joan of Navarre, and Edward the Black Prince. The sword and target of the latter, which formerly decorated the canopy above his effigy, were taken away in the wars of the Commonwealth, during which the Cathedral was severely damaged by the iconoclastic fury of the Puritans. The tabard and gauntlets still occupy their original place. The body of St. Dunstan, also, though claimed by the Abbey of Glastonbury, was ascertained by a solemn investigation in the year 1509, to repose within these walls.

Attached to the ecclesiastical buildings, which are of considerable extent, formerly stood a palace of the Archbishop. This had suffered frequent dilapidations before the time of Charles I., and during his unhappy reign the remainder was almost wholly demolished. The site is now occupied with modern dwelling houses. The Chapter of the Cathedral consists of a Dean and twelve Canons. There are twelve parish churches within the walls of the City, and three in the suburbs. One of the last, that of St. Martin, is of great antiquity, and partly of Roman workmanship.

Canterbury has returned two Members to Parliament since the reign of Edward I. The City is a County in itself; its chief manufactures are silk and cotton. Population in 1821, 19,745. Distance sixteen miles from Dover, fifty-six south-east from London.

CANTER, *v.* } The verb and noun, *canter*, though
CANTER, *n.* } common in speech, have not been
CANTERBURY. } found, in any author, except in those
on horsemanship. *Canterbury*, applied to a slow gallop, (from which *canter* appears to have been corrupted,) occurs in an old book called *Cutler's Whinies*, and is likewise used so lately as by Dennis, *On the Prelim. to the Duciad*; both produced by Mr. Nares. Berenger, (a better horseman probably than etymologist,) is inclined to doubt upon the common reason given for the usage of this word; viz. that it is derived from the pilgrims riding at this pace to Canterbury; and he suggests the Latin *cantherius*, a gelding, (see the word in Gesner;) horses of that kind, from the calmness of their temper, performing this soft and easy pace (now called *canter*;) with the greatest facility; and the appellation of the animal being transferred to the pace. See Berenger, *On Horsemanship*, p. 71.

CANTHARIDLE, in Zoology, a family of insects of the order *Coloptera*. This family consists of the genera *Cerocoma*, *Mylabris*, *Tetranoxys*, *Horia*, *Elasus*, *Meloe*, *Cantharis*, *Zonitis*, *Nemognathus*, *Apathus*.

CANTHARIS, in Zoology, a genus of insects of the order *Coloptera*, family *Cantharidæ*. Generic character: antennæ filiform; straight, at least as long as the thorax; maxillæ bifid; maxillary palpi thicker at the apex; body elongate, sub-cylindrical; elytra soft, the length of the abdomen convex on the back, inflexed at the sides.

Of this genus the well-known blistering Fly commonly called Spanish Fly, (*C. Fuscicornis*), is the type.

This singular but valuable insect appears in the South of Europe about the summer solstice. It feeds on several different trees, especially on the ash and poplar, on which it is sometimes found in such numbers as soon to deprive whole trees of their verdure. It is distinguishable even at a distance by the disagreeable odour it exhales, which becomes even dangerous if sustained for any considerable time. In order to take them, a cloth is spread under the trees, which are beaten, the insects fall into the cloth and are immediately thrown into vinegar, which speedily kills them, after which they are dried. The fresher they are, the more powerful is their effect as a vesicatory.

The female lays a mass of very small eggs, of a cylindrical form, flattened at the extremities; from which the larvae make their appearance in about fifteen days. They are of a yellowish white colour, beset with little hairs, two of which, longer than the others, are placed at the anus. The head is rounded, furnished with two little antennæ, scribed and pointed. The body consists of twelve segments, of which the three anterior have each a pair of feet. These larvae live in the ground, and feed upon roots; in this situation they undergo their metamorphosis.

This insect was known to the ancients as a violent poison, and is mentioned as such by Cicero, Ovid, Pliny, &c. Its effects upon the urinary organs are well known, and render it at once a most useful remedy, or a most dangerous poison. Other insects are used in different countries for the purpose of blistering, as *Lytta ciliata* and *Cicerea*, in America; which are said to be equally efficacious, without producing strangury. In China, *Mylabris Cichorei*, and in India another species of *Mylabris*, are used for the same purpose, and with equal or superior effect. *Latr. Hist. Nat.* tome x., Kirby and Spence, vol. i. 313.

CANTHARUS, *Cuv.*; from the Greek *καὶ θάρω*, an Ase, *Canthare*; in Zoology, a genus of animals belonging to the family *Perce*, order *Ascanthopterygia*, class *Pisces*. Generic character: numerous rows of subulate teeth; mouth narrow; muzzle slightly prominent; body oval; opercle neither spined nor notched.

Cuvier has formed this new genus by taking some species from the genera *Sparus* and *Lobrus*, giving it the name *Cantharus*, by which Pliny designated a fish in little estimation.

C. Communis, *Cuv.*; *Sparus Cantharus*, *Lin.*; *Cantharus* of the Genoese; *Common Canthare*. About the size of a Herring, first row of teeth larger than those behind; lateral line broad, upper part of the body black; marked on either side with twenty longitudinal yellow stripes. Inhabits the Mediterranean sea, but is little esteemed.

C. Centrodonus, *Cuv.*; *Sparus Centrodonus*, *Lacoe*; *Goza* of the Spaniards; *Pointed-toothed Canthare*. The teeth very pointed like a cobler'sawl; the anterior the longest, and leaving a space in the middle unprovided with teeth; upper part of the body greyish brown, inclining to red, and deeper coloured on the head; sides of the fish silvery grey; dorsal and anal fins brown; pectoral and caudal reddish; ventral bright grey; an irregular black spot on the beginning of the lateral line, eyes very large, a twelfth of the diameter of the fish, the iris yellow and pupil black. Found on the southern coasts of Spain and at Irica.

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CANTHAR-
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CANTHARUS.
—
CANTLE.

C. Macropterus, Cuv.; *Labrus Macropterus*, Lacep.; *Large-finned Canthare*. Rays of the fins supplied with thread-like processes; tail crescent-shaped; black spot on the posterior angle of the opercle. Native of the great Gulf of India.

C. Sparoides, Cuv.; *Labrus Sparoides*, Lacep.; *Sparoid Canthare*. Lower jaw more prominent than the upper; tail round; irregularly marked on either side with crescents or spots. Found near the Isle of France.

See Cuvier, *Régne Animal*; Lacépède, *Histoire des Poissons*; Laroche, *Ann. du Musée*; Linnæi *Systema Naturæ*.

CANTHIUM, in Botany, a genus of the class Pentandria, order Monogynia. Geoeic character: calyx five-cleft; corolla five-cleft spreading; style elevated; stigma club-shaped; berry corticose, two-celled, two-seeded; seeds at first convex, afterwards flat, longitudinally furrowed.

Six species, natives of the East Indies.

CANTLE, *v.* } *Castillum velut quantillum*; *id*
CANTLE, *v.* } *quod supra mensuram additum est*.
CANT, *n.* } Spelman. *Fr. eschanter, eschan-*
CANTLE, *n.* } *tilion*. From the *Fr. canton*. It
CANT, *v.* } *canton, angulus*. *Gr. κἀνθον*, (of
unknown etymology.) The corner of the eye. Applied generally

To the corner or edge, piece or portion, fragment or division.

Cantel, in Vives, seems to signify, (met.) to edge in: *cantelled*, in Hall, edged, bordered;—in Dryden, divided, apportioned.

To cast, among mechanics, is to raise on the edge or corner.

A *cantel* of kjade witt. here kynde to save.
Piers Plouman. Vision, p. 238

For nature hath not taken his beginning
Of no partie ne *cantel* of a thing.
But of a thing that perfit is and stable,
Decending so til it be incorruptible.

Chaucer. The Knight's Tale, v. 2985.

Every body taketh the matter with mirth and sport, who so
cantel a thing most shamefull.

Vives. Instruction of Christian Woman, K. iii.

His grace was apparelled in a garment of clothe of silke of damaske, ribbed with clothe of golde, so thicke as might bee, the garment was large, and plished with verie thick and *cantel*ed of very good lottale.

Hall. The twelfth Year of Henry VIII.

Lead in no wine, for fear that thou dost want
Unless it be, as to a calfe a chene;
But if thou can be sure to win a *cant*
Of half an henn. *Wyet. How to use the Court, &c.*

And some other haue thoughte it better to diuide & *cast* it among good poore husbandes, that shuld till the ground with theyr handes, and take the land for their labor, with diuers other diuises mo, euery ma after his owne minde.
Sir Thomas More. Works, fol. 943.

And yet she broughte her fees
A *cantel* of Enere chere,
Was well a fote thicke
Full of maggoties quicke.

Shelton. Elmore Remains.

I then well perceived thabillment royall of the French kyng, his garment was a chemise, of clothe of silke, culped with clothe of golde, of damaske *cantel*ed wine, and graced on the borders with the Burgon bendes, and ouer that a froke of brooched satyn.

Hall. Henry VIII. fol. 77.

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Whereas the English, without all remorse,
(Looking like men that deeply were distraught)
Smoking with sweet, benumbed with dust and blood,
Cut into *cantels* all that thus withstood.

Drayton. Battle of Agincourt.

Wrath bore the sway, both art and reason faild,
Fury are force, and courage new supplies,
Their armours forged were of martiall fraile,
On every side thereof, huge *cantel* flics,
The land was strewd all with plate and maille.

Goffrys of Boulgar, book vi. st. 48.

Raging with high diadaia, repeats his blows;
Nay shield, nor armour can their force oppose;
Hege *cantels* of his buckler strew the ground,
And so defence he his bod' arduis is found.

Dryden. Ovid's Metamorphoses, book xli.

Ask, for what price thy vniol tongue was sold;
A rusty gammon of some swa's years old;
For four times talking, if wee piece thou take,
That must be *cantel*ed and the judge goe snack.

Id. Jurecon, Satire vii. l. 158.

CANTON, *v.* } *Ger. kant*; *Fr. and Sp. canton*;
CANTON, *n.* } *It. cantone*. (See CANTLE.) An
CANTONIER, } angle or corner. The Swiss, says
CANTONMENT. } Skinner, so call their Provinces or
Federate Republic, of *q. d. Regionis Anguli*. Vire thinks the etymology of Wacht more probable; viz. that *canton* (as applied to a district) is used, *pro pago ex centum villis composito*; since we know, he adds, that Helvetia or Switzerland was divided into 100 villages. From Tacitus we also learn, (*de Mor. Ger. c. 6*.) that in levying soldiers 100 (*centeni*) were sent from every village, and (*c. 12*.) that 100 companions from the commonality were assigned to each chief.

Cotgrave says; "Se *Cantonner*. To canton, or cantonize it; to sever themselves from the rest of their fellows, and from the body of the State; and fortifie, quarter or erect a new State apart." To *canton* is now more commonly,—in quarter soldiers for a time in different parts or divisions; to *canton* a town or district,—to proportion such parts or divisions.

The princes of the blood, the great officers of the realm, the prelates and a great number of the gentry, plotted with the governors of the provinces and cities, to abandon me as a professed heretic, and to *cantonize* the provinces amongst them.

Clarendon. Elizabeth, June, 1588.

They converse but with one sort of men, they read but one sort of books, they will not cease in the hearing of but one sort of notions; the truth is, they *canton* out to themselves a little Goshen to the intellectual world, where light shines, and, as they conclude, day brightens them; but the rest of that vast expanse they give up to night and darkness, and so avoid roaming near it.

Locke. Conduct of the Understanding, sec. i.

The king of France, making great preparations for war, obtained a new levy of Swissers from the *cantons*, and procured 6000 to be raised in England to be employed in his service.

Landow. Alexander, vol. iii. p. 194.

There were no cities, no towns, no places of *cantonment* for soldiers: so that the Roman forces were obliged to come into the field late, and to leave it early in the season.

Burke. An Abridgement of English History, book i. ch. iii.

CANTON, a city of China, the Capital of the Province of Kwang-tong, and called by the Chinese *Kiang-chi-fu*. It is situated on the river Ye-Kyang, generally called by Europeans the Canton river, or Bocca Tigris, (from the old Portuguese name, Boca do Tigre, derived from a fancied resemblance of that animal near the first fort,) near the south coast of the Empire. As this is the only port in the Chinese dominions at which

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CANTON

CANTON, foreigners are allowed to trade, it is indisputably one of the richest cities in the Empire. This draws crowds of merchants from all the other provinces, so that its warehouses are always stored with the most valuable productions of their soil, and the finest specimens of their manufactures, ready to be exchanged for the gold and silver of other nations, which are the chief articles received in return. The river, which is about the size of the Thames at London bridge, and is navigable for 300 miles up the country, gives great facilities of trading with the interior, and more particularly as it is connected with most of the Provinces on both sides of it by means of canals. Its entrance is called *Hu-man*; and both its banks, the plains which it waters, and the hills which overlook it are all cultivated and afford delightful prospects. The city is surrounded with walls, about five miles in circuit, and entered by several gates, at each of which there is a strong guard, and foreigners are not allowed to pass without an order from a Mandarin. They are, however, permitted to visit the suburbs, which are also extensive. The streets are in general long, narrow, and straight, and paved with large flat stones by the sides of the houses, which are mostly built of brick, and but one story high, without windows next the street, but are otherwise characterised by great neatness, and most of them have court yards behind, either for warehouses or female apartments. The streets are ornamented in several places with a kind of triumphal arches, and are kept remarkably clean. Several of them are covered over, and in these the richest shops are found, though many commodities are well supplied in most other parts of the town. Some of the streets are likewise appropriated to particular trades, and others to the supply of foreigners with certain articles. The principal streets are continually crowded with people, especially porters, by whom all the merchandise is conveyed from one place to another. The factories of the different nations who are allowed to trade here, extend along the banks of the river, and each consists of a few dwellings and warehouses, with their respective flags displayed. The British factory surpasses all the others both in size and elegance, as well as in the extent of trade carried on. A broad parade extends along the bank of the river in front of the factories, to which the Europeans resort to enjoy the cool of the evenings. Nearly a league from Canton is the *Boat Town*, which consists of about 40,000 barks of various kinds, arranged close to each other in regular rows, with passages between them to allow other vessels to pass. In this manner they form a kind of floating city; the inhabitants of which have no other dwellings, and are prohibited by law from settling on shore. As this is the only emporium in the Empire for foreign commerce, which is not only carried on by Europeans and Americans, but also to a great extent by the Chinese themselves to almost all the ports of India and the Oriental Archipelago, the number of vessels frequently seen in the river at once is said to exceed 5000. The chief exports consist of Tea to the amount of thirty or forty millions of pounds annually, with porcelain, nankeens, silks, mother of pearl, gold, sugar, tannegs, and several other articles. The following statements afford a good idea of the trade of this city. From the different parts of the British possessions in the east, thirty-five ships entered the port of Canton in the years 1818—19, and the

value of their cargoes was 8,714,372 dollars; and including what was shipped to Macao, the total was 11,999,973 dollars. The value of the American imports, and exports from Canton in the two following years was, in dollars,

	Imports.	Exports.
1817—18.	7,076,828.	6,777,000
1818—19.	10,017,151.	9,041,755

To this we shall annex the following official statement of the value of the American imports into Canton, and their exports of Tea from that port for the years 1816—19; the former in dollars, the latter in lbs.

	Imports.	Tea exported.
1815—16.	2,587,500.	7,245,390
1816—17.	5,606,000.	8,954,100
1817—18.	7,076,828.	9,025,130
1818—19.	10,017,151.	10,988,649

As the English East India Company trades more extensively with the Chinese than any other body, we shall subjoin the following official account of its exports of tea and raw silk from the port of Canton, for each of the following ten years, as given in the Appendix to the Report of the Select Committee of the House of Lords, printed in 1821.

	Tea. lbs.	Raw Silk. lbs.
1810—11.	19,710,737.	81,628
1811—12.	26,164,221.	87,074
1812—13.	28,267,413.	145,867
1813—14.	24,767,436.	140,129
1814—15.	26,195,144.	209,073
1815—16.	33,013,267.	37,642
1816—17.	29,353,973.	67,518
1817—18.	20,151,297.	55,507
1818—19.	21,083,860.	48,007
1819—20.	28,476,931.	111,432

Like most of the other large cities of China, Canton is very populous, but like them, too, the number of its inhabitants is not known to foreigners; and various estimates have, therefore, been given by different authors. Some have raised it as high as 2,000,000, others have stated it as low as 250,000; but the truth seems to lie undoubtedly much nearer to the latter than to the former; and half a million may perhaps be about the amount, though from the size of the town, the crowded state of the streets, the great numbers who reside constantly on the river, and the male part of the population alone being great, some have considered that a million is not too great an estimate. However, as the official accounts published by the Chinese Government, estimate the population of the whole Province of Kwang-tong below a million and a half, it is evident that two-thirds of that sum cannot be allowed for the Capital alone. (Morrison's *View of China*, Macao, 1817, p. 68.) Canton is situated in north latitude 23° 8' 9", east longitude 113° 2' 45", and about 1000 miles south of Peking.

See Barrow; Sir George Staunton; Clarke's, Abel's, and the other accounts of Lord Amherst's Embassy; De Guignes's *Foyage en Chine*, &c.

CANTUA, in *Batany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx three to five cleft; corolla funnel-shaped; stigma three-cleft;

CANTON.
CANTUA

CANTUA. capsule three-celled, three-valved, many-seeded; seeds winged.

CANVASS.

Four species, natives of America.

CANVASS, Lat. *cannabis*; Fr. *cannex*; It. *caneccio*; Sp. *canezo*; Dutch, *kanevas*; Swe. *kanevas*. All from the Gr. *cannabis*, flax. *Junius*.

The mullow an on hope yrepped was,
And on the flowe trasi a canesse,
And all this mullow in a shire ythrowe,
And sifted, and typpiced mase y throwe.

Chaucer. The Canon's Tale, v. 16400.

His bounty ample as the wind that blew,
Such barkes for portage out of every bay,
In Holland, Zealand, and in Flanders bring,
As spread the wide Sleeve with their canesse wings.

Dryden. Battle of Agincourt.

And, clapping to the mast, sailor'd a sea
That almost burst the deck and from the ladder-tackle
Wash'd off a canesse-climber.

Shakespeare. Pericles, act iv. sc. 3.

Other say, that those tumbler and common players, which showed sundry games and pastimes to win the favour of the people, were wont to cover that passage over with canesse clothes and vails.

Sir Thomas North. Plinius, fol. 47.

Should he draw his hand over a picture, where all is smooth and uniform, he would never be able to imagine how the several promiscuous and depressions of the human body could be shown on a plain piece of canesse, that has in it no unevenness or irregularity.

Spectator, No. 416.

True poetry the painter's power displays,
True painting emulates the poet's lays;
The rival sisters, fond of equal fame,
Alternate change their office and their name;
Bid silent poetry the canvas warm,
The tuneful page with speaking picture charm.

Mason. The Art of Painting.

The mountain pines assume new forms
Spread canesse-wings, and fly through storms,
And ride o'er rocks, and dance on foaming waves.

Young. The British Sailor's Exhortation.

Ca'NVASS, v.

Ca'NVASS, n.

Ca'NVASSER, n.

Ca'NVASSING, n. } The Fr. *cannabasser*, Cotgrave explains, "to canesse, or curiously to examine, search or sift out, the depth of a matter." Skinner says, perhas a met., from shaking or beating hemp.

To discuss, to examine, to explore, to scrutinize, to search or seek after; to solicit.

The merits of our cause, and the demerits of his own, he had diligently canessed and weighed, and so aggravated the wickedness of his error by his damnable obstinacy.

Cobbett. State Trials. Trial of Sir John Oldcastle.

He that should give his voice unto Christ, because there was no body else to canesse for it, that if Mahomet had pilled him first, would have had as much faith in the Alchoran, as he hath now for the Bible is, I am sure, a Christian;—he may thank his stars for it.

Hammond. Works, Sermon vii. vol. iv.

GLOST. Stand back thou manifest complainer,
Thou that contend'st to morture our dead lord,
Thou that giv'st whose indulgences to slane,
I'll canesse thee in thy breast cardinal's hat,
If thou proceed in this thy insolence.

Shakespeare. Henry VI. First Part, fol. 99.

There be that can pack the cards, and yet cannot play well; so there are some that are good in canessing and fiction, that are otherwise weak men.

Beacon. Essays, Of Canassing.

A hidden point, were worth the canessing.

Beaumont and Fletcher. The Spanish Curate, act ii. sc. 1.

When knowledge, instead of being bound up in books, and kept in libraries and repositories, is thus obstructed upon the public; when it is canessed in every assembly, and exposed upon every table; I cannot forbear reflecting upon that passage in the Proverbs, "Wisdom cryeth without." *Spectator, No. 124.*

The elections were canessing for a new parliament, and I ordered my pretensions so as they came to fall.

Sir M. Temple. Memoirs, p. 3.

To enable them to perform the most arduous and most painful duty in the world with spirit, with efficiency, with independency, and with experience, as real publick counsellors, not as canessers at a perpetual election.

Burke. For shortening the duration of Parliaments.

CANVEY, an island in the mouth of the Thames, off the coast of Essex, about five miles long and two broad, containing about 3600 acres, which in the time of Camden, afforded pasture to as many sheep, whose milk was appropriated to cheese. It was embanked by a Dutchman in 1663, but it is still liable to inundations; one of the most memorable of which, in 1735, destroyed more than half the cattle. There is a chapel on the island dedicated to St. Augustine; it is in the gift of the Bishop of London, and Langdon is considered the mother church, although Canvey pays rates to eight other parishes. There are about fifty houses on the island, chiefly occupied by fishermen; and there is a causeway leading through Hadleigh Bay to the main land. Distant thirty-six miles east from London, five north-west from the Nore.

CAP, v.

CAP, n.

CAPE,

CAPPER,

CAP-A-PIE,

CAP-CASE,

CAP-MAKING,

CAP-PAPER,

CAP-SLAVES.

A. S. *ceppe*; Dutch and Ger. *cappe*;

Fr. *cappe*; It. *cappa*; Sp. *capa*. A

cap, cape, or cope. From the Latin

caput, in the opinion of Skinner,

caput from the Gr. *κεφαλή*, *Vossius*,

which *Leunep* thinks is from the

obsolete *sewa*, whence *sewa*, to

cover.

Cap is a covering for the head; cape is the head or top of a garment; also a head-land; cap-a-pie from head to foot.

To cap is to cover; to top, to over-top. Also, to touch the cap, to lift up the cap, to move or remove it, (more properly to uncap.)

A vernicle hadde he sewed upon his *cappe*,

His wallet by before him in his lappes

Bestful of pardon come from Rome at lase.

Chaucer. The Prologue, v. 266.

When a nut at the rewrite of his prices letter peth of his *cappe* and kineth it, doth he this reverence to the paper or to the prince.

Sir Thomas More. Works, fol. 117.

Like an Egyptian

Capped about,

Whan she goeth oute,

Her stile for to shewe,

Shelton. Eleanor Ranning.

And we met not with them againe, untill the fourth day, when we fell in with a *cape* or headland called *Sorvion* which is the entry into the bay of S. Nicholas,

Hackluyt. Voyages, &c. M. Anthony Jenkinson, v. 1. fol. 311.

OLEANCE. I will never sayd well.
GOSV. I will cap the proverb with, there is *entiance* in friendship.

Shakespeare. King Henry V. fol. 82.

LAGE. Designe me

If I do not. Three great ones of the citie,

(In personall suite to make me his lieutenant,)

Or cap to him.

Id. Othello, fol. 310.

He (Agla) began to spurn against those womanish delights and pleasures, in making himself faire to be the better liked, and to be fair and trim in his apparel; and to cast upon him a Spanish cap, taking pleasure in the diet, bathes, and manner of the ancient Lacconians life.

North. Plutarch, fol. 663.

Q M 4

CAP.
CAPABLE.

— A figure like your father,
Arm'd in all points exactly cap-a-pie,
Appears before them, and with solemn march
Goes slow and stately.
Shakespeare. Hamlet, fol. 155.

For knowing well what strength they have within,
By stiff tenacious faith they hold it fast.
How can those champions ever fall to win,
Who cap-a-pie, for arms, with heart are dress'd.
Dequont. Psyche, can. 12. st. 154.

The best caps were formerly made at Monmouth, where the
Coppers Chappel doth still remain, being better carved and gilded
than any other of the church.
Fidler. Worthies, vol. ii. p. 115.

The symptoms are elegantly expressed by Therophrastus in his
character of a covetous man; lying in bed, he asked his wife
whether she shut the trunks and chests fast, the *capote* he
waxed, and whether the hall doors lay bolted; and though she
say all is well, he rieth out of his bed, &c.
Burton. Anatomy of Melancholy, fol. 117.

It is worth our pains to observe the tenderness of our kings to
preserve the trade of cap-making, and what long and strong
struggling our state had to keep up the using thereof; so many
thousands of people being maintained thereby in the land. Cap-
ping anciently set fifteen distinct callings on work.
Fidler. Worthies, vol. ii. p. 115.

You fools of fortune, traitor-friends, Time's flies,
Cap and hose snakes, vapours, and minute jukes.
Shakespeare. Titus of Athens, fol. 89.

When I was in Savoy, and the neighbouring countries, which
have mountains almost perpetually capped with snow, I heard
three others talk of a certain white kind of phrasms to be met
with in the upper parts of the mountains, which for the excellency
of their taste were accounted very great delicacies.
Beyler. Experimental History of Celsi, Tit. xii.

The same gold will also be common upon *regia*, and (I speak
knowingly,) by divers other means may be reduced into a seem-
ing liquor, inasmuch that the capricles of gold will, with those
of the mantrums, pass through cap-paper, and with them also
conglutinate into a crystalline salt.
Id. The Sceptical Chymist, part I.

The mountain flower there shakes its milk white head,
Two staves, memorials of departed worth,
Uplift their moss-veg'd heads half sunk in earth.
Joyous. Passage in Union Perfected.

Filander's temper's violent, not fits
The wood'ron's rage; he's modern wits,
His cap's very, all ragged in his gown.
And (wicked rogue!) he wears his stockings down.
Smart. The Thirteenth Canon of Friendship.

Arm'd cap-a-pie forth march'd the fairy king;
A sterner warrior never took the field;
His threatening lance a hornet's horrid sting,
The charmed beetle's scale his sable shield.
Coppy. The Tenth of Shakespeare.

CAP'ABLE, } Lat. *capax, ere*; to take, to hold.
CAPACITY, } In our old writers *capable* is used to
signify *capacious*, i. e.

Able to take, to hold, to receive, to contain, to compre-
hend, to comprehend. Now more emphatically
Sufficiently able, able enough; able, *sc.* to perform
or execute; to receive into the mind, to comprehend,
to understand.

Having now finished the treatise of principles, elements, and
such other matters, linked and concurring with them; I will
turne my pen unto the discourse as touching their effects, and
such composed of them, beginning first at that which is most
spacious and *capable* of all things.

Holland. Ptolemy, fol. 676.

Capable we are of God both by understanding and will; by
understanding, as he is that sovereign truth, which comprehend-
eth the rich treasures of all wisdom; by will, as he is the aenc
goodness, wherof whose taste shall thirst no more.
Hobbes. Ecclesiastical Policy, book I. fol. 34.

HAM. On him, on him: look you how pale he glares,
His forme and cause conjoy'd, preaching to stones,
Would make them *capable*.
Shakespeare. Hamlet, fol. 271.

ACHIL. Come, then shall heare a letter to him straight.
TIEB. Let me carry another to his house; for that's the more
capable creature.
Id. Troilus and Cressida, fol. 34.

Furn so my bloody thoughts, with violent pace
Shall neer'st carve hark, ne'er'st ebb to humble love,
Till that a *capable*, and wide rvenge
Swallow them vp.
Id. Othello, fol. 326.

His violence thou fearest not, being such
As we, not *capable* of death or paine,
Can either not reccare, or can repell.
Milton. Paradise Lost, book ii. l. 283.

Afterward discoursing of the *arke* and the *capability* thereof
out of Butoe, (though indred be name him not,) he makes Moses
his cubit to be the same with ours.
Hakewill. Apologie, fol. 223.

Sure, he that made us with such large discourse,
Looking before, and after, gave us not
That *capability* and godlike reason
To rest in us unuse'd.
Shakespeare. Hamlet, act iv. sc. 4.

God sets no other price upon heaven, glory, and immortality,
say, and upon himself too, but our love; there being nothing
truly great and glorious, which a creature is *capable* of enjoying,
but God is ready to give it a man in exchange for his heart.
South. Sermons, Discourse at Christ-church.

When a young Arabian has composed a good poem, all the
neighbours pay their compliments to his family, and congratulate
them upon having a relation *capable* of recording their actions,
and of recommending their virtues to posterity.
Jones. On Eastern Poetry, Essay I.

CAP'ACITATE, *c.* } See CAPABLE. Lat. *capax*,
Ca'FACITY, *c.* } *acia*.
Ca'FACITY, *c.* } To enable or cause to be
Ca'FACIOUS, } able; to enable to take, hold,
Ca'FACIOUSNESS, } receive, contain, comprize or
comprehend.

Holy Scripture, so deposed and endyed by the hyble wis-
dome of God, that it farre exceedeth in many places the *capacite*
and perceiving of man.
St. Thomas More. Works, fol. 212.

In the four first chapters he rehereth the benefits of God
done unto them, to procure them to love, & his mighty desires
done about all natural capacity of faith, that they might believe
God, and trust in him, and in his strength.
Tyndall. Works, fol. 21.

In the denary succeeded Richard Layton or Leighton, LL.D.
on the 26th July the same year, who on the 31st June going before,
was admitted to the said prebendship of Ullswell, purposely to
capacitate him for a denary. Wood. Fasti. Oxon. i. fol. 18.

Not intellectually to write
Is leasur'dly they true;
Whereby they hit *capacities*
As blind-man hits the croc.
Warner. Athens's England, book xii. ch. xlv.

Is it for that such outward ornament
Was lavish't on their sex, that inward gifts
Were left for home unfinish'd, judgment want,
Capacity not rais'd to apprehend
Or value what is best
In choice, but offer to affect the wrong?
Milton. Samson Agonistes, l. 1028.

CAPABLE.
CAPACITATE.

CAP-
CITATE.
—
CAPE
OF GOOD
HOPE.

Having offered up himself as a sacrifice for our sins, and so
undergone the punishment, which was due unto us for them, he
is thereby fully *capacitated* and enabled to be our advocate with
the father, to plead our cause, and to make effectual intercession
with him, for those sins which we have committed, but for which
he hath suffered.
Bp. Beveridge. Sermon 69.

Is it not better to praise God in the land of the living, than to
be in a state, wherein we can have no knowledge of God at all,
nor be in any capacity of praising him?
Bp. Bull. Works, Sermon 3. v. l. p. 58.

Tell, how th' immortal rhine!
Who, leaving mearer joys to kings,
Soar'd high on contemplation's wings;
Rang'd the fair fields of nature o'er,
Where sever mortal toil before!
Bacon! whose vast *capacious* plume
Bespoke him angel, more than man.

Cotton. Pleasures, Flies 2.

Therefore taking the kinds precisely of all creatures as they
were by God created, or out of the earth by his ordnance pro-
duced; the ark after the *measure* of the common cubit, was suffi-
ciently *capacious* to contain of all, according to the number of
God appointed. *Raleigh. History of the World, book I. ch. vi.*

If heaven to men such mighty thoughts would give,
What breast but thine *capacious* to receive
Thy vast infusion? or what soul but thine
Durst have believ'd that thought to be divine.

Cowley. The Davideick, book iv.

No figure is so *capacious* as this, and consequently whose parts
are so well compacted and united, and lie so near one to another
for mutual strength. *Ray. On the Creation, part ii.*

A *capacious* measure of known and denominated capacity, serves
to measure the *capacities* of any other vessel.
Holder. Discourse concerning Time.

CAPARISON, s. Fr. *caparazon*; It. *caparison*;
CAPARISON, n. s. from *capas*, (see CAP,) applied to
the covering of a horse, or of a man; the trappings,
decorations, with which he is covered.

Caparisoner; to furnish with, provide with, dress, or
attire in, or put on,—a *caparison*. Cotgrave.

Also they brought many horses and mules unto him furnished
with trappings and *caparisons*, some being made of leather and
some of iron. *Habakuk. Vengeance, 4c. The Terrors.*

Good my complexion, dost thou think though I am *capacious*'d
like a man, I have a doubt and hose in my disposition?
Shakespeare. As you Like it, fol. 150.

What reeketh he his rider's angry stir,
His flustering hollo, or his stand-!-way?
What cares he care for curb, or pickling spur,
For rich *caparisons*, or trappings gay?

Id. Venus and Adonis.

After the same manner, they have taken up of late another
custom, to silver the trappings especially and *caparisons* of
their horses of service, yea and the harness of coach-horses and
draught-jacks. *Holland. Pleas, fol. 517.*

What boots it, that my fortune decks me thus
With unsolustrious plumes, when my heart groans
Beneath the gay *caparison*, and love
With unrequited passion wounds my soul!

Smollett. The Rivalry, act iii. sc. 4.

CAPE,
CAPE MAGNUM,
CAPE PARVUM,
CAPE AD VALENTIAM. } In Law, a writ judicial
touching plea of lands or
tenements. The Cape Mag-
num summons the tenant
to answer the default, and also over to the demandant,
and lies before appearance; the Cape Parvum sum-
mons the tenant to answer the default only, and lies
after appearance.

Cape Magnum is defined in *Old Nat. Brevium*, 162,
to be where a man hath brought a *præcipe quod reddat*
of a thing touching plea of land, and the tenant makes
default at the day given to him in the original writ;
then this writ shall issue for the King to take the land,
and if the tenant makes default in coming at the day
given him, he loseth his land.

Cape Parvum is defined to be *ibid*. Where the ten-
ant is summoned in plea of land, and comes and has
his appearance recorded; and if at the day given him
he prays the writ, and having it granted makes de-
fault, then this writ shall issue for the King.

Cape ad Valentiam, a species of Cape Magnum, so
termed from the end to which it tends.

CAPA-
RISON
—
CAPE
OF GOOD
HOPE.

CAPE OF GOOD HOPE.

Original
appellation
and discov-
ery.

CAPE OF GOOD HOPE, the name by which the
British Colony near the southern extremity of Africa
is designated. When the Portuguese under John II.
were pushing their discoveries towards the south-east,
a squadron under Bartholomew Diaz first discovered
this point in 1493; but the tempestuous sea which
beat against this promontory, deterred him from ap-
proaching it. He, therefore, called it *Cabo dos Tormentos*,
and returned to Portugal. But the enterprising
Monarch, whose ardour was not so easily suppressed
as that of the Admiral seems to have been, changed
this appellation into that of the *Cabo da Boa Esperanza*,
as an omen of future success. No steps, how-
ever, appear to have been immediately taken to secure
this desired object; for it was not till 1497, that the
expedition under Vasco de Gama sailed towards this
quarter. Then the southern limit of Africa was again
approached, his perseverance soon surmounted all the
difficulties that repelled his predecessors, the point was
doubled, European ships for the first time floated on
the Indian seas, and a maritime intercourse was opened
with the Oriental world. In carrying on this intercourse

for more than a century, the Portuguese frequently
touched at the Cape, but they do not appear to have
formed any permanent settlement therein. When the
Dutch, however, began to trade to the east in 1600,
they soon fixed upon this point as a proper station for
their vessels to take in fresh water and provisions;
but it was near the middle of the seventeenth century
before they began to colonize it. They had not long
established themselves, before they became fully aware
of the inert character of the natives, who were
thinly scattered over the interior; and in consequence,
they began to extend their dominions with little oppo-
sition, either reducing the Hottentots to slavery, or
driving them beyond the mountains that for a time
formed the boundaries of the Colony. It was under
their influence that the Cape Settlement attained nearly
its present extent. When the Dutch had joined the
French during the revolutionary war, this part of their
possessions was captured by the English on the 16th
of September 1795; but was restored to its original
owners by the peace of Amiens, in 1802. Hostilities
being again renewed, a second expedition was fitted

First colo-
nisation.

CAPE
OF GOOD
HOPE.Situation
and extent.

Population.

General
aspect.

Coast.

Capes and
Bays.St. Helena
Bay.Saldanha
Bay.

Table Bay.

out against the Colony of the Cape, which again fell into the hands of the English, after a slight resistance, in January 1806; and was finally confirmed to them by the Congress of Vienna.

The Colony occupies the southern portion of the African continent, and stretches about 550 miles from east to west, and 230 in medium breadth from north to south; reaching from 30° to 34° 30' of south latitude, and being comprised between 18° and 28° of east longitude. On the east the Great Fish river partially separates it from Caffraria; a range of lofty mountains divides a great part of the Colony on the northern side from the regions possessed by the natives towards the interior; while the west and south are washed by the ocean. The space included within these limits has been computed at 130,000 square miles, and the population having considerably increased of late years, may now be estimated at nearly one person to each square mile.

Few countries present a more varied aspect than this southern part of Africa, in which the alternation of mountain and plain, barrenness and fertility are conspicuous. The outlines towards the sea are formed by a few prominent points, separated by large sweeps of the ocean. The three principal promontories are Cape St. Martin, Cape of Good Hope, and Cape St. Aguilas. The first of these forms a bold projection on the south of St. Helena Bay. The point from which the Colony derives its name, is situated a few degrees further south than the former, and forms the western boundary of False Bay; Table Bay being on the northern side of the promontory. Cape Aguilas is not only the most southern land in the Colony, but the very extremity of the old continent. St. Helena Bay is a large sweep on the north of Cape St. Martin, but being chiefly bounded by desert or uncultivated shores it is seldom visited. The south side of the same peninsula also presents one of the most sheltered bays on the south-west coast of Africa. This is Saldanha Bay, which is not only the most commodious harbour in the Colony, but is capable of being easily rendered one of the best harbours on the shores of that continent. It is situated in the thirty-third degree of south latitude, and forms a circular sweep of about five miles in depth, with a creek of six or seven miles long, running nearly parallel to the shore, in which ships lie completely secure from all winds. The entrance of the bay is not more than two miles in width, and this is so divided by islands and commanded by points, as to render it capable of being completely defended against an enemy. Such indeed are the advantages of this bay, that it affords one of the finest possible sites for a dock and naval arsenal for the refitting of the ships that traverse these seas. Natural circumstances are favourable for the construction of artificial works; the shore presents a good position for a town; the adjacent districts are capable of cultivation; all kinds of building materials, except timber, are abundant; good water is plentiful, and the Berg river is only a few miles distant. Cape Town is about seventy miles south, and the road to it is good. On the same side of the country, and about 33° 35' of latitude, we find the celebrated

Table Bay, which forms a spacious harbour on the north-east of the Cape. During the south-east monsoon, which blows from September to May, this is a safe and commodious harbour; but when the north-west wind sets in, which usually commences during the latter

month, and blows fully into the bay, vessels no longer lie there, but take shelter in False Bay, on the opposite side of the peninsula. This last bay forms a noble sweep, but it is properly the outer road, as what is more strictly called the harbour is Simon's Bay, a small inlet close to the shore, which ships generally enter about March to September; when the vessels that remain go round the point to Table Bay. Platenburg Bay lies further east, between the twenty-fourth and twenty-fifth degrees of east longitude, but it is much exposed to the south-east wind, and therefore the winter of southern latitudes is the proper time for vessels to anchor therein. It is chiefly frequented by Danish, French, and Portuguese ships, in their intercourse with their Oriental possessions; and affords plenty of excellent water and good timber. Still further east, and on the same coast, is Algoa Bay, sometimes called Zwartkop's Bay. This is a spacious opening with a good anchorage, but it is exposed to the prevailing winds for a part of the year. Vessels anchor in five or six fathoms water about a mile from the shore, but a heavy surf renders landing difficult, though much of the shore is a fine sandy beach. The situation of this bay is about 600 miles east of Cape Town, its width is about twenty miles, and Fort Frederick is a village on the shore. Three considerable rivers fall into the bay, but their entrances are frequently choked with sand, except when an increase of water in the channel removes the sand-banks; which, however, soon accumulate again when the south-east wind blows. This was the place chosen by the English Government for landing the settlers, who have recently been induced to colonize; but the situation of the settlement itself is at a considerable distance from the shore.

In the interior of this Colony, almost every variety of surface and soil are found. Several ranges of mountains run nearly parallel to the southern coast, and divide the country into successive terraces. The first of these chains is called *Lange Kloof*, or Long Pass, and encloses a space between it and the Southern Ocean, varying from twenty to sixty miles in breadth. Beyond this, and nearly parallel to it, rises another ridge called *Zwart Berges*, or the Black Mountain, which is still more lofty and rugged than the former, and is, in some places, composed of double or triple ridges. The belt, comprised between these chains, is about as broad as that enclosed by the first range and the sea, and contains many fertile tracks chiefly occupied by Dutch settlers. Its surface, however, is more elevated, but less fertile than the former tract. From eighty to a hundred miles north of the second ridge, are the mountains of *Nieuwveld Gebirge*, which constitute the highest chain in Southern Africa. No exact measurements have yet been obtained of the height of these summits, but as some of the highest are covered with perpetual snow, they are supposed to exceed 10,000 feet in perpendicular altitude. The plain included between this and the preceding range, *Plains*, is more elevated and barren than either of the others. The plain nearest the shore is covered with a deep and fertile soil, watered by numerous streams, and adorned in many parts with luxuriant vegetation, and its vicinity to the sea exposes it to a greater quantity of rain, as well as to a more equal temperature than the others. The second also contains some well watered and fertile land, but a great part of it, called the *Karoo*, consists of an arid soil. The third plain, which is

CAPE
OF GOOD
HOPE.False Bay-
Simon's
Bay.Platenburg
Bay.

Algoa Bay

Mountains.

CAPE OF GOOD HOPE. about 300 miles long and 100 broad, is often called the Great Karroo, and is in general one complete scene of desolation. For though its surface stretches over about 30,000 square miles, a space nearly equal to the whole surface of Ireland, it does not contain a single fixed habitation. In the whole of this upper plain, and a part of the second, the soil is a complete hardened clay, sometimes covered with sand, but scarcely ever moistened by a single shower of rain. The low hills by which they are sometimes intersected, are equally destitute of vegetation, while the more elevated ranges are principally composed of naked rocks. Beyond the Karroo, as well as near the foot of the snowy mountains, there is a good grazing country, and many cattle are reared, but the distance of these regions from Cape Town, the only scene of any commerce in the Colony, renders them of little value. Mr. Barrow asserts, that nearly seven-tenths of the Colony is destitute of vegetation during a great part of the year, and a large portion of it is completely denuded at all times.

Secondary chains.

Besides the principal chains of mountains above specified, there are others which run nearly parallel to the shore of the Atlantic, and diversify that part of the country. The most noted of these heights, however, are those near the northern extremity. It is here that the Table Mountain presents its stupendous mass of naked rock. The northern front overlooks Cape Town, and rises almost perpendicularly, like the ruins of some gigantic fortress, till it terminates in a line nearly horizontal, of about two miles in length. Its highest point is about 3585 feet above Table Bay. The Devil's Mountain, on the one side, and the Lion's Head on the other, are merely continuations of the same ridge. The former is an irregular-pointed mass, 3315 feet in height; the latter has a greater resemblance in a dome, and rises about 2160 feet above the level of the sea.

Division.

The territorial possessions of the Colony, have long been divided into several districts. The first is that of the Cape, which is a narrow tract stretching along the south-west shore from St. Helena Bay to Table Bay. The districts of Stellenbosch, Zwillingendam, and Uitenhagen, stretch along the south shore; while that of Tulbagh occupies the north-west, bordering on the Atlantic, and Graaf Reynet the north-east, bordering upon Caffraia. The Colony is deficient in navigable rivers, for vessels of any considerable burthen. The two principal streams that fall into the Atlantic are the Doorn and the Berg. The course of the first is generally towards the north-west, through the district of Tulbagh. It is increased by numerous streams before it reaches the sea, which it enters in the thirty-first degree of latitude. In the latter part of its course, it is often called the Elephant's river; but it is much inferior to the Great Orange river which enters the same ocean beyond the limits of the Colony. The banks of the Doorn are, in many places, beautifully lined with willow, thorn, and other trees, but it is scarcely possible to conceive a more barren appearance than the ground often presents immediately beyond them. The Berg forms the chief line of demarcation between the districts of Tulbagh and Stellenbosch, and falls into the sea at St. Helena Bay. In passing from the southern point along the coast of Caffraia, a number of streams are met with, which chiefly rise in the ridges of mountains, by which the Colony is later-

sected from west to east. These streams finally make their way into the Indian Ocean. The principal of them are the Breede, the Gaunitz, the Groot river, the Sunday river, and the Great Fish river. This last forms the separation for a considerable distance between the Colony and Caffraia, and is about as wide at its mouth as the Thames at London bridge; but its entrance is obstructed by sand, and it soon ceases to be navigable.

CAPE OF GOOD HOPE.

From the latitude, position, and physical features of the Colony, it is natural to conclude that it possesses one of the finest climates on the globe; but there are several drawbacks upon such an inference. With the exception of particular places and seasons, however, it is not unhealthy, and its beneficial effects have frequently been experienced by constitutions debilitated by a long residence in India. The seasons are chiefly the wet and dry. The summer months are of course those of our winter, and those of their winter correspond to our summer. Spring, which extends from September to about the middle of December, is by far the most temperate and agreeable part of the year, being free from the damp fogs of the winter and the parching heats of summer. It is, therefore, the chief time both for business and pleasure. The autumn differs little from the spring, except that the latter part of it is subject to fog and rain. The hottest weather is in January and February, and the coldest about July, when the country is often deluged with rain, and water-spouts are frequently experienced on land, as well as on the neighbouring seas. Local circumstances often produce great deviations from the general order of the seasons. In order to express the changes that take place from these causes near Table Mountain, a British officer lately observed, of the inhabitants of Cape Town, that they were "either in an oven, at the mouth of a pair of bellows, or under a water-spout."

Some parts of the Colony, which experience the greatest heat in summer, are also exposed to a considerable degree of cold in winter. This is the case with the Great Karroo; and the following statements which refer to spring, are sufficient proofs of the excessive heat which must take place, when the temperature is at its maximum. Mr. Campbell, in his *Journal* of the fourth of October, observes, that though it blew a gale all day, the thermometer at noon was at 94°, and at sunset, at 86°. At sunrise on the following morning it was also at the same height, and at noon at 101°, and at half-past three at 102°, when completely shaded from the sun. Referring to this afternoon, he says, "my silver snuff-box in my pocket felt as if lately taken out of a fire, though I sat under cover of the tent; all the water was warm, and our butter turned into oil. Our dogs, though screened from the rays of the sun, lay breathing quick with their mouths open, and their tongues hanging out, as if in a high fever. My ink, though mixed with water, got thick in a few minutes. All was silence around, all were employed in sheltering themselves from the sun's scorching rays in the best way they could. The crows were walking about our waggon as if we had all been dead. Thermometer at five, 99°; at sunset, 95°." On the seventh of the same month, the temperature also attained an equal height; at two o'clock it was 101°. But beside this extremity of heat, the temperature is subject to a great change in a short

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OF GOOD
HOPE.

period; for only two days after the last of the preceding dates, it is recorded in the same journal, "that the thermometer at sunrise was 50°, at noon 58°, at one 90°;" so that a change of 40° had taken place in a few hours. At Cape Town, the thermometer sometimes rises to 100° or 104°; and it has been observed as high as 130°; but these instances are very rare. These heats, however, are frequently tempered by a current of air, particularly after the sea-breeze springs up, which imparts an atmospheric freshness, not experienced in many other places; and thunder and lightning are by no means so common, or so terrific as in many places between the tropics.

Soil and
fertility.

To sowide a space as that embraced by this Colony, a great diversity of soil is necessarily met with. Independently of the barren tracts of the Karroo, the prevailing kinds are black peat mould, (like the reclaimed fens in the eastern part of England,) or different kinds of sandy loam. A clayey loam is also met with in several places, but both calcareous and siliceous soils seem to be wholly unknown. The fertility of most parts of this region depends upon the quantity of moisture that can be obtained, and wherever this is abundant the progress of vegetation is rapid, and the plants are often luxuriant. The cultivation is very imperfect, and scarcely any thing but pasturage is to be seen, beyond two days journey from Cape Town; and such indeed is the apathy and indolence of the Dutch boers, who are almost the only cultivators of these wide regions, that they had rather send hundreds of miles for a few sacks of flour, than be at the trouble of raising the grain upon their own farms.

Cultivation

Vegetable
products.

Notwithstanding that comparatively little has yet been produced besides cattle, which in the remote parts are of small value, beyond the immediate supply of the domestic wants, the Colony affords a wide range for indigenous as well as for exotic productions. Grain of almost every country of the world will grow in the different parts of this extensive tract; but European wheat and barley seem to thrive best, and are most grown. Indian corn also grows well, and is very productive. Cotton and coffee, rice and sugar, are but little, if at all known. The vine flourishes luxuriantly, as well as all kinds of melons, cucumbers, and gourds. Oranges, lemons, figs, and various other fruits are good; but peaches, nectarines, and apricots degenerate; gooseberries, currants, and raspberries, as well as all kinds of auts, have uniformly failed. The flora is singularly brilliant and varied. Many fine specimens adorn the green-houses of Britain, and many more have not yet been imported. The aloe grows magnificently in many places, and Mr. Campbell, in his journey to Bethelsdorp, counted twenty-nine of them in blossom near one farm-house, and some of their stalks were thirty-eight feet high, and two feet and a half in circumference near the bottom, which is certainly a wonderful growth for a single year. When one of those African aloe produces seed, it dies in the same year, but if it should blossom without seeding it survives to bloom again. Bulbous-rooted plants are peculiarly characteristic of the Cape, for in no other country are they either more numerous, or more varied. Nor do their splendid blossoms only adorn the landscape during one or two months of the year; each successive month has its own characteristic splendor. The myrtle grows to a great height, while laurels, laurustins, geraniums, jessamines, aloeus, hycinths, and

others, flourish spontaneously. Timber is in general very scarce, but among the indigenous fruit-bearing trees are the chestnut, the wild almond, and the plum.

CAPE
OF GOOD
HOPE.
Animals.

Many parts of this Colony abound with animals as well as vegetables, while others are nearly destitute of both. Those of the domestic kind are horses, cattle, sheep, goats, hogs, turkeys, geese, ducks, and other poultry. The horses are largest as well as most numerous in the south-western districts. The cattle abound most in the northern. The sheep are of the broad-tailed kind; and to such a size do their tails often grow, that they weigh twelve or fifteen pounds each. There are also wild cattle, sheep, and hogs, which become the property of those by whom they are caught. Dogs are both numerous and useful, and, though of various kinds, most of them are different entirely from those of Europe. Many likewise are wild in the interior, and almost resemble wolves. Lions, tigers, wolves, hyenas, buffaloes, jackals, and tiger-cats, are all common within a short distance of Cape Town. In the more remote parts, the elephant, the rhinoceros, the gungu, the giraffe, the spring-buck, and several others, are frequently met with. The last indeed, in the neighbourhood of the Nieuwveld Mountains, are sometimes seen in herds of nearly 10,000 at once; and a farmer will send out to shoot two or three almost as readily as to fetch as many sheep from his flock. Monkeys and baboons are also numerous. Armadillos, cat-eaters, racoons, squirrels, lures, rabbits, and several other small animals, are also found here. The ostrich is common; and peacocks, partridges, pheasants, bustards, snipes, ducks, teal, and widgeons, frequent most parts. Vultures, eagles, and kites breed among the mountains, and the enormous eagle haunts some of the highest summits. There are also the common prairie fowl, with pelicans, flamingoes, parrots, and many kinds of aquatic birds. Fewer anxious reptiles are found in this part of Africa than in many others, though the hooded-snake, the puff-adder, the tree-snake, and some others, are occasionally seen. Both scorpions and centipedes are numerous in most parts. Land-turtles are found crawling among the sand, and much damage is sometimes sustained from locusts, which, however, afford an abundant article of food for the Hottentots and Caffres. Fish are plentiful on the coasts, as well as in most of the rivers, and both seals and whales have been caught in the bays.

This part of Africa seems to be peculiarly defective in minerals, as no valuable specimens have yet been discovered in sufficient quantities to defray the expense of working. Salt is found in lakes, and a few precious stones have been occasionally met with among the mountains. Mineral springs, however, have been discovered in several places; these most frequented are near the Swarte Berg, in that part of the Colony denominated Hottentot Holland.

Cape Town is the Capital of the Colony. This is Cape Town, agreeably situated on a sloping plain, at the head of Table Bay, and backed by the precipitous front of Table Mountain. Several of the streets are parallel to each other, and others intersect them at right angles. Some of them are wide and open, with canals enclosed within walls, and planted on each side with trees, running along the middle of them. There are also three or four large squares. The chief of which contains some good houses and public buildings. Another

CAPE
OF GOOD
HOPE.

serves for a market, and a third for a place for the waggons of the peasants coming from the country. The fourth is rather an irregular place, which forms a kind of esplanade to the castle, and is employed as a parade for the troops. Several of the houses are large and well built, either of bricks which are made in the neighbourhood, or of a reddish granite. They are generally plastered and white-washed. Many of the old buildings are terrace-roofed, but several have lately been built on the English plan. The principal of the public buildings are the Town-house, with the Calvinistic and Lutheran churches. The barracks are capable of accommodating about 2000 soldiers. The population in 1818, was stated at 18,173, but it is supposed to have increased since that period. About 7460 of these were whites, the others were principally people of colour. Latitude 33° 6' south and longitude 18° 23' east.

Simon's
Town.

Simon's Town is situated on the shore of the bay of that name, about twenty-five miles south of Cape Town, and consists of a single street running along the beach, and containing some good houses. A few dwellings have also been erected on the declivity of the hill. A Naval arsenal for the Colony has been established here, and a battery has been erected at the south end of the town which commands the bay. It is only a small place, and is chiefly supported by supplying the ships that enter the bay, with refreshments.

Constantia.

Constantia, so much celebrated for its wines, is about seven or eight miles from Cape Town, and consists only of two or three farm-houses, with their store-houses and out-buildings. Stellenbosch, the Capital of the same District, stands about twenty-six miles east of Cape Town. It is situated at the head of a valley, and contains about seventy detached houses, forming a kind of large street, with a row of oaks on each side, and a Lutheran church at the upper end. About half way between Cape Town and Bethelsdorp, George Town has been lately founded. The site was chosen by Lord Caledon, and a pleasant spot could not have been selected within the limits of the Colony. It stands at a short distance from the sea, in a rich district, and is well supplied both with wood and water. Several good houses and public buildings have been completed. Two of the principal streets are to cross each other at right angles, and are 200 feet wide, with a church at the centre. Each side is planted with trees, to shelter the passengers from the scorching rays of the sun, as well as for an ornament to the place. With these advantages, this new town is a place of rising consequence.

Bethels-
dorp.

Bethelsdorp is situated near the shore of Algoa Bay, and is well known as one of the first missionary stations in this part of Africa. Most of its inhabitants are Hottentots, and it may easily be supposed that it is but a miserable looking village. Rodezand, or Kirk-street, near Tulhagh, is one of the pleasantest as well as the handsomest villages in Africa. It consists of a long row of detached houses, standing on the declivity of a hill, with terraces in front, a row of trees and a crystal stream running at a little distance in the same direction. Beyond this rivulet are gardens, stocked with such flowers and shrubs as adorn the green-houses of England. The buildings are all kept remarkably white, and have a very neat appearance, which is increased by a handsome church at one end, and an excellent house for

the Minister at the other. The only additional place perhaps which deserves to be mentioned is Bathurst, the Capital of the new settlement near the Great Fish river, which though so recently established is a rising town. Fredericksburg is also the name of another town, recently founded in this new settlement.

Scarcely any manufactures have yet been introduced into the Colony; and its commerce is very limited. A few British merchants have settled at Cape Town, and the trade appears to be increasing. The principal export is wine; but the imports include many British manufactures, though only in small quantities. The chief of these are cloths, muslins, hardware, household furniture, hats, haberdashery, shoes, glass, stationery, books, and perfumery. The average amount of which is about £320,000.

Since the capture of this Colony in 1806, the Government has been rather of a military than of a civil character; as the Governor was not only the first civil officer, but the Commander of the forces. He is assisted in the civil administration by legal assessors. A High Court of Appeal is also established at Cape Town, and district Courts throughout the Colony; and several other improvements have been introduced into the administration of justice since it has been in the hands of the English. Each district is under the jurisdiction of a magistrate, called a *Landdrost*, who is assisted in the discharge of his duties by a Council of *Heeren* or country hangers, who regulate the Police, and determine petty causes. The circuits take place twice a year, and appeals lie to the superior tribunal at Cape Town, in which the Governor presides. A garrison of British troops is maintained at Cape Town, and detachments are sent to the several districts; but the numbers vary according to circumstances. The revenue of the Colony arises from various sources; some of the principal of which are land, impost duties, stamps, duties on sales, and the transfer of all kinds of property. The whole of the net revenue of the Colony in 1819, according to a document printed by order of the House of Commons, was 1,345,334 rix-dollars; and the expenditure in the same period nearly 1,381,600 rix-dollars. The currency is the paper rix-dollar, estimated at four shillings each. The value of the Colony to this country, however, must not be estimated by its revenue, but by the connecting link between Great Britain and her possessions in the east. As the settlement was originally Dutch, the religion was the Lutheran and Calvinistic, according to the rites of the mother country; but a chaplain is now appointed for the English settlers and garrison at Cape Town, and divine worship is regularly celebrated according to the forms of the English Church. There are also several places of worship belonging to different dissenters; but with the exception of the Capital, churches are very seldom to be met with in other parts of the Colony.

Nearly destitute of education, and with very lax notions both of religion and morality, it cannot be expected that the original settlers in this Colony should be distinguished for extent of knowledge, purity of manners, or rectitude of conduct.

The Dutch settlers who live in the interior, chiefly in detached houses, are denominated *Boors*; and several circumstances have conspired to place them in the lowest scale of civilized man. In consequence of their employing their land wholly as pasturage,

CAPE
OF GOOD
HOPE.

Bathurst,
Fredericks-
burg.

Manufac-
tures and
commerce.

Govern-
ment, &c.

Garrison.

Revenue.

Importance
of the
Colony.

Religion.

CAPE OF GOOD HOPE — CAPE VERDE ISLANDS. their chief business is to smoke their pipes, and count their cattle once a day. So insupportable is their indolence and their objection to the cultivation of the ground, that when Captain Andrews, at one of the military stations in the eastern part of the Colony, who obtained excellent crops by watering the ground, and offered to bring the water of two springs to the farm of a neighbouring boor for the same purpose; all the reply which he could obtain from the lazy fellow was, that it was superfluous trouble; and he still continued to seed five days' journey for flour, rather than raise corn on his own farm. Mr. Campbell once met a man and his wife who had set off from the north-west part of the Colony to Cape Town, a distance of 300 miles, to purchase grain or flour, but when they had proceeded about half way, they exchanged an ox for a sack of flour, and were returning. These people seldom seem to enjoy the blessings so obviously placed within their reach. Their cattle are numerous, but they are rarely used as food. Their lands flow with milk and butter, which they scarcely ever taste. Wine is produced by many, and may easily be procured by all, yet this they do not often drink. A kind of bad

bread, mutton, and vegetables, stewed in sheep's fat, are almost their only articles of subsistence; and every thing about them frequently exhibits the utmost wretchedness, where comfort might easily be obtained.

A rooted antipathy has long subsisted between the aborigines and the colonists in the remote parts of the Colony, where the Boesmans, or Bushmen, have frequently been hunted and shot like wild beasts. And these feelings of enmity are sometimes equally evident among the colonists themselves.

Such is a brief view of this Colony. Our statements have chiefly been derived from the following authorities: Vaillant's *Travels in Africa*, which exhibit correct delineations, as far as he professes to have been an eye witness of the subject; beyond this he was often too credulous; Barrow's *Travels in Southern Africa*; Lichtenstein's *Travels in Southern Africa*; La-trobe's *Journal of a Visit to South Africa*; Campbell's *Travels in Africa*; Robertson's *Notes on Africa*; and Burchell's *Travels in the Interior of Southern Africa*. See also Myers's *Modern Geography*, vol. ii.

CAPE OF GOOD HOPE — CAPE VERDE ISLANDS.

Situation. CAPE VERDE ISLANDS, a group of Islands off the coast of Africa, nearly opposite the Cape of the same name, and principally situate on the north side of the fifteenth parallel. This group is usually considered as including the ten following islands: Santa Jago, Mayo, Bonavista, and Sall, towards the south-east; St. Nicholas, St. Lucy, St. Vincent, and St. Antonio, towards the north-west; with Brava and Fuego further south. They were discovered by the Portuguese in 1446, and are still possessed by them in dependence upon the mother country. The air is generally very hot, and has been found to be injurious to European constitutions.

St. Jago. The largest of these islands is St. Jago, which is situate in the south-east part of the cluster, and is about forty miles long and twenty broad. It consists chiefly of high land, and the coast is a series of steep rocky cliffs, except in one or two places where there are sandy bays, which afford neither anchorage nor shelter for vessels. Notwithstanding the mountainous nature of the country, this island yields most of the tropical productions of the opposite coast. It has one excellent harbour called Port Praya, where ships of any size may anchor in good ground, in nine or ten fathoms water, and about half a mile from the shore. The town is situated upon an elevated flat, or small plateau, flanked with a deep valley on each side, and contains about 20,000 inhabitants, most of whom are the descendants of Portuguese and Negroes. It is considered as the Capital of the whole group, and is the residence of the Governor General, who receives his appointment from the Court of Portugal; but he selects the governors of the other islands without reference to any higher power. Port Praya is also the residence of the Bishop, with a few clergy, who are chiefly natives, almost destitute of education, and whose professed religion is mixed with various Pagan superstitions. Most of the inhabitants are poor but

hospitable. Slaves are numerous, but they are in general well treated; as their chief food is Indian corn and mangoes, they are not expensive to their masters. The military force of the island consists of about 1800 men, chiefly Negroes, badly fed, and worse equipped. Outward bound ships from Holland, France, and England, often touch here for water and refreshments; and a little trade is carried on both with Portugal and America.

Mayo is a much smaller island than the former, and is only about twenty miles in circumference. It derived its name from being discovered in the month of May. The summits of its mountains are less elevated, and their peaks more rounded than in most of the other islands. The southern shore is low and sandy, but the opposite coast is steep and rocky. The whole population is comprised in four villages, and many of the inhabitants are occupied in making salt. There is a large reservoir formed by a sand-bank into which the sea flows at spring-tide, and the water being soon evaporated by the heat of the sun, the salt is left at the bottom of the receptacle. This causes Mayo to be visited by numerous vessels, principally American, which exchange flour for salt.

Bonavista is the first discovered island of this group. It is situate towards the same part of the cluster as the former, and is about seventeen miles in its extreme length, and its greatest breadth is nearly equal, but in one part it is not more than twelve miles across. It is hilly, like most of the others, more particularly towards the centre. The whole group, indeed, appears to be but a continuation of that ridge, which now terminates on the opposite cape of the continent. This island produces both cotton and indigo, but the inhabitants are so indolent, that little attention is paid to the cultivation of them. A few horses are kept, but goats are the principal animals to be found on the island, and their flesh, with turtle, fish, and Indian

Bonavista.

CAPE
VERDE
ISLANDS.

CAPER-
NAUM.

St. Nicholas

corn, constitutes the chief food of the inhabitants. There are two good roads for shipping; the one called the English road, and the other the Portuguese road. The anchorage is from four to thirteen fathoms. Sall is a small island towards the same part of the group.

St. Nicholas is the next in size to St. Jago, and is situate a few miles north-west of it. Its extent is about twenty-six miles from east to west, and sixteen from north to south. It is high and rocky, and the population is about 5000 individuals. St. George is the principal town, and contains about 300 houses; besides which there are four or five villages. The produce is the same as that of the other islands, but the trade is less than that of either St. Jago or Mayo.

St. Antonio,
St. Lucy,
St. Vincent,
Pango.

The northern extremity of St. Nicholas is in latitude 16° 40' 30" N. and longitude 24° 33' 42" W. St. Antonio, St. Lucy, and St. Vincent, have so great a resemblance to the others, that it is unnecessary to describe them. Pango derived its name from being formerly volcanic, but it has now ceased to emit either flame or smoke. It consists of a single mountain, which is the highest summit in the group, and was lately determined, by Lieutenant Mudge, to be 9730 feet above the level of the sea.

CAPER, v. } Fr. *capriole*; It. *capriola*; Sp. *capriola*, *capri saltus*; the gait a
CAPER, s. } leap — a leap in which the feet
CAPER-CUTTING. } are moved or shaken in the air, —
so called from its imitating or resembling the leap of
a goat. Skinner.

To leap, jump, skip, or dance; to move nimbly, wantonly, frolicsomely.

He capers nimbly in a lady's chamber,

To the lascivious pleasure of a lute.

Shakespeare. *Richard III.* fol. 173.

But first she found how that the damsel faire
The messenger that sup'd with her last night,
Was gone before, with purpose to repair
To those three knights that lately felt her might,
When she did come them caper in the air.

Harrington. *Orlando*, book xxxiii. st. 60.

To. What is thy excellence in a galliard, knight?

Ans. Faith I can cut a caper.

To. And I can cut the motion too!.

Shakespeare. *Twelfth Night*, fol. 257.

LEO. Gentle air.

ALPH. I am not gentle air, nor gentle will be,

Till I have my poor child's restor'd,

Your caper-cutting boy has run away with!

Bonnet and Fletcher. *Love's Pilgrimage*, act ii. st. 1.

Epiphanius Ferdinandus himself not only tells us of a man of 94 years of age, and so weak, that he could not go, unless supported by his staff, who did, upon the hearing of music after he was bitten [by the Tarantula] immediately fall a dancing and capering like a kid.

Boyle. *Natural Philosophy*, part ii. ep. v. ch. xv.

A man may appear leucous, without talking ostentatious; as in his ordinary gesture he discovers he can dance, tho' he does not cut capers.

Proud of thy spoils, O Italy and France!

The soft enervate strain, and cap'ring dance;

From Sequan's streams, and winding banks of Po,

He comes, ye Gods! an all accomplish'd bragg.

R. Whitehead. *Horace*, A Satire.

The tumbler's gambols none delight afford:

No less the nimble caperer on the cord;

But there are still insipid stuff to thee,

Coop'd in a ship, and tow'd upon the sea.

Dryden. *(J. Saur)* *Journals*, sat. 14. l. 319.

CAPERNAUM, a City of Galilee, on the borders of

the Tribes of Zabulon and Nephthali, and the shores of the lake of Tiberias. It was long the abode of our Saviour, and on that account it is termed by St. Matthew, who there received his call, the *αἰὶν πόλις* of our Lord (ix. 1.) In the seventh century, its existence is mentioned by Willibaldus, but at present its site is indeterminate. So truly has the denunciation of Christ, (*Matt.* xi. 23.) been verified against it. Reland *Palästina*, 682; Wells's *Scripture Geography*, ii. 171.

CAPL, more properly spelt, Kapl or Kapd, according to Sir William Jones's excellent system of Orthography, (*As. Res.* i.) is the Turkish word for Gate, corresponding with *Der* and *Bâb* in the Persian and Arabic. The King of Israel "sat in the Gate" to hear the petitions and determine the suits of his people, as we read in the book of Samuel, (2 Sam. xiv. 8.) and so did the Mohammedan Sovereigns of Asia, till luxury and effeminacy, joined to a mistaken policy, insinuated them in the Harem, and consigned almost all the active functions of sovereignty to their Ministers and Generals. Hence the word "Gate" became synonymous with "Court" or "Office;" and *Pichâ Kapû-î*, the *Pichâ's Gate*; *Defterdar Kapû-î*, the *Treasurer's Gate*; *Aghâ Kapû-î*, the *Aghâ's Gate* near the public offices of the Grand Vezir, Treasurer and Aghâ, or Commander of the Janissaries. The first is more commonly called *Deri-âlych*, or *Bâhi-humâyûn*, the *Lefty Gate*, translated by the Dragomans in the sixteenth century, in the pompous style of those days, *La Porta Sublime*, whence our absurd phrase "the Sublime Port."

CAPL-AGHA, the title of the *Kapû Aghâ-î*, (Master of the Gate,) or Comptroller of the Household. He is the Chief of the white Eunuchs, and the head of all the officers of the Serâi, or male apartments of the palace. He is called in the Court style of the Othmanlû's, *Aghâ Bâhi Sâdet*, Lord of the Gate of Happiness; a phrase completely equivalent to the more simple one mentioned above. Besides his official duties in the palace, as head of all the white eunuchs and pages, he is the governor of about seventy pious foundations, and *Vakôd* of *Kesendreh*, on account of which he is obliged to pay into the Sultan's treasury *alt yâc*, or 15,000 piastres, (£750.) annually, as *Jelbi-humâyûn Khârij*, monies of the privy purse. The principal part of his appointments arises from the surplus remaining after payment of the disbursements under those heads. He has a peculiar suite of apartments in the palace, is superintendent of all the Aghas, and has four of the Pages more particularly under his orders; viz. 1. the *Anâkhâr Oghlân*, or Keeper of the Keys; 2. the *Anâkhâr Oghlân*, or Keeper of the Dishes; 3. *Sherbet Oghlân*, or Keeper of the Sherbet; and 4. *Ibrîk Oghlân*, or Keeper of the Ewer. He is guardian of the Sultan's person and of the Imperial Palace, and for the performance of the latter office has the assistance of a subordinate officer the *Serdû-Aghâ-î*.

Richard's *State of the Ottoman Empire*, book i. ch. ix.; Von Hammer's *Osmânischen Reichs Staats Verfassung*, ii. 9, 11.

CAPLAS,

CAPLAS AD RESPONDENDUM,

CAPLAS AD SATISFACIENDUM,

CAPLAS UTLAGATUM,

CAPLAS PRO FINE

CAPLAS IN WITERNAM.

In Law, various processes issued by the Common Law Courts, either to compel the appearance of a defendant to an action

CAPLAS.

CAPIDOL

commenced against him, or to enforce the judgment of the Court, after it is pronounced on him. The *Capias ad respondendum*, is a writ issued at the commencement of a cause by the Filicer of the Common Pleas, upon which a defendant is arrested. The *Capias ad satisfaciendum*, commonly called *Ca. Sa.* is a writ of execution of a judgment which a plaintiff recovers in a personal action for debt, damage, &c.; this writ is issued also to arrest the person of the defodant until he satisfies the judgment. The *Capias utagrum*, is a writ that issues in the course of proceeding to outlaw a defendant where he absconds or quits the country to avoid appearing to an action: it is either general or special, the former goes only against the person, and in default of appearance he becomes outlawed; the latter against the person, lands, and goods, which in the course of time become forfeited to the king; nor can they be restored to the defendant unless he appears and reverses the outlawry. The *Capias pro fine*, was a writ in use previous to the fifth and sixth of William and Mary, c. 12, but now obsolete; its purport was to enforce fines imposed by the Courts on defendants, when judgment was given for the plaintiff; it being considered that the defendant by not rendering the plaintiff his due, was guilty of a public misdemeanour as well as a private injury.

Capias in Withernam. Withernam from the Sax. *withen*, i. e. *altera*, or as some say, *contra*, et *nam capio*, is a writ in the nature of a reprisal issued when a party has unlawfully driven a distress made out of the County, and the Sheriff upon a replevin cannot make deliverance to the party distrained; in this case the Sheriff, by the writ of Withernam, is directed to take as many of the beasts, or goods, of the party who did thus unlawfully detain into his keeping, until he make deliverance of the first distress. *Fitz. Nat. Bre.* vol. 1. p. 73.

CAPIDGI, KAPI-JI, or KAPU-JI, signifies Door-keeper in Turkish, and is the title of a sort of body guard, who keep watch at the outer gate of the palace, called *Bâhi-humayûn*, i. e. the Auspicious Gate. They are employed to deliver messages and invitations to fêtes celebrated in the palace. Their chief is styled *Aghâ-bâshi*; he is peculiarly employed in the service of the Eunuchs, and his post is considered as one of great distinction.

CAPIDGI BASHI, KAPI-JI, or KAPU-JI BASHI, (the chief Porter,) is merely a title used among the Turks, much in the same way as Knight is by us. It is not attached to any peculiar office, and corresponds nearly with the title of Chamberlain; giving a certain rank and some privileges, without conferring any emolument or requiring any distinct services. The great privilege of the *Kapi-Ji*, is their exemption from capital punishment when they have incurred the Sultan's displeasure. They, as well as the *Ulema*, usually escape with nothing more than banishment and confiscation of their property: this privilege however has been occasionally violated. Their other great prerogative is a very venerable one, that of conveying and executing the sentence on offending *Pâshâs*, who, if humble submissive *Moslems*, patiently allow the *Kapi-Ji* to put the rope which he bears round their necks; but, if cautious rebels, as many of late years have been, take care to poison the coffee (which in politeness, the *Kapi-Ji* before he delivers his message cannot refuse.) *Kapi-Jis*

are also usually employed on other commissions, such as the removal of garrisons, or stores; dismissal of *Beglerbegs*, delivery of extraordinary commands or presents, &c. They are expected to join in all public processions, and four of them attend at the audience of foreign ambassadors; presenting each individual separately, supporting his arms, and bowing down his head in obeisance to the Sultan. Their number is not fixed, and they have, as was before said, no regular salaries; but *âlâmets* (frofs) are usually granted to them, and the emoluments derived from the commissions intrusted to them are considerable. They are often raised to the dignity of a *Pâshâ* with three tails, (*tûghs*), and their head, the *Kapi-Ji-lar Kyayh-si*, is employed on the most honourable missions, viz. to deliver the Sultan's commands to the grand Vezir. Von Hammer's *Osmen. Reichs Staats Verfassung*, li. 41.

CAPILLARY, n. Lat. *capillus*, quasi *capitis pilus*.
CAPILLARY, adj. } *Vossius*, after *Isidorus*.
CAPILLAMENT. } Hairy, resembling hair; having the fineness, smallness, delicacy of hair—fine, small, delicate.

The *veses*, the lightest part of the feathers, how curiously are they wrought with capillary filaments, neatly interwoven together, whereby they are not only light, but also sufficiently close and strong, to keep the body warm, and guard it against the injuries of weather.

Jerbam. Physico-Theology, book iv. ch. xii.

It should be considered that mere water only distends the *veses* and thereby weakens their texture; and that mercury by its great momentum may justly be suspected of hurting the fine capillaries.

Berkley. Seris, sec. 56.

* Animal motion and sensation are also accounted for by the vibrating motions of this aetherial medium, propagated through the solid capillaments of the nerves.

Id. ib. sec. 224.

CAPILLAIRE, a Syrup made from the *Adiantum*, or Maiden-hair.

CAPITA, distribution by, in the *Civil Law*, is such a distribution of personal estate, that every one has an equal share when all the claimants claim in their own right, as in equal degree of kindred, and not *jure representationis*, in right of another person. This mode of distribution is contradistinguished from a distribution *per stirpes*, which is the only rule of succession known to the Common Law: thus if the intestate's next of kin be his three brothers, A, B and C, his effects are divided into three equal portions, and distributed *per capita* one to each, but if A had been dead leaving three children, and B dead leaving two, then the distribution must have been *per stirpes*, viz. one-third to A's three children, one-third to B's two children, and the remaining third to C, the surviving brother; yet if C had also been dead without issue, then A's three children and B's two being all in equal degree to the intestate, would take in their own rights *per capita*, each of them one-fifth part. *Black. Com.* vol. ii. p. 517. There is no representation or distribution *per stirpes* but among immediate descendants and the children of brothers and sisters: the statutes 22 and 23, Charles II. c. 10, expressly declaring that no representation shall be admitted amongst collateral heirs after brothers and sisters children.

CAPITA, succession by, is where the claimants are next in degree to the ancestor, in their own right and not by right of representation. Thus, if the next heirs of a man be six nieces, three by one sister, two

CAPIDGI.

CAPITA.

CAPITA. by another, and one by a third, his inheritance by the Roman law would have been divided into six parts, and one part given to each of his nieces; but by the laws of England it would be divided only into three parts, and distributed per stirpes, thus, one-third to the three children who represent one sister, one-third to the two children who represent the second sister, and the remaining third to the child who is the sole representative of its mother. Blackst. Comment. vol. ii. p. 918.

CAPITAL, n. Lat. *capitalis*, from *caput*, the head.
CAPITAL, adj. See CAP. Of or belonging to or pertaining to the head; the chief, the principal, the uppermost;—in size or situation, in rank, in degree, in importance, in consequence. As a capital city, a capital crime.

Dutch, *kapitaal*; Fr. *capital*; the capital or principal sum or stock.

Fr. *chapiteau*; It. *capitello*; the capital, head or top of a pillar.

Under his glorious stentil capital,
 Among proud tapestry and mighty rials apparel,
 His place she took.

Douglas. *Enrader*, book i. fol. 35.

For undoubtedly, both reptiles and superfluous slugs be capital enemies to slowness as they be available to health of body and soul. Sir Thomas Elyot. *Governour*, p. 45.

Wherefore let them that be capital enemies unto his grace, both in heart and in deed, suspect that of his grace and move him unto it, for doubtless I will never do it.

Barnes. *Works*, fol. 294.

Meanwhile the winged heralds by command
 Of sovran power, with awful crenancy
 And trumpet's sound, throughout the host proclaim
 A solemn council forthwith to be held
 At Pandemonium, the high capital
 Of Satan and his peers.

Milton. *Paradise Lost*, book i. l. 761.

Needs must the serpent now his capital bridle
 Expect with mortal pain. Id. *ib.* book xii. l. 383.

Whether David were punished only for pride of heart in summing the people, as most do hold, or whether as Josephus and many mistake, he suffered also for not performing the commandment of God concerning *capitation*; that when the people were numbered, for every head they should pay unto God a shekel, we shall not here contend.

Sir Thomas Brown, book vii. ch. xi.

Who, that hears these words, would not wish to have been present at this astonishing scene; which represents the apostle of the Gentiles giving an account of his faith to Felix the Roman governor, in so moving and convincing a manner, with such a force and eloquence and strength of argument, that even he, before whom he stands capitationally accused, is struck, awed, confounded by his discourse, and the judge himself quakes at the voice of the prisoner.

South. *Sermon* v. vol. iv.

I take the expenditure of the *capital*, not the value of the capital, as my standard, because it is the standard upon which amongst us, property as an object of taxation, is rated.

Burke. *Letter on Regicide Peace*.

Capitation taxes, if it is attempted to proportion them to the fortune or revenue of each contributor, become altogether arbitrary. If they are proportioned not to the supposed fortune, but to the rank of each contributor, become altogether unequal.

Smith. *Wealth of Nations*, book v. ch. ii. art. 4.

CAPITANATA, a Province of the Principato Citra, in the Kingdom of Naples. It is bounded on the north and east by the Adriatic, on the south by the Provinces of Bari and Basilicata, and on the west by the County of Molise. This latter is sometimes considered as a part of Capitanata, but is more properly included in Apulia.

This Province was the ancient *Apulia Daunica*, and consists chiefly of an extensive plain, extending from sixty to seventy miles in one direction, and from forty to eighty in the other, including an area of nearly 3000 square miles, and a population of 255,000 individuals, which is about seven to each square mile. The soil is in general sandy, and there are scarcely either trees or springs to be met with. The principal streams that pass through it are the Fortore, the Candelaro, and the Cervaro; yet, in spite of its drought, it produces a considerable quantity of corn, besides affording pasturage for large herds of cattle. Salt is made on the coasts. The only elevation that deserves the name of a mountain is the Gargano, the sides of which are adorned with plantations of orange trees. The coast is defended by a number of towers, and four of the chief towns, with their population are the following; viz.

Towns.	Inhabitants.
Foggia	17,100
Lecore	8,295
Manfredonia	4,810
Vieste	4,790

CAPITE, in Law, an ancient tenure whereby lands were held of the King immediately in right of his Crown, either by Knight's service or in socage. This tenure was likewise called tenure holding of the person of the King, and a person might hold of the King and not in *Capite*, that is not immediately of the Crown, but by means of some honour, castle, or manor belonging to it. Tenure by Knight's service or socage was considered the most honourable species of tenure; it subjected the tenants, however, to more burdensome services than inferior tenures.

The very ancient tenure in *Capite*, was of two sorts; the one principal and general, the other special or subaltern; the principal and general was of the King, as *caput regni*, et *caput generalissimum omnium feodorum*, the fountain whence all feuds and tenures have their main original; the special was of a particular subject, as *caput feudi seu terra illius*, so called from his being the first who granted the land in such manner of tenure from whence he was styled *Capitalis Dominus*, &c.

By the statute 12 Car. II. c. 24, all tenures by Knight's service of the King or of any other person, and by Knight's service in *Capite*, and by socage in *Capite*, and the fruits and consequences thereof were taken away, and all such tenures were turned into free and common socage; so that tenures thereafter to be created by the King were to be in common socage only, and not by Knight's service or in *Capite*, &c.

CAPITOLINUS MONS. one of the hills of Rome, anciently called *Saturnus* as the residence of Saturn, and *Turpeius*, from the maiden who betrayed it to the Sabines. It is believed to have been first enclosed when Romulus admitted Titus Tatius into the partnership of his throne; and then to have been decorated with a Temple of Jupiter Feretrius. The thatched cottage of their first King, which crowned the Capitoline Mount, was long an object of veneration to the Romans; it is mentioned by Virgil in the reign of Augustus, and still later by Lactantius and Macrobius in the fourth century.

But the Capitol itself, the building from which this hill derives its chief celebrity, was begun by Tarquinius Priscus. Livy (i. 55,) recounts the magnificent

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preparations for this great work, the evocation of the lesser Deities in order that Jupiter might have sole sway, and the well-omened retention of Terminus, as prophetic of the future enlargement and stability of the Empire. Nor has he forgotten the prodigy of the almost breathing head which was disinterred by the workmen, and which the Etruscan soothsayers having interpreted it as not less declaratory of good fortune, gave its name to the rising pile. Tarquinius Superbus resumed the work, and its splendour may be estimated by the great sums expended upon its foundations alone. Calpurnius Piso, with whom Plutarch agrees (in *Poplicola*), names 400,000 lbs. of silver, the spoils of Suessa Pometia. It was reserved, however, for Horatius Pulvillus, the successor of Brutus or Locratius in the Consulship, to mark the first year of Roman Liberty by the completion and dedication of this Temple; and to leave behind him a splendid memorial of the disregard of all private feeling in the execution of a public duty. (Liv. ii. 8.) The thresholds were of brass, so adorned from a part of the fines levied on certain usurers, v. c. 456, (Liv. x. 23.) The pillars seem only to have been of stuccoed brick, (id. xl. 51,) but they were crowded with military trophies, among the most conspicuous of which may be numbered the silver shield of Asdrubal, weighing 158 lbs., and a statue of the same General suspended over the doors, (id. xxv. 39, Plin. xxxv. 4.) After the destruction of Carthage the timber roof of the interior was gilded, (Plin. xxiii. 18,) and the pavement laid down with mosaic. The God Summanus (a doubtful Deity, whose claim to be Pluto seems most generally admitted) crowned his summit, seated in a quadriga, all made of baked clay, (id. xxix. 38.) Such also was the original image of the Thunderer himself, (Ov. *Fast.* l. 301.) A golden bolt however was placed in his hand, v. c. 535, weighing 50 lbs. (Liv. xxii. 1,) and it is probable that the image which was destroyed in the first conflagration was of equally costly materials. A portico was added in front, v. c. 578, (id. xli. 27,) and a second by Scipio Nasica in 594, (Vell. Pat. ii. 1.)

The first temple was burned in the wars between Marius and Sylla, (v. c. 670.) It was shortly after restored by the latter, who adorned it with marble columns from the Athenian Temple of Jupiter Olympius. The name of Quintus Catulus is recorded by Pliny, (xiv. 1,) as its dedicatory, and an inscription to that effect is still to be read in an apartment which has been used for keeping salt. In the time of Augustus it is thus described by Dionysius Halicarnassensis, (lib. v.) "The Temple stands upon a lofty foundation, with a circumference of eight plethra, (500 feet,) and nearly 300 feet on each side; there being scarcely a difference of fifteen feet between the length and breadth. The front looks towards the south. It has a portico with a triple row of pillars; on the sides there is a double row. Three equal chapels (*æque*) are included within the walls, having common sides; that of Jupiter is in the middle, on one side that of Joveo, on the other that of Minerva, all under the same roof."

The Capitol was a second time burned, A. D. 69, in the contest between the fictitious of Vitellius and Vespasian; and the profanation is eloquently denounced by Tacitus, as one from which hitherto all foreign violence, even that of Persians and the Gauls themselves, had abstained, (*Hist.* iii. 76.) The Sibylline books had been destroyed in the former fire, but it is

probable that still more important archives perished in the second. The Haruspices declared that the ancient form of building must be preserved to its restoration, and on the 21st of June, A. D. 70, the festival of its lustration was celebrated with more than usual solemnity. The Emperor in person, and the ooliest hands in Rome eagerly assisted in the first labours, and placed the first stones; and precious metals were unsparingly mingled with the foundations. The superstructure soon arose to a greater height than either of its predecessors, the only feature of magnificence in which they appear to have been deficient. To defray the extraordinary expense attending this erection, a capitation tax was imposed upon the Jews throughout the Empire. The *didrachma*, which hitherto had been levied for the support of the Temple of the true God at Jerusalem, was now diverted to the idolatrous worship of the Capitoline Jove. The omber of this devoted race can scarcely be estimated at less than two millions, and the annual produce from these would be £191,000. The new building did not long outlive its foundation. It was a third time a victim to fire, soon after the accession of Titus, (Plin. in *Poplicola*.) That Prince renewed, and Domitian completed the work, and the prodigality of his luxury far exceeded that of any former Imperial architect. The Jews once more were subjected to impost, with a severity of scrutiny to which history affords no parallel, unless it be that which occasioned the rebellion of Wat Tyler under our own second Richard. Suetonius, who records the aggravated insult, from which the grey hairs of ninety years were no protection, was himself no eye witness of the outrage, (Domitian, 15.) The Pontic quarries furnished their richest marbles, and the gilded work alone was estimated at 1800 talents, £7,700,000 of our money, (Plin. *loc. cit.*) Well might the Epigrammatist doubt whether if the Emperor called in the loan which he had afforded to Jupiter, the God himself even by an auction of all Olympus could escape insolvency. (Martial, ix. 4.) The *Æques Capitolini*, instituted by Domitian at the close of his work, and celebrated every fifth year, must be carefully distinguished from the *Ludi Capitolini*, which annually commemorated the preservation of the Temple from the Gauls.

In the Capitol the most important public documents were preserved. Polybius (iii.) mentions it as the depository of the treaties between the Romans and Carthaginians; and Livy assigns to the same storehouse that with the Latins, the Ætolians, Antiochus, and Attalus. Here also were placed the Senatusconsulta and Plebiscita. Here the most solemn thanksgivings, sacrifices, and vows were offered; and hither was directed the march of triumphal processions.

The ruin of the Capitol appears to have been progressive during the fourth and fifth centuries; towards the close of the first of these, Stilicho removed the golden plates with which the portals were overlaid, (Zosimus, v.) and Genseric, in 455, ravaged it of half its gilt and brazen tiles, (Procopius, i.) Neither are the Pontiffs without their share of blame in contributing to its fall. St. Leo (440 to 461) is said, by tradition, to have melted down the bronze of the statue of Jupiter into the shape of the Prince of the Apostles; and Honorius is accused, by Plutarch, of roofing the Basilica of St. Peter with the remaining tiles of the Capitol. It must be confessed, however, that it is by no means clear that the statue of the

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heathen God was formed of this metal; and Honorius is charged on another authority, that of Anastasius, with despoiling a Temple of Venus and Rome for his own church. Part of the Capitol was burned by Titula, part repaired by Theodoric; till, through the violence or the neglect of increasing barbarism, the whole decayed.

No very accurate details of the ground plan or elevation of this Temple have reached us; nor can we pronounce even upon the particular orders of architecture which were used in any of the successive buildings. It may be collected generally from various authorities, that the great northern entrance led under a triumphal arch to the centre of the hill and the grove of the Asylum. This was flanked on the east by the Temple of Jupiter Feretrius, on the west by that of Jupiter Castor, around were those of lesser Deities, among whom we meet with Fides and Fortuna. A hundred steps led upwards from the Forum to the Capitolium itself, the *immoibile saxum*, upon which the poets and orators of Rome fondly bestowed the same eternity with which they invested the Empire of their country. After all, however, it must be confessed that the topography of the Capitoline Mount, is still as uncertain as before it became the subject of antiquarian controversy. This hill is now occupied by the Piazza di Campidoglio. The ascent is adorned with a marble balustrade commencing below between two Egyptian linnesses, which spout torrents of water into capacious marble basins. It is terminated by two colossal equestrian statues of Castor and Pollux, standing by their horses. Close to these are two marble trophies, which bear the name (although their origin is disputed) of Marius; and by them are statues of two Constantines. The first milestone on the Appian way, removed from its original position in the Vigna Nero without the Porta S. Sebastiano, completes the group. In the middle of the square is the bronze equestrian statue of Marcus Aurelius, which originally stood in the Forum. In the Pontificate of Paul III. Michael Angelo was employed to erect the sides which surround the square. The central building is the Palace of Rome's one Senator. It is approached by a double flight of steps, fronted with Corinthian pilasters, and surmounted by a lofty tower. The two other sides from the Museum Capitolinum. In the court of that on the right stands the statue of Marforio, the well known respondent to Pasquino. Among the treasures of art preserved within the walls of the Museum, we can only notice those most immediately connected with the subject before us. The *Fusti Consulares*, or Capitoline *marbles* as they are named from their present depository, were dug up in the Forum not far from the church of Sta Maria Liberatrice, in the year 1415. They were found in several fragments, of which one was excavated so recently as 1819. They contain a list of the Consuls and all public officers from Romulus to v. e. 724.

The loftiest part of the Campidoglio is deformed by a clumsy pile, the church of Ara Caeli. Tradition names the spot which it covers as the site of the first Temple of Jupiter Feretrius, and also derives its present name from an altar, which Augustus, was instructed by the Delphian Oracle to raise, with the following inscription, *Ara primigeniti Dei*. One hundred and twenty-four marble steps lead to the church from below; the date of the building is unknown, but it is

extremely venerable, and the interior, as a compilation from various ancient buildings, possesses high interest. The other spot on the hill deserves observation. The southern summit towards the Tiber is the well-known Tarpeian rock. The precise spot of criminal execution is a matter of dispute. The soil having accumulated below, the perpendicular height at present scarcely exceeds six feet. A well compiled abstract of most particulars connected with the Capitoline Hill may be found in Burman's *Description of the Antiquities and other Curiosities of Rome*, a work from which we have largely borrowed in the above article.

The name Capitol appears, in the days of Imperial Rome to have been largely applied to foreign temples. Catalogues will be found in Alex. ab. Alex. vi. 11; and Hoffmann, *Lexicon ad vocem*.

CAPITULATE, *v.* } Lat. *caput*, the head, (See
CAPITULAR, *n.* } Car. Fr. *capitular*; It. *capitu-*
CAPITULARLY, } lare; Sp. *capitular*.
CAPITULARY, } To settle or arrange the
CAPITULATE, } heads, &c. of an agreement; to
CAPITULE, *n.* } propose, to enter into articles
of agreement; to agree, to accede, to terms or conditions.

Stevens interprets *capitulate* in Henry IV.—to make head.

Capitular, (person or thing,) of or belonging to the head, &c. of an ecclesiastical body.

The Lat. *capitulum*; Gr. *κεφάλαιον*, Welfer renders *capitule*; Tyndall, *pyth*; Gioeova and Modern Version, *sum*.

Rather than to fall into the hands of the people, they determined to let the enemies into Pyren, but so that they should not have neither ships nor the fortress in their hands, and they should not confer with them touching the estate of the eyes, the best that they could, so that their persons might be saved.

Nicoll. *Taculador*, fol. 219.

Seynag, that in this confusion things shal procede, sales your gr. after your accustomed detratrice, enterpise the direction thereof with the Fr. k. and his counsaill; appoynting by *capitulation* what the Pope's ho. shal do, and what the same shal trust unto therefore.

Strype. *Records*. Dr. Gardiner to Wolsey.

With special *capitulation*, that neither the Scots nor the French shall re-fortify, nor cause to be re-fortified, in neither of those two places; with the like covenant for our part, if the French depistes do require it.

Burnet. *Records*. *Articles devised by the K. Majesty*. (Ed. 17.)

But a *capitule* on the things that ben said.

Welf. *Hebrews*, ch. viii.

Of the thynges whiche we haue spoken, this is the *pyth*.

Bale, 1551.

Now of the things which we have spoken, (this is) the *summe*, *Genera Dilis*.

Many ways of composition between Duke William and King Harold were proposed, yet Harold would barken to none, as nothing doubting of success, and perhaps thinking it a disgrace to capitulate for that which was now his own.

Baker. *William I. Anno*, 1066.

Percy, Northumberland,
The Archbishop Grace of York, Douglas, Mortimer,
Capitulate against us and are cy.

Shakespeare. *Henry IV. First Part*, fol. 63.

Do not bid me
Disarm my soldiers, or *capitulate*
Again, with Rome's Mechanics.

Id. *Coriolanus*, fol. 27.

And verily in those *capitulations* of peace, which after the expedition of the kings, Forena King of the Tuscan rendered unto the people of Rome, I find this express article and imposition, that they should not use iron, but only such sillage of the ground.

Holland. *Plote*, v. ii. fol. 513.

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CAPITU-
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CAPITU-
LARY.
—
CAPO
D'ISTRIA.

But the *capitulum* of Charles the Great joins dining and drunkenness together, as being usual companions, and forbids them both alike to bishops, priests, and deacons.

Capitulum. Rule of Concordance, book iv. ch. 1.

The dean of Strasburg, the prebendaries, the capitulars, and domestic, *capitulariter* assembled in the morning to consider the case of battered bones all wished they had followed the aunt of Saint Ursula's example.

Sterren. Tristram Shandy. Slawkenbergius's Tale.

But in the register of the capitulary acts of York cathedral, it is ordered as an indispensable qualification, that the chorister, who is usually to be elected the boy-bishop, should be *competenter corporis formosus*.

Watson. History of English Poetry, sec. 222 v. 3.

The word CAPITULARY is generic, and denotes every kind of literary composition divided into chapters. Laws of this description were promulgated by Charlebert, Clotaire, Charlemon, and Pepin, Kings of France; but no Sovereign seems to have edited so many of them as the Emperor Charlemagne; who appears to have wished to effect, in a certain degree, an uniformity of law throughout his extensive dominions. With this view, it is supposed, he added to the existing codes of feudal laws many other laws, divided into Capitulars, or small chapters or heads,—sometimes to explain, sometimes to amend, and sometimes to reconcile or remove the difference between them. They were generally promulgated in public assemblies, composed of the Sovereign and the chief men of the nation, as well ecclesiastics as secular. They regulated, equally, the spiritual and temporal administration of the Kingdom; and the execution of them was intrusted to the Bishops, the Counts, and the *missi regii*, officers so called, because they were sent by the French Kings, of the first and second race, to dispense law and justice in the Provinces. Many copies of these Capitulars were made, one of which was generally preserved in the Royal archives. The authority of the Capitulars was very extensive; it prevailed in every Kingdom under the dominion of the Franks, and was submitted to in many parts of Italy and Germany.

The earliest collection of the Capitulars is that of Angaise, Abbot of Fontenelles; it was adopted by Lewis the Debonnaire, and Charles the Bald, and was publicly approved of in many Councils of France and Germany. But as Angaise had omitted many Capitulars in his collection, Benedict, the Levite or Deacon of the church of Metz, added three books to them. Each of the collections was considered to be authentic, and of course was appealed to as law. Subsequent additions have been made to them. The best edition of them is that of Baluze, in 1697. The Capitulars remained in force in Italy longer than in Germany; and in France longer than in Italy. The incursions of the Normans, the intestine confusion and weakness of government under the successors of Charlemagne, and above all the publication of the epitome of Canon law, termed the Decretum of Gratian, in the year 1150, which totally superseded them in all religious concerns, put an end to their authority in France. (Butler's *Horæ Juridicæ Subsecivæ*, p. 128—131.)

CAPO D'ISTRIA, the ancient *Ægæa*, a seaport of the Austrian Empire, on the Gulf of Trieste, and the Capital of the Province of Istria. It stands on a small island, which communicates with the main land by a draw-bridge, which is altogether about half a mile long, and is defended by the castle of Leon. The town is about two miles in circumference, and contains a Cath-

edral with thirty other churches, and several monasteries, some hospitals, and other pious institutions. It is also the See of a Bishop, and was formerly the residence of the Venetian Governor of Istria. The number of inhabitants is about 5000. There are several salt-works near it, and an ingenious aqueduct is among the most distinguished works of art. Capo d'Istria stands about eight miles south of Trieste, in latitude 45° 40' N. and longitude 13° 50' E.

CAPON, *n.* } Fr. *chapon*; Lat. *capo*; Swe. *kappus*;
CA'RONEN, *v.* } Dutch, *kapp-hen*; Ger. *kapp-hen*;
A. S. *cappan*, *gallus castratus*. From the Dutch and German *kappen*; to chop or cut. Wachter; who remarks that Martial (he believes) is the first author, who uses the word *capo*, and that Pliny apparently avoids it as barbarous. *Capus*, however, is mentioned by Varro, *de re Rustica*. See Gesner and Vossius.

And ere ther was a polkat in his hove

That sa he sead, his capus had yelawe.

Chaucer. The Pardoner's Tale, v. 12791.

He sawe hem, but he felt hem nought:

So that ypon his owne thought

He chesce the capus, and forsoke

That other, whiche his felawe toke.

Gower. Conf. Am. book v. fol. 161.

Edward Plantagenet erle of Warwick, of whose ye I have heard before, beyng kept in the Tower shewd fro his tender age, out of all cunnyng of not and sight of beastes, I so much that he coude not decrete a goose from a capus.

Hall. Fifteenth year of King Henry VII. fol. 55.

Yet must he haunt his greedly landlords hall

With often presents at each festiual:

With crammed capus evert new years morne.

Hall. Scire, book v. sat. 1.

And no one empty-handed to salute

The lord and lady, though they have no sute

Some bring a capus, some a rural cake.

Ben Jonson. To Fulcrant.

I tried once an experiment, which might indeed have possibly made some alteration in the tone of a bird, from what it might have been when the animal was at its full growth, by procuring an operator who captured a young black-bird of about six weeks old.

Barrington. On the Singing of Birds.

CAPOUCH, *n.* } Fr. *capuchon*, (from *caput*); a
CAPOUCHED, *adj.* } monk's cowl or hood; also the hood of a cloak.

He wore a little brown capouch, gilt very near to his body with a white towel.

Shelton. Don Quixote.

Between the cicads and that we call a grasshopper, the difference very many; for first, they are differently cuscated or capouch'd upon the head and back, and in the cicada the eyes are more prominent.

Sir Thomas Brown, book v. ch. iii.

Capuch'd your rabbins of the synod,

And snapp'd their canons with a why-not.

Burton. Hudibras, part ii. can. 2.

CAPPADOCIA, in Ancient Geography, a Kingdom of Asia Minor, bounded on the east by Armenia, on the south by Cilicia, on the west by Pamphylia and Galatia, and on the north by the Euxine; occupying most of the country between Mount Taurus and the Euxine, and from the thirty-eighth to the forty-first degree of north latitude. Pliny, (vi. 8.) derives the name from a river, Cappadox: Herodotus from an imaginary King Cappadox. The inhabitants were called Leuco-Syri. The principal cities were Mazaca or Enesolia, the metropolis, afterwards called Casarea by Tiberius; Comana distinguished for the magnificence of its temple of Bellona, in whose service 6000 priests were said to be retained; Amasia and Tirmessus. Its

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D'ISTRIA.
—
CAPPADOCIA.

CAPPA-
DOCIA.
CAPRA.

chief rivers were the Halys, the Melas, and the Sarus. Cappadocia in early times appears to have been a Province of Lydia. On the Persian conquest it was divided into two districts, *Cappadocia ad Pontum*, a name which soon merged in *Pontus*; and *Cappadocia ad Taurum*, which at the same time became the Cappadocia which we are now describing. The Crown was bestowed by Cyrus upon Pharnaces, one of his nobles, who had saved his life in hunting, A. C. 569; and under all revolutions of the mother country this dynasty continued till the death of the last King Arbelaeus, A. D. 16. Cappadocia was then reduced to the form of a Roman Province, and governed by Proconsuls. The soil was distinguished for its fertility; and the plains at the foot of Mount Argæus furnished a race of horses so noted for their speed, that they were confined as an Imperial monopoly by the Theodosian code; and the protection and superintendence of a Consul. The inhabitants did not possess an equally fair fame. They appear of old to have been proverbially base, and are stigmatized on every occasion by ancient writers with the blackest imputations of faithlessness, servility, and profligacy. To this character in later times Cappadocia produced some splendid exceptions. St. Basil was born at Cæsarea. The same town gave birth to Gregory Thaumaturgus; and the other Gregory, whose talent and learning, in conjunction with the just mentioned fathers, gave celebrity to his country in the fourth century, was a native of Nazianzum. But the former evil reputation of Cappadocia was amply revived when it produced the Bishop of Alexandria and patron saint of England. (Gibbon, xxi.) On the capture of Constantinople, by the Latins in 1204, Isaac Comnenus retreated to Trebizond, (Trapezus), and there founded a new Empire, which endured till David Calo-Johannes was overthrown, and put to death by Mahomet II. in 1461. Under the Turks Cappadocia has been divided into four provinces; Geneash, Susa, Anatolia, and Amasia. Strabo, (who was himself born at Amasia,) xii.; Theophrastus, *Hist.* ii. 42, 56; *Ibid.* l. 78; Paul Jovius; Niebuhr.

CAPPARIS, in Botany, a genus of the class Polyandria, order Monogynia, natural order Capparidæ. Generic character: calyx four-leaved, coriaceous; corolla, petals four; stamens long; berry corticose, one-celled, on a foot stalk.

Fifty-three species, natives of the south of Europe, Africa, and both Indies. *C. spinosa*, the Caper plant, is a native of the south of Europe.

CAPRA, from the Latin capra, I crop, Lin.; Goat, Pen. In Zoology, a genus of animals belonging to the family Capræ, order Ruminantia, class Mammalia.

Generic character: horns bending upwards and backwards, almost close at their base; chin generally furnished with a long beard.

This genus of animals is distinguished from the Sheep by its vivacity and courage; by its horns not being twisted, and by its having a long beard. Blumenbach has been pleased to include it under the genus *Ovis*; but for what reason does not at all appear clear, as its habits differ so very materially. Another distinction is the extremely offensive smell which the Goat emits, and which does not belong to the Sheep. It is a very useful animal, supplying food and raiment in no inconsiderable degree.

C. Agærus, Pall.; *le Chèvre Sauvage*, Tavernier; *Caucasian Goat*, Pen. Is larger in size than the common

Goat, of a greyish colour, merging to white on the belly and to ferruginous on the back; forehead nearly black, from which a narrow dark stripe extends along the ridge of the back to the tail; the beard large and dusky, intermixed with chestnut; horns sharply ridged on their upper part, and having some slight undulating marks, but neither knotted nor ringed; hollow on their outer sides, bending much backward, hooked and approximated slightly at their tips; close at their base, and about twelve inches distant at their widest part. Inhabits the mountains of Caucasus, Persia, and almost all Asia Minor; is said to be found in Crete and Africa, and Ridinger gives a drawing of this animal found in the Alps.

The Caucasian Goat is one of the animals from which the Bezoars are obtained; these were formerly considered very valuable in medicine as alexipharmics, in proof of which it may be mentioned that Tavernier sold one, weighing four ounces and a quarter, for the sum of 2000 livres.

From this species is believed to have originated several varieties, of which the first is

“*C. Hircus*, Lin.; *le Chèvre*, Buff.; *Goat*, Pen. This animal is found as a native of every part of the old world, but it does not appear to have been known in America before that continent was visited by Europeans. It is a lively, sportive, wanton animal, impatient of confinement, fond of solitude, and climbing lugged rugged eminences; it is easily tamed, and frequently kept in stables, from a notion which grooms have of the strong scent which it emits being invigorating to horses. It is of full age at a year, and the female utters moans, and it becomes old at five years. The horns of the *C. Hircus* curve outwards towards their tips; the hair is coarse and rather long, its colour very variable, being either black, brown, spotted or white. Pennant considers the Goats of Wales superior to those of the other mountainous parts of Europe, in their strength, size, and fineness of their hair. He gives the following account of the uses to which the Cambrians apply different parts of this animal. “The suet of the Goat is in great esteem as well as the hair. Many of the inhabitants of Caernarvonshire suffer these animals to run wild on the rocks during the winter as well as the summer, and kill them in October for the sake of their fat, either by shooting them with bullets, or running them down with Dogs like Deer. The Goats killed for this purpose are about four or five years old. Their suet will make candles far superior in whiteness and goodness to those made from that of the Sheep or the Ox, and accordingly brings a much greater price in the market; nor are the horns without their use, the country people making of them excellent handles for tucks and pen-knives. The skin is peculiarly well adapted for the glove manufactory, especially that of the Kid; around it is dressed and made into stockings, bed-ticks, bolsters, bed-hangings, sheets, and even shirts. In the army it covers the horseman's arms, and carries the foot-soldier's provisions. As it takes a dye better than any other skin, it was formerly much used for hangings in the houses of people of fortune, being susceptible of the richest colours; and when flowered and ornamented with gold and silver, became an elegant and superb furniture.” The skin of the Goat can also be employed for parchment, and that of the Corsican Goat is not unfrequently used by the curriers for manufacturing Morocco leather.

CAPRA.

CAPRA.
—
CAPRA-
RIA.

β *C. Angorensis*, Lin.; *Angora Goat*, Pen. This animal which is shorter in the body and legs than the common Goat, is remarkable for its hair, which curls in long ringlets of eight or nine inches in length, is of a silky texture and of a glossy silvery whiteness. It is the basis of our camels, and is sent into this country in the form of thread. The Turks, as wise politicians, not allowing its exportation raw, on account of the employment it gives their poor in spinning. An attempt was made to introduce the Angora Goat into Sweden, but it failed, owing to the wool degenerating from the effects of climate.

γ *C. Mambrica*, Lin.; *Syrian Goat*, Pen. Remarkable for the great length of its ears, which hang down and occasionally measure two feet long. Native of Syria, and also found among the Kirghiscan Tatars.

δ *C. Depressa*, Lin.; *le Bouc d'Afrique*, Buff.; *African Goat*, Peco. This is a small animal, having the horns extremely short, thick, and lying close upon the head; its hair smooth, and it has two hairy wattles under the chin. Native of Africa.

• *C. Reversa*, Lin.; *le Bouc de Jude*, Buff.; *Whidah Goat*, Pen. This is also a small variety, the horns of which are smooth, short, and turn a little forwards at their tips. Native of Africa and Palestine.

ζ *C. Capricornus*, Lin.; *le Capricorne*, Buff.; *Capricorn Goat*, Pen. This animal has the horns short and turning forwards like the last, but it is distinguished from that by having the sides of the horns annulated and more distinct before than behind. Native of the country of the Cabanes, north of the Cape of Good Hope.

ξ *Ilex*, Lin.; *le Bouquetin*, Buff.; *Ilex Goat*, Pen. This Goat is known by its large knotted horns reclining backwards and sometimes three feet long; its head is small; the eyes large; hair rough; beard dark coloured; general colour deep brown mixed with tawny; under parts white; tall short; hoofs short. The females are smaller than the males, and their horns are smaller and have fewer knobs. It inhabits the mountainous parts of the European and Asiatic continents. Ridiculous stories are told of this animal suspending itself by the horns over precipices when pursued by the hunters; the chance of them however is very difficult and dangerous, as they are extremely wild.

See Linnæi *Systema Naturæ*; Fallou, *Spicilegium Zoologicum*; Buffon, *Histoire Naturelle*; Pennant's *British Zoology*, and *History of Quadrupeds*.

CAPRAJA, the ancient *Ægium*, an island and town in that part of the Mediterranean called the Tuscan sea, and situate between the northern part of the island of Corsica and the coast of Piamhino. It is a rough and mountainous district, about fifteen miles in circumference, and produces little besides vines. It is so much encompassed by rocks, that it is difficult to approach except in one place, where there is a good harbour belonging to the town of Capraja, which is defended by a castle, and contains about 1500 inhabitants, the population of the whole island not exceeding 3000. Many of these are either fishermen or sailors. This island now belongs to the King of Sardinia, to whom it was ceded in 1815; and the town is in latitude 43° N. and longitude 9° 41' E.

CAPRARIA, in Botany, a genus of the class *Dilganima*, order *Angiosperma*, natural order *Scrophulariaceæ*. Generic character: calyx five-parted; corolla bell-

shaped, five-cloft, acute; capsule bivalved, two-celled, many-seeded.

Twelve species, natives of tropical climates.

CAPRELLA, in Zoology, a genus of the class *Crustacea*, order *Malacostraca*, family *Gammarina*. Generic character: antennæ four; the two superior the longest; the last articulation composed of numerous very small joints; eyes two, sessile, compound; body elongate, linear, nearly filiform, divided into unequal articulations; tail very short; feet ten, with claws, in pairs, disposed in an interrupted series.

This genus was established by Lamarck, and rests upon very distinct and obvious characters. The type is *Cancer linearis* of Linnæus.

These animals live mostly in deep water amongst fuci. They walk with considerable swiftness, by fixing the anterior feet and then bringing the hinder ones near to them, after the manner of the larvæ of the Geometre. *Lath. Hist. Nat. vi. 393.*

CAPRI, a small island in the Mediterranean sea, at the entrance of the Gulf of Naples, nearly three miles from the shore, and opposite Sorrento. It was the ancient *Capree*, and is mountainous but fertile, abounding in game, especially quails, 100,000 of which are said to have been caught in one year. The island is about five miles in length and two in breadth, and is cultivated with great care by the inhabitants, who are about 3500 in number. Capree has become unapparently notorious as the spot which Tiberius selected for his detestable excursions.

CAPRICE, n.	} Fr. <i>caprice</i> ; It. <i>capriccio</i> ; Sp. <i>capricho</i> ; from the Lat. <i>capere</i> , a CAPRICIOUS, adj. } to get; q. d. the wantonness, the CAPRICIOUSLY, } whimsicalness of a goat. CAPRICIOUSNESS, } Fr. <i>caprice</i> is thus explained by Cotgrave; "A humour, giddy thought, fantastical conceit, a sudden will, desire, or purpose to do a thing for which one hath no (apparent) reason."

Skinner had seen the word only in the English Dictionary. It is in Sherwood, though *capriciosus* is not. He explains *caprichio*, (so he writes it,) a fantastical humour.

But we are not to be guided in the sense we have of that word, either by the misprints of some authors, or the capriccio's of one or two dictionaries.

Grev. *Of the integrity of the Hebrew Code*, book iv. ch. i.

It will, no doubt, be in a great measure excused by the consideration of what manner of times we have had to set forth; an interval of such wonders, such strange and capricious revolutions as are scarce to be paralleled by any age or kingdom.

Baker. *King Charles II. Anno*, 1661.

Others make all their laughs, in fits
Of jealousy, to lose their wits;
Till, drawing blood o' th' dunes, like witches,
They're forthwith cur'd of their caprices.

Butler. *Hudibras*, part ii. can. 1.

And (I guess (in three days conference) such reasons to the 2 ambassadors, that (although it is no cause matter to satisfy the capriciousness of the latter of them,) yet they were both content it should rest.

Lord Keeper Williams. (1623.) *To the Duke. Collected*, p. 60.

Upon his right hand was industry, with a lamp burning before her; on his left, caprice, with a monkey, sitting on her shoulder.

Spectator, No. 63.

Those, long these ripening, oft in Titan's ray
Bright-burning blazes on the summer's day,
At length, emerging from the soil, appear,
And sport capricious, in the fields of air.

Poets. *Will with a Whip*.

CAPRA-
RIA.
CAPRICE.

CAPRICE.
CAPRIFI-
CATION.

Should fortune capriciously cease to be coy,
And in torrents of plenty descend,
I doubtless, like others, should clasp her with joy,
And my wants and my wishes extend.
Whithead. To the Mrs. M. Wright, 1751.

Aspidion, who first mentions it, (the tench,) treats it with such disrespect, as evinces the great capriciousness of taste; for that fish, which at present is held in such good repute, was in his days the repeat only of the Canaille.

Pennant. British Zoology, Class 4.

CAPRICORN, n. Lat. *capricornus*; *capri cornu*, the Goat's horn.

So the sun in his elevation when he enters the tropick of cancer is in best more collected and vigorous; but when he falls off from the meridian, as in *Capricornus*, he is more faint, yet more dispersed in his influence.

Recess. On Learning, book iii. c. 4.

CARNEOCCURS, the Goat, the tenth sign in the Zodiac, distinguished in *Astronomy* by the symbol ♄. Its Greek name is *ἀργεῖος*. The poetical legend states that when the Gods fled into Egypt from the dread of Typhon, they changed themselves by the advice of Pan into wild beasts, in order to facilitate their escape. Pan himself on this occasion assumed the shape of a Goat, and the Goat in consequence was transferred to the skies. (*Ilyginia, Fab. exevl., Eratosthenes, 27.*) The Emperor Augustus was born under the sign Capricorn, and considered its influence so fortunate, that after consulting Theogenes, the mathematician et Apollonius, he struck a medal with this impress on the reverse. (*Suet. Aug. 94.*)

Flemstead catalogued fifty-one stars in this sign; the comparative brightness of which is estimated by Dr. Herschel. *Phil. Trans. vol. lxxvi. 199, 217, vol. lxxxviii. 299.* The sun enters this sign at the winter solstice, December 21, and the name Capricorn is derived from his ascending motion, which is fancifully supposed to resemble that of a mountain goat. The *Tropic of Capricorn* is a small circle of the sphere parallel to the equator, from which it is 23½° distant, and marks the sun's greatest southern declination. It is so called because it passes through the beginning of the sign Capricorn.

CAPRIFICATION, Lat. *caprificus*, (perhaps *caper* and *ficus*), the wild fig, which Pliny says never brings forth any fruit to maturity, but breedeth certain flies or gnats, which, having nothing to feed upon in the wild fig, fly unto the other kind, upon which they greedily nibble, and thereby let in the breath of the warm sun, and the air besides, which helps to ripen the fruit. Hence the device of bringing swarms of these gnats from the wild to the other sort of fig tree. Pliny, book xv. c. 21.

The nature of dust is to dry and soak up the superfluous moisture of the milk within figs. And therefore when they are first dried, whether it be by the means of dust, or of the said flies feeding, which is called *caprification*, they fall not from the tree so easily. *Holland. Plin. vol. i. fol. 441.*

The Athenians gave by this rule, and do observe daily the *caprificatio* day, which is kept holy unto Vulcan; for then they ever begin to drive their hives for this kind of honey.

Id. ib. vol. i. fol. 317.

The artificial mode of ripening the fruit of the garden fig tree, termed **CAPRIFICATION**, was well known to the ancients. It is described at length by Theophrastus, li. 19, and by Pliny, in the passage above given. Herodotus, i. 198, informs us, that the Baby-

lonians applied the same method to the cultivation of the palm tree.

In most islands of the Grecian Archipelago, two kinds of figs are grown, the *caprificus* of the Latins, a wild fig, and another, the garden fig. The wild fig bears three sorts of fruit, the *farinatus*, *cratites*, and *orni*, each of which is absolutely necessary to ripen the fruit of the garden fig. The first fruit, the *farinatus*, appear in the month of August and last till November. They produce small worms, which becoming flies, pierce the second fruit, the *cratites*, which do not appear till the end of September. The *farinatus* drop soon after the flies have issued from them. The *cratites* last till May, and protect the eggs deposited by the flies when they pierce them. In May, the third fruit, the *orni*, appear. They are much larger than the others, and at a certain size when the eye begins to open, they in turn are pierced by the flies hatched from the *cratites*. If the *orni* are ready to receive the flies before the *cratites* of their neighbourhood have produced them, the peasants gather other *cratites*, and hang them near the *orni*; unless this is done at the right moment the *orni* fall off: and there is peculiar nicety in observing the critical season.

None of these three fruits, however, are themselves eatable: they are only employed in ripening the garden fig. In the months of June and July, just as the flies are preparing to quit the *orni*, these are carried to the garden figs. The flies inoculate them in their eye, and in about forty days the garden figs, which otherwise would fall off, are ripened. *Tournefort, Voyage du Levant, lettre viii.*

Dr. Russell, in his *Natural History of Aleppo*, mentions that the gardeners in that city sometimes imitate the operation of the fly, when they want very early figs, by pricking the fruit with a needle dipped in oil. (*li. 85.*)

CAPRIMULGUS, from the Latin, *Capra*, a Goat, and *mulgo*, to milk; *Goatsucker*, Ray. In Zoology, a genus of animals, belonging to the family *Fissicatres*, order *Passeræ*, class *aves*.

Generic character: beak short, but broad at its base, and often furnished with bristles; gape wide; wings long; tail generally square; legs short, with three toes connected at their base by membranes, and a toe behind.

These birds derive their name from an old notion, that they suck the teats of Cows and Goats, than which nothing can be more ridiculous, though it is believed by Buffon. They resemble the nocturnal birds of prey, in the dark colour of their plumage; they live upon insects, which they catch with great dexterity, being furnished with a very glutinous saliva. The claw of the middle toe is often notched on its inner edge; and the outer toe has but four phalanges, a very remarkable circumstance in birds. They do not build nests, but lay their eggs, two in number, on the ground; are solitary birds, being rarely seen together, and live in retired situations. They do not make their appearance till twilight, and from their peculiar note may be easily discovered. There is but a single species, native of Europe, but they are not scarce in other parts of the world.

C. *Europæus*, Lin.; l'Engoulevent, Buff.; Night Jar, Bewick; *Goatsucker*, Ray; *Europæus Goatsucker*, Pco. This beautiful bird, the only one of the species, native of Europe, is about the size of a Cuckoo, and some-

2 o 2

CAPRIFI-
CATION.
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CAPRI-
MULGUS.

CAPRIMULGUS.

what resembling it in plumage; its general colour is greyish brown, spotted, and dashed with brownish black; the underparts of a rusty brown, marked with darker bands; a whitish line extends from the beak to the back of the neck; the male has also an oval white spot on the inner web of the three first quill feathers, and the tip of the two outer tail feathers, in which the female is deficient; the mouth is very large, legs very short, and feathered below the knee; middle toe connected with those on each side by membrane as far as the first joint. This bird is mentioned by Ray, as found in Yorkshire, Shropshire, and the peak of Derbyshire, but also in other places, particularly in mountainous districts. It visits us in the spring, and generally leaves about November. "Its notes," says Pennant, "are most singular: the loudest so much resembles that of a large spinning wheel, that the Welch call it *ederyn y droell*, or the Wheel-bird. It begins its song most punctually at the close of day, sitting usually on a bare bough, with the head lower than the tail, the lower jaw quivering with the efforts. The noise is so very violent as to give a sensible vibration to any little building it chanceth to alight on and emit this species of note. The other is a sharp squeak, which it often repeats, this seems a note of love, as it is observed to reiterate it when in pursuit of the female among the trees." In Yorkshire, it is known by the name of *Churn Owl*, in Shropshire, by that of *Fern Owl*, and Charlton calls it the *Dorrick*, from its living very much on that insect. It is insectivorous; is fond of perching lengthways on trees, and lays two oblong oval eggs.

C. Graculus, Gmel.; *le Grand Hys*, Buff.; *Grand Goutucker*, Lath. This bird is about twenty-three inches long, about the size of a small Bustard; beak covered with hairs nearly to the tip; the body generally cream-coloured, dotted brown; wings very long, extending nearly to the tip of the tail, which is rounded, brown and barred with white; legs brown and feathered to the toes; of which the middle claw is not serrated. Native of Cayenne, and lives in hollow trees near the water side.

C. Virginianus, Lio.; *l'Engoulevent criard*, Vieill.; *Whip poor Will* of the Americans; *Virginian Goutucker*, Lath. About eight inches in length; beak bristled; colour much resembling that of the *C. Europæus*; above the eyes and behind the neck a few orange-coloured spots; the male has a white triangular mark on the chin; that of the female is reddish white; under parts of the body reddish white, barred dusky; tail round; legs flesh-coloured. It begins its note *whip poor will* at sunset, and continues it till sunrise, whence it gets its American name. In Catesby's *History of Carolina*, he writes, "the Indians say, that these birds were ever known till a great massacre was made of their country folks by the English, and that they are the departed spirits of the massacred Indians. Abundance of people here look upon them as birds of ill omen, and are very melancholy if one lights upon their house, or near their door, and sets up its cry, (as they sometimes will upon the very threshold: for they verily believe, that one of the family will die very soon after." Native of Virginia, where it arrives late in April.

C. Guianensis, Gmel.; *le Montopou de la Guiane*, Buff.; *Guiana Goutucker*, Lath. This bird and the last, are considered by Cuvier as very nearly resem-

bling each other; colour fulvous, marked with irregular longitudinal stria above, and transverse stria beneath; has a whitish beard; beak bristled. This bird is said to articulate distinctly *mont-topou-an*. It is a native of Guiana.

C. Carolinensis, Gmel.; *l'Engoulevent de la Caroline*, Buff.; *Caroline Goutucker*, Lath. Very similar to our own; in America, it is called the *Rain-bird*, from its only appearing in rainy weather.

C. Jamaicensis, Gmel.; *Gaisqueropos de la Brasilie*; *Jamaica Goutucker*, Lath. About sixteen inches long; beak and claws black; nostrils covered with short feathers; eyes surrounded with a feathery circle like the Owl, whence perhaps have arisen the names of *Wood Owl* and *Mountain Owl*, given it by Sloane and Browne, in their *Historia of Jamaica*; irides yellow, general colour ferruginous, with shafts of the feathers black, except the wing coverts, which are brown near the body; tail cinereous, mixed with black and barred with brownish black. Native of Jamaica, and scarce.

C. Rufus, Gmel.; *l'Engoulevent de Cayenne*, Buff.; *Rufous Goutucker*, Lath. Eleven inches long; general colour rufous, varied with spots of black and white; throat and tail transversely barred with black; irides yellow; legs flesh-coloured. Inhabits Cayenne.

C. Semiterquatus, Gmel.; *le petit Engoulevent de Cayenne*, Buff.; *White-colored Goutucker*, Lath. About eight inches long, general colour dusky, mixed with grey and rufous; throat having a white collar on its forepart. Inhabits Cayenne.

C. Cayennensis, Gmel.; *l'Engoulevent de Cayenne*, Buff.; *White-necked Goutucker*, Lath. General colour same as the last species; both sides of the head marked with five distinct black lines, wings having a single white bar; quills black, the first five having a white spot; throat and forepart of the neck white; wing coverts, breast and upper part of the belly mixed with black and grey, and sprinkled with white; lower part of belly and thighs whitish, spotted with black; legs dirty, yellowish brown. The notes of this bird, are said, at one time, to resemble the croaking of a Toad, and at another the barking of a Dog. Native of Cayenne, and numerous.

C. Acutus, Gmel.; *l'Engoulevent acutipeus de la Guiane*, Buff.; *Sharp-tailed Goutucker*, Lath. A small species, not more than seven inches long; general colour rufous, mixed with dusky; tail larger than the wings and of a paler colour, spotted black and barred at the tip with the same, the upper edge of the bar whitish, tips of the feathers sharp like an Owl; legs black. Native of Guiana.

C. Forficatus, Lath.; *C. Furcatus*, Cov.; *l'Engoulevent à queue fourche*, Le Vaill.; *Fork-tailed Goutucker*, Lath. This bird was discovered by Le Vaillant on the river of Lions, in the Great Namaqua; it measures about twenty-six inches in length; its beak black, and the upper mandible grooved to receive the lower; its colour resembles that of the *C. Europæus*; its legs yellow; the tail very long and deeply forked.

C. Popetue, Vieill.; *Popetue Goutucker*, Steph. This bird has been well described by Vieillot, in his *American Ornithology*; upper parts of head and shoulders brown black, spotted with white and reddish, as are also the wing coverts; the colour on the under parts placed transversely; lateral tail-feathers black, barred with reddish white; the male has a white spot on the throat and most of the tail feathers, in which the

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female is deficient; it differs from the *C. Virginianus*, with which it has been confounded in having the tail deeply forked, and in being without bristles on the beak. Native of all the United States.

C. Strigoides, Lath.; *Strigoid Gouttacker*, Id. Plumage dusky, spotted and striped above with deeper colour; wing coverts with three oblique mottled bands; under parts marked with narrow brown streaks; sides of head and streak through eyes pale brown; supercilia white; tail slightly forked; legs yellowish; beak black. Native of South Wales.

C. Africana, Steph.; *C. Fectoralis*, Cuv.; *f. Esquilevent & coller*, Le Vaill.; *African Gouttacker*, Steph. Found by Le Vaillant on the borders of the river Gamtoo in Hottentots; size of the European Gouttacker; general colour pale cinereous, mixed with darker colour; throat whitish, and spreading out on sides into bright orange, that of the female rufous white, but without the orange and a similar spot on her tail, which is white in the male.

C. Asiatica, Lath.; *Bombay Gouttacker*, Id. About eight inches long, much resembling the last species, but wanting the orange badges on the neck.

C. Macropterus, Afz.; *Leona Gouttacker*, Shaw. This bird, which was taken by Dr. Afzelius, in Sierra Leone, is rather larger but very similar to the *C. Europæus*; it has the tail rounded; but it is very remarkable for a single feather twice the length of the body, which springs out of the middle of each wing covert, and is not buried but just at its extremity; on the inside the web is rather more than an inch in breadth, but on the outside not more than a quarter of an inch; its colour is the same as that of the body and crossed with five dusky bars; legs small.

C. Megacerythra, Lath.; *Great-headed Gouttacker*, Id. The plumage of this bird is much the same as that of the European Gouttacker; the tail rounded; the head and neck is remarkably large, the former having a set of feathers in front similar to a crest; beak pale brown; irides yellow; legs pale yellowish brown; length of the bird about two feet and a half. Native of South Wales.

C. Brechipterus, Steph.; *f. Esquilevent roaz*, Buff.; *Short-winged Gouttacker*, Pen. Twelve inches long; head and beak brown, varied with cream colour, and bright ferruginous, and marked with long zigzag black streaks; cheeks and chin rusty and black; a line of whitish spots over the eye; scapulars varied with black, cream colour, and white; nape of neck streaked with yellowish brown, and furnished with long feathers; throat white, breast black, and powdered rusty; legs feathered in front to the feet, and of a dirty flesh colour; inner edge of middle claw deeply serrated. Native of Georgia and Virginia, and in the evening utters a peculiar note, chuck-will-widow, which it continues for two or three hours and then becomes silent; it derives its trivial American name from this circumstance.

C. Gracilis, Lath.; *Gracile Gouttacker*, Id. This, a large species, marked in a similar manner to the *C. Europæus*, but the under parts whitish, and varied with rusty yellow; has a long tail, which adds much to its slender appearance. Native of South Wales, and called Fox-bark.

C. Noce Hollandiæ, Lath.; *Crested Gouttacker*, Id. About nine inches long; colour above brown, with slight spots and streaks of white; under parts dirty

white, with dusky bars; two middle tail-feathers crossed with twelve dirty white bars, and spotted brown; forehead armed with ten or twelve stiff iridules, standing erect and slightly barbed. Native of Port Jackson.

See Ray, *Synopsis Avium*; Linnæi *Systema Nature*, curd, Gmelin; Latham's *General Synopsis of Birds*; Cuvier, *Règne Animal*; Shaw's *General Zoology*; Pennant's *British and Arctic Zoology*.

CAPRIOLE, n. Fr. capreole. See CAPRA.

Oh doth she make her body upward fair,
With lofty turns and capricious in the air,
Which with the lusty tunes accordeth fair.

Dances. On Dancing.

CAPSA, in Zoology, a genus of bivalve shells, (*Acapha Testacea*, Cuv.; *Conchiferes Tensipeda*, Lam.) of the family Cardiacæ of Cuvier, though Lamarck places it amongst the Tellinoidæ. Generic character: shell transverse, equivalve, closed; hinge with two teeth in the right valve; one only hid, in the other valve; no lateral teeth; ligament external.

Douar levigata, Gmel. is the type.

CAPSICUM, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Solanæ*. Generic character: calyx one-leaved, five-cleft; corolla monopetalous, wheel-shaped; stamina, filaments subulate; germ superior; style longer than the stamina; seed-vessel a dried berry; seeds many.

Twenty-five species, natives of both Indies; the seeds of the different species of this genus produce the Guinean and Cayenne Peppers, which are eaten by the inhabitants of hot climates in great quantities.

CAPSTAN, *cabestan*, French; *cabestane* or *cabrestante*, Spanish, in Naval Architecture, the name of a machine employed on board vessels of war, for increasing the mechanical power of the crew, and particularly used in the operation of weighing anchor.

Sir Walter Raleigh informs us, that the first use of the Capstan on board of English ships took place in his own time; and was one of the many improvements in naval architecture which occurred during the reign of Elizabeth. Sir William Monson, too, who wrote about the same period, mentions the Capstan as being then commonly used on board of ships; and after enumerating the several parts, under the same names by which they are now known, observes, that there are two Capstans employed in large ships, a main Capstan, and a Jeer, or assistant Capstan; both which terms are continued to the present day.

It has been commonly supposed, from the coincidence of the name, that we derived the use of the Capstan from the French; but at the period of which we are speaking, the French were certainly not so far advanced as ourselves in maritime affairs, and it is, therefore, more probable that the use of this instrument was originally obtained, by both nations, from the Spaniards or Portuguese, who appear to have known it at least as early as the latter part of the fifteenth century, the word *cabestante* occurring in the second voyage which Columbus made to America.

On its first introduction into England, the Capstan seems to have been a very rude instrument, unprovided with the means of *urging the messenger*, or with any apparatus to prevent the recoil; the bars, too, were double the length of those now employed, and passed completely through the drum head, which must have

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CAPSTAN. required much room, and produced considerable loss of time in shipping them.

Some of the earliest improvements that took place in this engine, were the result of the prize questions proposed by the French Academy of Sciences in 1739 and 41, of which an account is given by La Lande in *Montucla's Histoire des Mathématiques*, where we are informed that a method of *surging the messenger*, similar to that now used, was separately invented by MM. Deshayes, De Vallons, and Duval; and that another resembling the double Capstan of Hamilton, was invented by a person named Lodot, and afterwards greatly improved by Marcel Cardinet.

La Lande himself had a project of this nature, which was approved by the Academy of Sciences in 1794, and consisted in applying an helix, or screw, round the barrel of the Capstan, by which means the messenger was raised with every coil, and finally delivered at the upper part.

It is a little remarkable that La Lande appears to have been the original inventor of falling pauls, which are usually spoken of as an instrument of our own, and were not introduced into the Royal Navy until within these few years.

Other alterations in the Capstan have been proposed by Hotchkiss, Hamilton, and Plucknett; but as they are little used, it will not be necessary to mention them in this place, more especially as the newly invented Capstan of Phillips seems likely to supersede all those hitherto employed in the Navy.

Fig. 1. plate XXIV. *Miscellaneous*, is a representation of the common double Capstan, in which A is the spindle, B B the drum heads, C C C C the whelps, a a a the cheeks, D the paul head, and d the paul rim.

The barrel is that part of the Capstan to which the whelps are fastened, and is trimmed parallel from end to end; the whelps, of which there are six to each Capstan, are bolted to it, and the drum head comes over the whole, screwing down upon the whelps and barrel about an inch.

In this country the whole of the Capstan is composed of English oak, which is supposed to answer the purpose better than any other wood; and care should be taken to provide it of timber that is dry and well seasoned.

The bars are generally made of ash, and are about two feet long, they slip into holes mortised to receive them in the drum head, twelve in the upper, and six in the lower Capstan, and are secured there by pins that prevent their flying out by any recoil of the Capstan.

This last occurrence, however, is very carefully guarded against by the use of pauls, of which there are two kinds, one bolted to the partners E, that turn horizontally, and are moved by hand; the other secured to the paul head, and falling alternately into little iron cells in the paul rim; these last are so disposed, that the Capstan cannot recoil above half the length of one of the cells, without being checked by the pauls.

In vessels that have a windlass, the lower barrel is wholly dispensed with, and the spindle is tapered gradually from the partners to the step; in many vessels, however, the spindle is of iron, and not unfrequently runs down no farther than the underside of the partners, where it is secured by a forelock.

Fig. 2, 3, and 4 are representations of the patent CAPSTAN. Capstan of Captain Phillips, with its accompanying machinery, and which we shall describe nearly in the words of the inventor.

F (fig. 4.) is the exterior wheel, which is a fixture, and is hung in the fore and aft carriages G G to prevent the motion of the ship from deranging any part of the machinery. B and C (fig. 3) are two plates confining the centres of the pinions DD (fig. 4) into the top of these plates, the bolts P P (fig. 2) fall to increase the power. H H H (fig. 3) are termed bearings in the spindle, round the two lower ones of which the main deck Capstan plays loosely, and the upper one is the bearing in the quarter deck partners. E is the centre pinion, fixed on the spindle, and D D D (fig. 4) are the pinions that act between F and E. At A (fig. 3) is an hexagon on the spindle, over which the clutch box I (fig. 2) is fitted. K K are levers by which I is raised, and to the outer ends of which the chains that carry the bolts P P are fastened; by this means bringing into one action the two operations of separating the Capstans, and fixing the lower one to the machinery.

The links O O are made to fasten to the books N N in the Capstan head, as a method of keeping the clutch box raised. And Q Q are small bolts which can be pushed into the links of the chain M M to prevent, if necessary, the bolts P P from descending; and when so placed, the Capstans become separate and distinct instruments.

When by raising the levers K K the clutch box is made to fall, and the bolts P P are suspended, the whole becomes a common double Capstan, and would be used as such on ordinary occasions.

But when any difficulty appears, and the people on board are unable to purchase the anchor, it is merely necessary to press down the levers so far as to hook the chain O, and the power is immediately increased fourfold.

The reason of this is sufficiently obvious, the power applied to the upper Capstan acts through the spindle upon the pinion E, which communicates its motion to that at D; now as this last turns about the teeth of the fixed wheel, it follows that whatever force is exerted by E, will be doubled at the centre of the pinion D, that is, will communicate itself with a double force to the lower Capstan; and as it is necessary, in calculating these effects, to consider the power and weight as applied at an equal distance from the centre; we must suppose the power applied to the upper Capstan to be half that which acts at the circumference of the centre pinion; that is to say, the power applied to the upper Capstan is to that exerted at the lower as 1 to 4. And in the same way, it would appear that if the diameter of the fixed pinion, were to that of the revolving as n to m , the weight would be to the power as $\frac{9(n+m)}{8}$ to 1.

Such are the principles on which this machine acts, and it must be allowed, that whatever objections it may be liable to in other respects, the mode of obtaining the mechanical power is uncommonly neat and compact in its arrangement.

There is another application, however, of this Capstan, which we must not pass over in silence, that is, the facility which it gives us of observing the effect, by applying the power at the lower barrel, and the

CAPSTAN. *sin* which is to be overcome at the upper, in which case the velocity will be increased four times.

CAPSUS.

The ingenious inventor of this machine has applied the same principles to a single Capstan, but as the mode of operation is very similar to that which we have described above, it will not be necessary to give any detailed account of it in this place.

The Chinese have a species of Capstan the construction of which is extremely ingenious, and worthy of a much more extensive application than it has met with in this country.

It consists of an upright shaft, forming two cylinders of different diameters, round the lower of which a rope is wound; this after passing through a moveable pulley to which the weight is attached, is again brought back to the shaft and wound round the upper, or smaller cylinder, in a direction the reverse of that which it had upon the lower one.

Now it is evident that when the shaft is turned the same way as the coil upon the upper cylinder, the quantity of rope taken up will exceed that given off; and, consequently, the pulley and weight attached to it will be drawn to the machine, and the effort which is exerted at the extremity of the Capstan bars, will be to the weight raised, as half the difference of the diameters of the cylinders, is to the distance which the power acts from the shaft.

It is a little curious that this very beautiful engine should have been reinvented both by Mr. G. Eckhardt, and R. M'Ken, without either of them being aware that it had been employed in China from an unknown period.

The last species of Capstan which we shall mention, is that commonly called a crab, and which is used for lifting moderate weights, in cases where a fixed Capstan cannot be conveniently applied. This engine is shown in fig. 5, and is of such a very simple nature, that the method of using it will be sufficiently obvious without any description.

CAPSULE. *Lat. capsula, diminutive of CAPSULAR, adj. { capsula, a cupendo, Vossius, l. e. CAPSULAR, adj. { from holding or containing. In CAPSULATE, adj. { Suldas, edipon; sieng sui dyen, CAPSULATE, adj. { i. e. cista et arca, which Schœdellus thinks may have its name, a caritate, in which any thing may be held.*

When it [the wind pipe] arises from the lower, it ascendeth not directly into the throat, but descending first into a capillary reception of the breast bone.

Sir Thomas Brown, book iii. ch. xxvii.

This is also a way to separate seeds, whereof such as are corrupted and stercil, arise; and this agreeeth not only unto the seed of plants lockt up and capulated in their husks, but also, &c. *Id. book iv. ch. vi.*

The little cases or *capsulae* which contain the seed in this species [the fern] of plants are less than half the size of a very small grain of dust; nay in certain kinds they do not exceed the third or fourth part of such a grain, and resemble little bladders bound about with spiral twisting rings or fillets.

Dorchen. Physics-Therology, book x. note I.

In man, and most other animals, the heart hath the guard of bones; but in the lamprey, which hath no bones, (no not so much as a back bone) the heart is very strongly secured, and lies inversed, or capulated in a cartilage, or crusty substance, which includes the heart, and its auricle, so the skull doth the brain in other animals. *Id. ib. ch. vii. note (4).*

CAPSUS, in Zoology, a genus of insects of the order Hemiptera, family Coreidae. Generic character: an-

tenne with the second articulation suddenly thickened or dilated towards the apex; the two last together, much shorter than the preceding.

Type of the genus *C. spinicornis*, Fab.

CAPTAIN, n. *Fr. capitaine; It. capitano; CAPTAIN, adj. { Sp. capitan; Dutch, kopiten; CAPTAINRY, { Mil. Lat. capitaneus. From the CAPTAINSHIP, { Lat. caput, i. e. says Skinner, CAPTAINLESS, adj. { both are militie caput. And KICAPTAIN-GENERAL, { lion, a capite, for as the head governs the other members, so the captain governs soldiers, citizens and others.*

Ye looker for your Memias to be some captain which shall vantage unto his life kingdom of the world, and enter the possession thereof with chariottes, horses, elephantes, wild saues, and armed hostes of mee, with gannes, crosse bowes, lances, fyre, and swordes, and blood. *Udall. Luke, ch. xxiv.*

Upon the Lord Conier's resignation, the captainship of the castle of Carlisle was appointed to Sir ——— G. ay, and the wardenship of the west Marches to Sir Richard Musgrave. *Barnett. Records. King Edward's Journal.*

A wayner or fuller, should be an ynnete captaine of an army, or in any office of a gouernour.

Sir Thomas Elyot. Gouernour, p. 6.

But captitudo

Coarsely they desire,

And give a wretched infant of

An heales common weale,

Warner. Athlon's England, book iii. ch. xix.

The magnanimous and most illustrious, sixe or seaven times honour'd captaines generall of the Grecian armie Agamemnon. *Shakespeare. Troilus and Cressida, fol. 94.*

This will prove more beneficial to you, if you be thrifty, than your captainship, and more natural.

Brewster and Fletcher. A King and No King, act v.

Every boy is bound to have as good a memory as the captain of the form. *Spectator, No. 307.*

He [the Earl of Marlborough] was declared captain-general and the prince had the title of generalissimo of all the queen's forces by sea and land.

Barnett. Our Times. Queen Ann, Ann, 1702.

CAPTIOUS. *Lat. captiosus; Fr. captieux, from CAPTIOUSLY, { the Lat. capio, er, to take. The CAPTIOUSNESS, { Scotch use catchy. CAPTIVON, { Ready, prompt, quick, eager, to take offence, to take objection, to cavil, to quibble; and thus (according to the usage of the noun, captious, by Chillingworth,)—to outwit, to deceive.*

Wherefore they went unto Jesus, and moued vnto him this captious question, why (quoth they) doe Iohn's disciples and the Pharisees oftentimes fast, and they disciples not fast at all.

Udall. Merch, ch. ii.

They asquered direst questions of mee, whether my Lord Cardinall were myne ordinary iudge or not, with other lying captious interrogations? *Barnett. Works, fol. 223.*

I know I lone in vaine, strive against hope:

Yet is this captious and terrible slae,

I still pour in the waters of my loue

And lacke not to knowe still.

Shakespeare. All's well that Ends well, fol. 234.

Then turning to the Archbishop and the Prelates sayd; that he was not well content with that cleare of theirs, whose captious me, which he sayde was captious and deceitfull, hauing some manner of reuyn lurking under it.

Grafton. King Henry II. The sixth yere.

How captiously he deceptates

From me and mine estate:

And asproaches vnto himselfe

To bring me on to hate.

Warner. Athlon's England, book iii. ch. xix.

CAPSUS.

CAPTIOUS

CAPTIOUS I beseech you, sir, to consider seriously, with what strange *captious* you have gone about to defile your king and your country, and if you be convinced they are so, give glory to God, and let the world know it by your deserting that religion, which stands upon such deceitful foundations.

**CAP-
TIVATE.**

Chillingworth, ch. ii. part i. fol. 90.

Yet what design can the wit of man pitch upon in a *captious* and suspicious age that will not meet with objections from those that have a mind to cavil.

Stillingfleet. Sermon viii. v. ii.

Captiousness is another fault to civility, not only because it often produces misbecoming and provoking expressions and carriage, but because it is a tacit accusation and reproach of some incivility, taken notice of in those whom we are angry with.

Locke. Of Education, sec. 143—4.

Yet he, prince pattern of the *captious* art,
Out-Tibbalding poor Tibbald, tops his part;
Holds high the scourge o'er each fawn'd author's head,
Nor are their greaves a refuge for the lead.

Mallet. Verbal Criticism.

CAPTION, in *Law*, is that portion of a legal instrument as a *caption*, indictment, &c. which shows the time, place, and manner of its execution. On the execution of a commission issued by the Courts to take fines of land, answers in Chancery, or depositions of witnesses, the Commissioners make their return or *caption*, to which they subscribe their names, and state who and where the commission was executed.

Caption is also used, (though vulgarly,) for an arrest.

Caption, in *Scotch Law*, a writ issuing in the King's name and under his signet at the instance of a creditor, to apprehend the person of a debtor and imprison him till the debt is paid. Also a writ issued by the Court of Session against its agents, to return papers belonging to processes or law suits, or otherwise go to prison.

CAP'TIVATE, *v.* Lat. *captivus*, from *capere*, cap-

CAP'TIVARE, *adj.* tum, to take.

CAP'TIVATION, } To take, *sc.* as a prisoner;
} met. to reduce to bondage,

subject, to subdue, to overpower, to enchain, to enslave; and as now used with a subaudition, first, of gentle, attractive, persuasive means or qualities; and secondly, sometimes of delusive or deceitful means or appearances.

Captation, in *Skelton*, is used with the first subaud. "With proper *captations* of benevolence." *Crownet of Laurell*.

Her slippers vanished his eyes, her heavy *captivated* his mynde,
with the sword's smote also of his neck.

Spide, 1581. *Jedith*, ch. xvi.

Let us Christian men regard nothing contrary to the Scripture, but *enrapture* our reason unto that, for it is the infallible reason and wisdom of God, and passeth our reason far.

Prich. Works, fol. 18.

But after many feldes, veto

The feet continual warke,

The French king *captivated*

The English monarch, backs

His victor sayles, the prince of Wales,

Edward surmamed blacke.

Warner. Albion's England, book v. ch. xxviii.

How ill-becoming is it in thy sex,

To triumph like an *American* traitor

Vpon their woes, whom fortune *captivates*!

Shakespeare. King Henry VI. Third Part, fol. 115.

And I will chayne these legges and armes of thine,

That hunt by tyrannie these many years

Wasted our country, slaine our citizens,

And sent our sonnes and husbands *captivate*.

Id. ib. First Part, fol. 103.

SUP. Sweet madam, give me hearing in a cause.

Mas. Tush, women have been *captivate* ere now.

Shakespeare. King Henry VI. First Part, fol. 117.

No small part of our servitude lyes in the *captivation* of our understanding; such as, that we cannot see ourselves *captivate*.

Bayly. Remains.

Here are princesses more illustrious for the blood, that lightens in their cheeks, than for that, which runs in their veins, and who like victorious monarchs, can conquer at a distance, and *captivate* by proxy.

Boyle. Occasional Reflections, sec. 6. ref. 10.

I no sooner met it, [the widow's eye,] but I howled like a great surprised booby, and knowing her cause to be the first which came on, I cry'd like a *captivated* calf as it was.—Make way for the defendant's witnesses.

Spectator, No. 113.

Yet, on a time, when vig'rous thoughts demand,

Indulge a warunt, and prompt the daring hand;

On purpose deviate from the laws of art,

And boldly dare to *captivate* the heart.

Harris. An Essay on Painting.

CAP'TIVE, *v.*

CAP'TIVE, *n.*

CAP'TIVE, *adj.*

CAP'TIVITY,

CAP'TIVANCE.

See **CAPTIVATE**. To *captivate*, appears to have been used—formerly as to *captivate* (met.) is now.

Rather die I would, and determine

As thinketh me now, stocked in prison

In wretchedness, in filth, and in mire

Captive to cruel king Agamemnon.

Chaucer. Troilus, book iv.

If they may not upon the perill of their souls, wittingly suffer among the people whom they have in governance and one to take and another's horse, how may they without eternal damnation suffer other people and especially infants, to come in, spytle, and robbe, and *captivate* them all.

Sir Thomas More. Works, fol. 379.

And if our English popes do but take into Portugal, against which they have no province of religion, how the nobility are put to death, imprisoned, their rich men made a prey, and all sorts of people *captivated*: they shall find that the obedience due of the Turk is easy and a liberty, in respect of the slavery and tyranny of Spain.

Hakluyt. Voyages, &c. *Sir Richard Grenewill*.

Love, that lieth and languish in my thought,

That built his seat within my *captiv* breast,

Cried in the armes wherewith me he fought,

Oh in my face he doth his banner rest.

Surrey. The Complaint of a Lover Richard.

And departing out of the forward haven, they caried two of the Prussian ship-masters with the, as their *captives* unto as houses of England called Sandwich.

Hakluyt. Voyages, *Richard II. Prussian Ambassador*.

Which Infidels also have taken his, (our sold ship), and at the said goods and merchandises, with the residue of the people being in her, whom they have and detain in prison and *captivity*.

Strype. Records, *Henry VIII. To Sir Ed. Pagny*.

I beheld a face, a face more bright

Than glistering Phœbus, when the fields were fild.

Long time unsaid rare beauty I admird.

The beames reflecting on my *captiv* sight.

Stirling. Aurora. Sonnet 2.

Witnessed our too much memorable shame,

When Cressy battell fatally was struck,

And all our princes *captiv* by the hand

Of that black name, Edward, black Prince of Wales.

Shakespeare. Henry V. fol. 76.

Come, sad *captives*, leave your moans

And your groans

Under Dion's ruins bury:

Tune your harps, and sing us lays

In the praise

Of your God and let's be merry.

Dowry. Psalm cxxviii.

**CAP-
TIVATE.**

CAPTIVE.

CAPTIVE.
CAPUA.

My self, my sepulchre, a towering grave,
Buried, yet not rescued
By privilege of death and burial
From worst of other evils, pains and wrongs,
That made herby obnoxious more
To all the miseries of life,
Life in captivity
Among inhuman foes,
Milton. Samson Agonistes, l. 209

With that he ran at large to her dilute
The whole discourse of his captivance sad,
In soot as ye have heard the same of late.
Spenser. Faerie Queene, book v. st. 17.

Aloud the faintest of the sex complain
Of captives lost, and loves inco'd in vain;
At her appearance all their glory ends,
And not a star, but sets when she ascends.
Lawrence. Beauty and Love.

The lengthen'd night gave length of misery
Both to the captive lover and the free;
For Palmon in endless prison mourns,
And Arcite forgoes life if he returns;
The banish'd never hopes his love to see;
Nor hopes the captive lord his liberty.
Dryden. Palamon and Arcite.

— If feelings, void of art,
Rouse the quick passions, and inflame the heart;
If music, sweetly breathing from the tongue,
Captives the ear, beside must not pass unsung.
Churchill. The Rascals.

CAPTURE, *v.* } Lat. *captura*, from *capio*, *cap-*
CAPTURA, *n.* } *turus*, to take. The verb, to *capture*,
CAPTOR. } now of so common use in public
despatches, and in our Courts of law, appears to be
quite of modern origin.

To take, *ac.* as a prize, as a prisoner.

This was very happy for him, for in a very few years, being
concerned in several captures, he brought home with him an
estate of about twelve thousand pounds. *Guardian*, No. 159.

Which is agreeable to the law of nations, as understood in the
time of Grotius, even with regard to captures made at sea; which
were held to be the property of the captors after the possession of
twenty-four hours; though the modern authorities require, that
before the property can be changed, the goods must have been
brought into port, and have continued a night *intra portus*, in a
place of safe custody, so that all hope of recovering them was
lost. *Blackstone. Commentaries*, vol. ii. p. 401.

CAPUA, a town of the Kingdom of Naples, in Terra
di Lavoro, situated on the river Volturno, about fifteen
miles north of the Capital. It stands in a beautiful and
fertile tract, at the foot of a mountain, and about two
miles from the site of the ancient city. Modern Capua
was partly built out of the ruins of the ancient city,
and was well fortified by Vaubau, and has a strong
citadel, with a royal marine academy founded in 1751.
It is the See of an Archbishop, and has a Cathedral,
a Collegiate church, and sixteen others, and twelve con-
vents. On the site of the old tower, the ruins of an
amphitheatre are still to be seen. From the strength
of its fortifications and position, Capua is considered
as the key of Naples towards the north; but it was
repeatedly plundered during the middle ages. A de-
tachment of French troops occupied it in 1799, but
they were forced to surrender themselves prisoners to
a body of men commanded by Captain Trowbridge of
the British Navy. Capua was greatly damaged by
an earthquake in 1803, and now contains a population

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of nearly 5000 individuals. Latitude 41° 5' north, lon-
gitude 14° 10' east.

CAPUDAN PACHA, *It. capitano*. The title of the
high Admiral of the Ottoman Empire, who is also
Beghler Beg, (Governor of a Province), as commander
of the islands of the Archipelago. Gallipoli is assigned
to him as a residence.

CAPURA, in Botany, a genus of the class *Hexandria*,
order *Monogynia*. Generic character: calyx none;
corolla six-cleft; stamens within the tube; stigma
globose; germ superior; seed-vessel a berry.

One species, native of India.

CAQUETA, a large river of South America, in the
Kingdom of Quito, which at first runs from east to
west. After having collected the waters of several sub-
ordinate streams it separates into two branches, one
of which takes the name of Yapura, and joins the
Maranon by two different mouths, at a considerable
distance from each other. The other main branch is
also divided into two distinct streams; the one takes a
north-east course, and falls into the Orinoco, and the
other flows south-east, and under the name of the
Rio Negro joins the Amazonas at Marañon; thus
forming a communication between the two grand rivers
of this part of South America. This fact is said to have
been first discovered by some Portuguese adventurers
in 1744, who passed in boats from the Marañon to the
Orinoco. The fact was, however, by many persons,
thought to admit of considerable doubt, till it was
finally set at rest by M. Humboldt, who in his late
researches in this part of the world, actually sailed
from the one river to the other.

CAR, *s.* } Ger. *karr*; Sw. *karr*; Fr. *char*.
CARRAN, *n.* } " Car, cart, chariot, and the Lat. *carrus*
are the same participle, (viz. of the A. S. *cýran*, *acyran*,
to turn, to turn about, to turn backwards and forwards.)
This word was first introduced into the Roman lan-
guage by Caesar, who learned it in his wars with the
Germans. Vossius mistakenly supposes it derived
from *carrus*. " Cooke, li. 190.

O then strong builder of the firmament,
Who placedst at Phœbus in his fiery car,
And for the planets wisely didst invent
Their sundry mansions, that they should not jar.
Dryden. Ptolema. Eclogues l.

He came over in the rear-ward of the fustice, and sung those
tunes to the over-scratched hummers that he heard the curran
whistle, and swore they were his fancies, or his good-nights.
Shakespeare. Henry IV. Second Part, act iii. sc. 1.

O bear me to the paths of fair Pall-mall!
Safe are thy perennities, grateful is thy smell!
At distance rolls along the gilded coach,
Nor sturdily cumber on thy walk's narrow track.
Gay. Trivia, book ii.

Behold, where Dryden's less presumptuous car,
Wide o'er the fields of glory bear
Two couriers of ethereal race
With necks in thunder cloth'd, and long resounding pace.
Gray. The Progress of Poetry, iii.

CARABAYA, a Province of Peru, now included in
the United Provinces of South America, and bounded
on the east by that of Larencja. It also borders on the
Provinces of Cuzco, Lima, and Asangaro, as well as
on the territory of the Indians. Its greatest length,
which is from east to west, has been stated at 150
miles, and from north to south at 120. The country
is mountainous, and the climate in many places cold,

2 P

CAPUA.
CARA-
BAYA.

CARABAYA.
—
CARACK.

but some of the vallies are sufficiently mild to yield both grain and fruit, as well as to supply good pasturage. There are likewise mines of gold and silver among the mountains. The Capital of the Province is Carabay, sometimes called St. Juan de l'Oro.

CARABICI, in Zoology, a family of insects, of the order *Coleoptera*, containing nearly thirty genera.

CARABINE, or } Fr. *carabin*; It. *carabino*; Ger. *Carabiner*. } *karbiner*. *Proprie est insectifera*, and is derived from the ancient Saxon word, *carafan*, *insectifera*. Wachter. to A. S. *carafan*, *carafan*, *accorfan*, to carve, to cut, to cut to pieces, to slay, to kill.

— What though the German drum
Bellow for freedom and revenge! the noise
Concerns not us, nor should divert our joys;
Nor ought the thunder of their *carabine*
Drown the sweet airs of our tun'd violins.

Carew. In answer to a Letter on the Death of the King of Sweden.

I, hearing him give good words, thought he proposed to render himself to me; and therefore stopped my horse, that I might hear him more distinctly: but he, instead of that, made ready his *carabine* to fire at me.

Luttrell. *Memoirs*, v. l. p. 132.

The CARABINE is a fire-arm used by cavalry, smaller in the bore, and shorter in the barrel than a musket. It was also called a petronel, and the regiments which used it were named Carabiniers.

CARABUS, in Zoology, a genus of insects, of the order *Coleoptera*, family *Carabici*. Generic character: antennae filiform, rather longer than the thorax; mandibles large, strong, the upper portion without teeth; maxillae regularly and gradually arched; labium short; body elongate, oval; head rather broad; thorax squared; abdomen large, oval.

Lamarck unites the two genera *Carabus* and *Calosoma* under the former name, making two divisions of one genus. But there are sufficient distinctions to warrant the separation which Latreille has adopted, into two distinct genera. Their habits differ in some respects. The *Calosomatæ* for instance live principally on trees, on which they run about seeking for larvae, on which they feed; whilst the *Carabi* live very generally on the ground. The latter have regularly arched maxillae, by which they may be instantly distinguished from the *Calosomatæ*, which have them abruptly bent at an angle.

The *Carabi* are generally found concealed under stones, or amongst the moss at the foot of trees; though some species seldom lie hid, but are seen running about in the open day in the roads and fields, and others never leave the recesses of forests. They all run with great rapidity. Their food is entirely animal, consisting principally of the larvae of various insects, though they sometimes even devour each other. They have the property, in common with most of their congeners, of emitting from the mouth when handled a quantity of dark coloured acrid fluid, which excites considerable irritation on the skin, and is of an intensely acrid taste. Some physicians on the continent have employed these insects in medicine, but it does not appear with any beneficial effect. The colours of the elytra, &c. are often exceedingly brilliant, and the lustre, to most of the species, is metallic.

Carabus auratus, Fab. is the type of the genus. There are several very pretty British species.

CARACK, n. Menage. *caracca*. *Caralus*, *carabicus*, *carabica*, *caraca*, *caracca*; *carabus*, *parus* *supra*, *ex* *vinis* *facta*. You may derive *carabus*, (says Vossius,)

a *gravitate capitis*, a *saipa et stupor*. Skinner, perhaps, CARACK from the Lat. *carus*; q. d. *carus marinus*.

And now hath Sathan, sayth he, a tayl
Broder than a *carad* in the sayl.

Chaucer. *The Sompnours Pro.* v. 7270.

And had prepared in certayne portes, such a nombre of vessels, shippes, *carackes*, and galleys, sufficient to passe over *l. m.* men of armes, with all their pursuivants.

Freimont. *Cronycle*, v. l. ch. xxviii.

The other, [ship] wherein C. Cesar had transported the second obelisk into the river, after it had been kept safe for certain years together to be secure, (for that it was the most *valuable* *carack* that ever had been knowne to float upon the sea,) Claudius Cesar late Emperour of Rome, caused it to be brought to Ostia, where, for the sake and security of the haven, he sunk it, and thereupon as a sure foundation, he raised certaine piles or bastions, like *turrets* or *skions*, with the need of *buttoll*.

Holland. *Plinie*, li. fol. 575.

The fire refuses not, as well to warm the barge as the prince; the water bears as well the *carack* as the cork.

Flitton. *Roscher*, 75.

CARACOL, Span. *caracolero*, to wind round; from *Caracol*, the (winding) shell of a snail; in the *Mange* signifies a half turo.

CARACORES, light vessels used by the natives of Borneo and Islands adjacent, and by the Dutch as *guarda costas* in those latitudes. They are high at each end, and chiefly navigated with paddles, to use which the bontmeos sit both within and without board on narrow platforms of reeds, supported by bars rigged out across the vessel.

They have triple sheets of bamboo supported by shrouds instead of a mast, and on these is hoisted an oblong sail, bent to a sort of bamboo yard at the head, and to a boom at the foot. The sail is rolled or furled up by means of a winch at the end of the boom.

CARACT, or CARAT, derived by Bruce from the bean of the kuma tree, which is so called, (Appendix to *Travels*, p. 66,) by Kennet from *caracta*, a weight for any purpose, and only latterly appropriated to gold and diamonds. Carat, as used for precious stones, is $\frac{1}{20}$ of a troy oz. = about 3½ gr. troy. It is divided as now as a thirty-second part. As used to estimate the fineness of gold, it is an imaginary weight. The mass, he it what it may, is divided into 24 equal parts called Carats, and the purity of it is represented by the number of those which are of pure gold. The standard gold of England is of 22 Carats; that is containing $\frac{1}{4}$, or $\frac{1}{12}$ of pure gold. The Carat is divided into four grains, each called a sixteenth; this sixteenth is subdivided into two eighths, and these eighths again into two sixteenths. No gold can ever be brought to such purity as not to contain at least one grain ($\frac{1}{4}$ of a Carat) of alloy; and this in the language of the Mint is called pure as far as the first sixteenth of the second eighth. Two troy grains make a Carat grain. Carat *fine* is the twenty-fourth part of the goodness of a piece of pure gold. Carat *price* is the twenty-fourth part of the value of an oz. or mark of the same. Carat *weight* is the twenty-fourth part of the weight of an oz. or mark of the same.

CARAITES, or KARAITES, (from *קראי*, *KRAIM*, that is *Scripturista*;) a small Jewish sect, so denominated from their adhering closely to the text and letter of the Scriptures, in opposition to the Rabbins, who add to the written law all the traditions of the Talmuds, the Chabbals, &c.

The origin of this sect is involved in considerable History. The Caraites themselves assert, that the

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genuine succession of the Jewish Church has been preserved only among them; and they have produced a catalogue of their doctors, whom they affirm to have flourished in an uninterrupted series, from Ezra the Inspired scribe. Rejecting these pretensions, some learned men have referred their origin to the time at which the traditional or oral law was introduced, together with cabalistic interpretations of the written law, about one hundred years before the Christian era; and they think that there is reason to believe, that these traditions and interpretations were opposed by a numerous body, who maintained the sufficiency of the Scriptures of the Old Testament alone, in its literal sense, and became a distinct sect under the name of Caraites. Others again are of opinion, that this sect was not formed before the completion of the Babylonish Talmud, that is, soon after the sixth century, or at the earliest not till after the publication of the Mishna, which was completed in the former part of the third century. But, whatever may have been the true period of their origin, it cannot be denied that they have subsisted for many centuries. Two of their doctors, who flourished about the middle of the eighth century, and who declared openly for the written word of God to the utter exclusion of all traditions, seem to have been regarded by the Rabbins as most formidable opponents; and they have transmitted their names to posterity as "Anan the wicked and his son Sani," not forgetting to add execrations of their memory.

Tenets.

The Rabbins charge the Caraites with most of the errors of the Sadducees; such as denying the immortality of the soul, and the existence of spirits. The Caraites, however, disclaim these accusations, and assert the purity of their faith, and their particular sense of those articles; and they all with one consent receive and acknowledge these ten fundamental articles: viz. 1. That all material existences, the worlds, and all that are in them, are created; 2. That the Creator of these things is himself uncreated; 3. That there is no similitude of him, but that he is in every respect one alone; 4. That Moses was sent by him; 5. That with and by Moses he sent his perfect law; 6. That the faithful are bound to know the language of the law and its exposition; that is, the Scripture and its interpretation; 7. That God guided the other prophets by the prophetic spirit; 8. That God will restore the children of men to life at the day of judgment; 9. That he will render to every man according to his ways and the fruits of his deeds; 10. That God has not rejected his people in captivity, even while under his chastisements; but it is proper that even every day they should receive their salvation by Messiah the son of David.

In common with other Jews, the Caraites deny that the Messiah, who, they expect, will be a temporal king, is come; and, professing to believe that his advent has been delayed, they discourage all calculations respecting the time of his appearance. But they reject all books not in the old Canon of the Jews; and they require an implicit faith in holy Scripture, without examining whether any article of the law be true or false. They also differ from the other Jews in various particulars respecting the feasts of Passover, Pentecost, and Tabernacles; they reject the Rabbinical calendar, and celebrate the feast of new moon, only

when they can see it. They have neither Tephillin nor phylacteries, nor Mezuzoth nor schedules for door-posts; contending that the passages of Scripture, in which the Rabbins suppose these things to be enjoined, require a figurative interpretation. They considerably extend the degrees of affinity, within which marriage is prohibited; and they admit of divorce, but not on the slight and frivolous grounds allowed by their Talmudical brethren.

The Caraites have at no time been numerous. About the middle of the seventeenth century, Dr. Prideaux computed them to be 4430; and they are at present so inconsiderable in point of numbers, that they perhaps do not equal the number of Rabbinical Jews in London only. They are chiefly found at Damascus, Constantinople, and Cairo, and in Persia, Lithuania, and the Crimea. In this last mentioned country, the late learned traveller, Dr. E. D. Clarke, found a colony of Caraites settled at Dschoufoukale, an ancient fortress, originally constructed by the Genoese upon a very lofty precipice, where they dwell in the full enjoyment and exercise of their ancient customs and peculiarities. These Caraites, (he states,) deem it to be an act of piety to copy the Bible, or copious commentaries upon its text, once in their lives. All their manuscript copies of the Old Testament begin with the book of Joshua; even the most ancient did not contain the Pentateuch. This is kept apart, not in manuscript, but in a printed version, for the use of the schools. In their synagogues, with the exception of the books of Moses, every thing was in manuscript. The reason assigned to Dr. Clarke for the omission of the books of the Pentateuch in their manuscript copies was, that the Pentateuch, being in constant use for the instruction of their children, was reserved apart, that the whole volume might not be liable to the injuries it would thereby sustain.

The character of the Caraites Jews is directly opposite to that generally attributed to the Jews in other countries, being altogether without reproach. Their honesty is proverbial in the Crimea; and the word of a Carait is considered equal to a bond. Almost all of them are engaged in trade or manufacture. They observe their fasts with the most scrupulous rigour, abstaining even from snuff and from smoking for twenty-four hours together. They also observe extraordinary care in the education of their children, who are publicly instructed in the synagogues. (Basnage's *History of the Jews*, book ii. ch. 9, §; Enfield's *History of Philology*, book iv. ch. i.; Prideaux's *Connection of the History of the Old and New Testaments*, vol. ii. part ii. book v. sub anno 107, sec. 3; Allen's *Modern Judaism*, ch. 25, in which the causes of the Caraites' dissent from the Rabbins are given at length in the words of one of the Caraitish doctors; Dr. E. D. Clarke's *Travels in various Countries of Europe*, &c. part i. vol. ii. ch. 4, 8vo. ed.)

CARAMNASSA, (Curma-nass, Destroyer of pious deeds,) a small winding stream rising in the mountains near Bijaygarh, (lat. 24° 37' N., long. 83° 10' E.), and falling into the Ganges near Baskar, (Buxar,) lat. 25° 35' N., long. 84° 40' E. forms the boundary between the Provinces of Bohar and Allah-abad. Its waters are supposed to destroy the efficacy of all acts of piety; and all Hindhs, except the inhabitants of its banks, are strictly prohibited from suffering themselves to be

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polluted by the touch of this unhallowed stream. Perhaps it was the Commencement of Arrian. Hamilton's *Hindostan*, i. 395.

CARANGA, a District or subdivision of the United Provinces of South America, in that part which formerly belonged to Alto or Upper Peru. It is bounded on the north by the Province of Pucallpa, east by Parí, south by Lúpes, and west by Arica. It is about 120 miles in its greatest extent, and is situated nearly 150 miles west of the Rio de la Plata. Its climate is cold, but the pastures feed a good number of cattle, and the mountains contain mines of silver.

CARAVAN, *n.* } A Persian and Turkish word. CARAVANSARY. } The Turks pronounce it *kerwan*, and it signifies a number of persons assembled to journey together. *Caravansera*,—from *kerwan*, and *serai*, a house; a house or where caravans sojourn. Menage.

Sir. What ill chance hath brought thee to this place,
So far from path or road of men, who pass
In troop or caravans, for single none
Durst ever, who return'd, and dropt not here
His caravan, plod'd with hunger and with drought?
Miles. *Paradise Regained*, book i. l. 323.

As air, said the Dervise, a house, that changes its inhabitants
so often, and receives such perpetual succession of guests, is not
a palace but a caravanserai. *Spectator*, No. 289.

—The wealthy mans
Of Oremus and Gombroon, whose streets are oft
With caravans and towery merchants throng'd,
From neighbouring provinces and realms afar.
Dyer. *The Fleece*, book iv.

Obadiah, the son Abessala, left the caravansera early in the
morning, and pursued his journey through the plains of Idionata.
Johnson. *Rambler*, No. 65.

The word CARAVAN, derived from the compound term *car-warda*, (travelling merchandise,) and adopted, with a slight alteration (*kairun*) by the Arabs at an early period, signifies a body of merchants travelling in company for their mutual assistance and protection. The difficulty and insecurity of the roads in Asia and Africa have compelled the traders to use this mode of conveying their goods from one country to another; and the intercourse between the larger commercial towns is thus carried on with a considerable degree of regularity. In Africa these assemblages are commonly termed *edfilah*, (spelt *coffa* by some writers,) and when consisting of very large bodies, increasing as they proceed, *akakar* (*dakabab*, *elabab*, or *arabab*?) Each has its guide or *kahar*, who regulates the hours of travelling, superintends the whole, and claims a small gratuity from each of the travellers at the end of the journey. In the Sahra or Great African Desert, they are accompanied by a *siada* or guard, appointed by the Sheikhs of the Arab tribes through whose territory they are passing. Idriisi, in that part of his Geography which was first published a short time ago, gives the following account of the management of the Caravans in the Great African Desert, and as the mode of travelling through those "seas of sand" has not undergone any change, his account is perfectly applicable to the customs of the present day. "Autumn is the season," he says, "in which travellers cross the deserts of Niser, (called Holar in the maps,) and the mode of travelling through it is this: as soon as it is daylight they load their camels, and march forwards till the sun has risen and diffused its light

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through the air, and the heat has become oppressive. They then make their camels kneel down to be unloaded; and spend out evenings as a protection for themselves against the intolerable heat and mid-day scorching wind, (*sehm*.) They remain, thus sheltered, till the afternoon, (*al-dar*;) and when the sun begins to decline towards the west, they set out again on their journey, continuing their march during the remainder of the day, till the commencement of twilight, (*al-damash*.) At that hour they unload again, wherever they chanced to be, and pitching their tents for the night, remain there until the following morning dawns. Thus do the merchants who visit the Negro countries (*es-sida*) travel; and from these rules they never swerve; for the violence of the summer heats is such, and the soil (itself) becomes so excessively hot, that no one who exposed himself at noon could survive; so that it is absolutely necessary to travel in the manner described above."

Jackson's *Account of Morocco*, p. 237; Browne's *Travels*, ch. xviii.; Rennell, in *Philosophical Transactions*, lxxxii. 129; Russell's *History of Aleppo*; De Maillet's *Descript. de l'Egypte*, Paris, 1740; Pococke's *Description of the East*, i. 184; Lappanouse on the *Caravans to Dair-Fir and Senadir in Mémoires sur l'Egypte*, iv. 77, 89; and Frank sur le Commerce des Negres; *Ibid*, 125; Idriisi's *Africa*, in *Annals of Oriental Literature*, part iii. p. 491.

"CARAVAN-SERAIS," says Chardin, whose descriptions are excellent, "are large square buildings, generally about twenty feet high, with rows of chambers all to the same line, like the cells in a convent; they are raised four or five feet above the ground, seldom more than eight feet square, are arched and have no windows, so that the light is admitted only by the door. Each chamber opens into a small vestibule of the same width, and four or five feet to depth, open to front, and having a small fire-place on one side, the covering of which is shaped like a dome. These apartments all open upon a corridor of the same height and depth. The Persians call these corridors *mich-tah*, (moonlight.) Behind the chambers, all round the building, are stables, forming, as it were, streets, and opening on each side into lofty porticoes deeper than the galleries within the building; at intervals of ten feet small fire-places are formed in the walls; here the servants lodge and dress the victuals to bad weather, for in fine weather they do this in the gallery before the chambers, and the horses are picketed in the court outside of the corridor, each before his master's apartment. The centre of the court is generally occupied by a large basin of spring water, or by a square or hexagonal platform, six or eight feet high, and twenty or thirty in diameter. This is also called by the Persians *mich-tah*. These Caravan-serais have terraced roofs. They are entered by a portico, with shops on each side, where the most necessary articles of food are sold. This entrance is of the same height as the building, and is closed by lofty gates, of which the lintels are of timber and all of one piece. Some Caravan-serais have only one row of chambers, opening into a balcony round the court.

"These cells are quite empty; every one on entering fixes himself where he likes, remains as long as he pleases, and gives a trifle, if he thinks fit, to the servant of the warden; for nothing is demanded, as

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all these buildings are charitable foundations. The warden usually supplies the traveller with the commonest necessities of life, and provender for his cattle, and this he must pay for, as nothing but a lodging is, in general, provided by the foundation. Butcher's meat, if required, must be got from the neighbouring villages.

"The *Caravan-serais* in towns are of two kinds; those for travellers and pilgrims, where a lodging is furnished gratis, and those for traders, which are usually handsomer and more convenient, and have doors to the apartments, which are well secured; but, as they are commonly occupied by merchants, a small charge is made for each chamber, usually not more than a half-penny or a penny a day; but there is also a droit of entry which is more considerable, and a duty on whatever is sold in the *Caravan-serai*, so much per hule, more or less, according to the nature of the merchandise. The droit of entry is called *ser-colphe* (*ser-koff*) i.e. the pudlock. These *Caravan-serais* belong either to Government or to private individuals, and each is appropriated to some particular country, or to the dealers in some particular kind of merchandise."

These buildings have different names in different parts of the east. In Turkey they are commonly called *Kâda*; in Persia *Câreda-serai*; in Tatar and India simply *Serai*, by the Musulmans; but foundations of the same kind are named by the Hindûs *Dharm-sâla*, (an alms-house); and *Chand-hui*, (vulgarly choultry,) or *Balam* in the Carnâté; and *Fondak* among the Moors in Barbary; *Haccid* or *Oceid* is the same by which they are called at Cairo. The erection of them is considered as a meritorious act by Hindûs, as well as by Musulmans, though more so by the latter than by the former. In Turkey it seems that none but favoured subjects are allowed to erect these pious edifices.

Voyages de Chardin (Ed. de Langlès,) li. 142; *Morier's Journey through Persia*, p. 131.

CARAVEL, or } Fr. *caravelle*; It. *caravella*; Sp. *caravel*. } *caravella*. Menage says from *caraba*, *caraba*, *caraba*, *caravella*, *coravel*.

The same as CARACE, q. v.

Not set in proper persous, and name rithir,
To stave his carrel, and to rule the rodder.

Douglas. Escoticus, book x. fol. 322.

The next day being the 10th of May in the morning, there were come to aide the said Portugals, foure great armadas or caravels more which made crew, of which 4, three of them were at the least 100 tonnes a piece, and another not so bigge, but all well appointed and full of men.

Hakluyt. Voyages, &c. M. George Finner.

BAR. Who I? I thank you, I am as hute ordain'd me, a thing shudder'd, my sister is a goodly portly lady, a woman of a presence, she spreads settens, as the king's ships do canvas every where, she may spare me her misen, and her bonnets, strike her main petticoat, and yet out sail me. I am a carrel to her.

Benjamin and Fletcher. Wit without Money, act I. sc. 1.

CARBON. A substance which, according to the present views of Chemistry, is considered elementary, though some suspicious exist that its real nature remains at present undiscovered. Two substances, widely differing in appearance, seem to contain it in a state of almost equal purity. In the first, the diamond, it is crystallized and generally transparent; while in common charcoal, produced by the incineration of animal and vegetable substances, it exists (as is at present thought) equally pure, is never crystallized, never transparent, very porous, and apparently of an

intense black colour; but if in a state of minute division and suspended in water, the colour appears deep blue.

CARBONADO, s. } Fr. *carbonade*; It. *carbonata*;
CARBONADO, s. } from the Lat. *carbo*, coal, a coal.
Fr. *carbonade*; "a rasher on the coals; also a slash over the face, which fetcheth the flesh with it."
Cotgrave.

To carbonado, is, to chop, cut, slice, or slash; as meat chopped or cut for cooking upon the coals.

Draw you rogue, or I'll so carbonado your flanks, draw you rascal, come your ways. *Shakespeare. Lear*, fol. 292.

An hundred thousand Turks, it is no ramst,
Anasid him; every one a sermagound;
But what did he, then? with his keen-edged spear,
He cut and carbonated them: here and there
Lay legs and arms.

Mansinger. The Picture, act ii. sc. 1.

Has he bespoken, what will he have a brace,
th but one parting, or a short-legged hea,
Daintily carbonad'd.

Benjamin and Fletcher. Love's Pilgrimage, act I. sc. 1.

He was too hard for him directly, to say the truth o't before
Corioles, he scotched him, and notched him like a carbonado.
Shakespeare. Coriolanus, fol. 23.

CIN. Hanger shall force thee to cut off the hangers
From thy arms and thighs; then broil them on the coals:
For carbonadoes.

Mansinger. The Bondman, act iii. sc. 3.

They make a general sally, and attack all that are so unfortunate as to walk the streets through which they patrol. Some are knocked down, others stabbed, others cut like a carbonado.
Spectator, No. 214.

CARBONATE, in Chemistry, is a compound of Carbonic acid with a salifiable base. That which is formed of one prime of acid and one of base is called *Carbonate*; two of the acid and one of the base is *Bicarbonat*.

CARBONIC ACID, in Mineralogy, is known to occur naturally in a gaseous state, but in only a few places. The most remarkable of these is the Grotto del Cane near Naples, where it forms a thin stratum on the surface of the ground about eight inches in depth. This gas, on being inhaled, very speedily destroys life; and its deleterious effects on the animal frame are frequently exhibited in the grotto here alluded to, by placing dogs or smaller animals within its influence. The combustion of charcoal produces this gas, and it is also copiously evolved by fermenting liquors; and being heavier than atmospheric air at the same temperature, it will occupy the lowest station in rooms where it is confined, and may hence be fatal to persons reposing near the floor in such situations. It is also expelled in considerable quantity from lime while burning, which renders it highly dangerous to lie down on the edge of a lime-kiln. One property of this substance is to prevent the putrefactive fermentation from taking place in animal substances, and to check its progress if it has already commenced. It is found, not unfrequently, in mineral waters, of which those at Spa and Pyrmont are examples.

CARBUNCLE, s. } Fr. *carbuncle*; It. *carboncolo*;
CARBUNCLE, adj. } Sp. *carbuncol*; Dutch, *carbuncel*;
Lat. *carbunculus*, diminutive of *carbo*, coal, a coal;
quod sit ignitus ut carbo.

Carbunculus, by Pliny, is applied to a disease that singes and burns the eyelids of the burgeoons or huds; he also speaks of "the hote earth, called Carbunculus

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which used to burn the carme sowne thereupon."

A *Carbuncle* is a name given to a certain precious stone; and also to certain burning spots or tumours on the face; to both, from their shining or glittering like burning coals. See the example from Pliny.

Forth right he straight his finger out,
Upon the whitche he had a ryge,
To see it was a riche thyng,
A fine carbuncle for the stones
Most precious of all stones.

Gower. Conf. Am. book v. fol. 123.

So hardy is that carbuncle, catching once a core, to be by any means well and surely cured.

Sir Thomas More. Works, fol. 351.

And the goutes, carbuncles, cankers, leproyes, and other lyke sores and sycknesses, whiche do proceed of blode corrupted, be to all men detestable.

Sir T. Elyot. Governour.

The carbuncle
Which from it such a flaming light
And radiance ejecteth,
That, in the very darkest night,
The eye to it directeth.

Drayton. Nymphal ix.

Among these red gems, the rubies, otherwise called *carbuncles*, challenge the principal place and are esteemed richest: they have their name in *Greece* of the likeness unto fire, and yet fire hath no power of them, which is the reason that some call them *Apryot*.

Holland. Plinie, v. li. fol. 616.

ART. He deseru'd it, were it carbunkled

Like holy Pharus Carre.

Shakespeare. Antony and Cleopatra, fol. 360.

Drink, drink off your bowls,
We'll carouse both our bodies and our souls
With canary.
A carbunkled face
Shows a tedious race,
For the Indies about us we carry.

Brome. The Good Willow.

In our annals or chronicles we find upon record, that while Lucius Pausan and Q. Marcus were *Censors* of Rome, the pestilential carbuncle (a disease appropriate to Provence and Languedoc in France) came first into Italy.

Holland. Plinie, v. li. fol. 241.

I find, on the one side that a great many think it no rarity, upon a mistaken persuasion, that not only there are store of carbuncles, of which this is one; but that all diamonds, and other glittering jewels, shine in the dark. Whereas, on the other side, there are very learned men, who (plausibly enough) deny, that there are any carbuncles or shining stones at all.

Boyle. Observations on a Diamond that shines in the dark.

The infectious steams presently invaded the lower part of his leg, and produced a puercent pain and blister, which turned to a pestilential carbuncle, that could scarce be cured in a fortnight after.

M. Of the Subtlety of Effluvia, ch. vi.

Therefore he would have it his way; and our friend is to drink till he is carbunkled, and tun-bellied; after which we will send him down to smoke, and be buried with his ancestors in Derbyshire.

Tetter, No. 66.

—From that scene
The gloomy night for ever to expel,
Imagination's wanton skill in chains
Of pearl throughout the visionary hall
Suspend carbuncles, gems of nature light,
Emitting splendour, such as tales portray.

Glover. The Atholod, book iv.

The *CARBUNCLE* held the fifth place among precious stones in the estimation of the ancients; namely, after diamonds, emeralds, opals, and pearls, next to it ranked the topaz. (Salustianus of Solinens, 230.) Theophrastus states that the Carbuncle is found at Carthage, and Marvilles, in Egypt among the Caladupi,

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at Syene, and in Psebo, a midland region of Ethiopia. The Ethiopian are pronounced by Pliny (xxvii. 7) to be the most precious; he describes them to be *pingues, lacumque non emittentes nisi fundentes, sed convoluta igne fragrantia*. It was a received opinion among the ancients, and appears to have been accredited by Mr. Boyle, that the Carbuncle gave out a native light from itself without reflection. Such Pliny calls *évrisa*, but does not esteem them the best. Sir Thomas Brown, (*Fulgar Errors*, xi. 5.) (after stating that some believed the Carbuncle in the breast-plate of Aaron, which respected the tribes of Dan to have been so assigned, because that tribe burned the city of Lulsh, and produced Samson, who fired the harvest of the Philistines,) expresses his doubts on this fact. Milium, he says, counts it a vulgar error, and Boetius could not find it verified in that famous one of Rodolphus, which was as big as an egg, and esteemed the best in Europe. Herodotus (xi. 44) attributes the same quality to the emerald.

CARCANET, Fr. carcan; Mid. Lat. *carcanum*. Menage says from the Gr. *carcanis*, a kind of chain.

A kind of chain, &c. for the neck, or a necklace.

For, said they, they have the same bows, the same rich embroidered gowns, the same golden chains and carcanets of womanish persons, banging on their cowardly bodies and false hearts: where we have also the same weapons and bodies we have, and our hearts more lively and courageous than before, through the many victories we have since gotten of them.

North. Pharaoh, fol. 280.

My wife is shrewish when I keep not houses;
Say that I lingered with you at your shop
To see the making of her carcanets,
And that tomorrow you will bring it home.

Shakespeare. Comedy of Errors, fol. 90.

About his necke a carcanet hee wore,
Of precious stones, all set in gold well tried,
His armes that erst all warlike weapons bare,
In golden bracelets wastefully were tied.

Harrington. Orlando Furioso, book vii. st. 46.

CARCASS, } Fr. *carcasse*; Mid. Lat. *carcassum*.
CARCASSLIKE. } Perhaps immediately from the Fr. *carquois*; It. *carcasso*, a quiver, ob similitudinem cum pharetra; &c. with an empty quiver. See Junius, Menage, Du Cange, and Wachter. Applied to

A dead body; any thing decayed; in a ruinous state; the mere shell; the skeleton; as the carcass of a house.

Howe at I, quoth he, be sure therof. May ye taking up of a mouse house, & setting by carcas in a gay chaine, & then kissing his bare scalpe, make a mad saint.

Sir Thomas More. Works, fol. 190.

He would have commended the *hockshilde* sycke man in be had away, and then knee all to washed himself with water.

Cecil. Merch, ch. li. fol. 21.

Three times about the walls of Troy was Hector halcd on ground His carcas the Archilides had for golde exchanged round.

Phaer. Æneides, book i.

But, for our burning of the dead, by all means I am wonno To satisfy the king therein, without the slenderest paine Made of their spoyled carcases; but freely (being alive) They shall be all consumed with fire.

Chapman. Homer's Iliad, book vii. fol. 103.

BAST. Heere's a stay,
That shakes the rotten carbasse of old death
Out of his raggies.

Shakespeare. King John, fol. 7.

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—The Red-sea coast, whose wares o'erthrow
Buzia's and his Mesopotamian civility,
While with perfidious hatred they pursue'd
The sojourners of Goshen, who betwixt
From the safe shores their floating carcases
And broken chariot wheels.

Milton. *Paradise Lost*, book i. l. 315.

He thinks that Providence fills his purse, and his barns, only
to pamper his own carcase, to invite him to take his ease and
his fill, that is, to serve his base appetites with all the occasions
of sin.

South. *Sermon* ii. v. iv.

Fast by the azure necks he beld

And grip'd in either hand his sealy foes;

Till from their horrid carcases expell'd

At length the poisonous soul unrolling flows.

West. *First Mosaic Ode*.

CARCASSONNE, the ancient Carcass, an old City
of France, situated on the river Aude, in Lower Lan-
guedoc, which divides it into Upper and Lower. The
former is called the City, by way of distinction. It is the
older part, and contains the Cathedral; but the lower
town is the more handsome. Carcassonne is defended
by a castle, with walls and ditches, and was formerly
the Capital of a County, and the residence of a Gover-

nor. It is still a Bishop's See, and contains about
15,000 inhabitants; many of whom are employed in
the manufacture of a particular kind of cloth for the
Levant market. The situation of the town near the
great canal, gives it the facility of exporting its mer-
chandise, and creates a trade with both India and
America. Since the Revolution it has been the chief
town in the department of the Aude, and is about
thirty miles west of Narbonne, and nearly fifty south-
east of Toulouse. Lat. 43° 13' N. long. 2° 45' E.

CARCERAL. Lat. *carcer*, a prison; a *coercer*, *quod*
exire prohibet. Varro. *Carceres* (the barriers or starting
post) are so called because horses are restrained (*coer-*
centur) from going beyond them, before the signal is
given.

The Goth. *karker*; A. S. *carcern*; Dutch and Ger.
kerker; Wæhter says it may be derived from the
A. S. *carc*, *cara*, *care*, (of which prisons are full.)

Notwithstanding through favour they were contented, that he
should be released from his *carcer*al endurance, in case he would
put in sufficient surety in the king's chancery, and swear that he
shall sencer holde or favour any such opinions hereafter.

Foss. *Martyrs*, part vi. fol. 605.

CARCAS-

SONNE.

CARD.

C A R D.

CARD, n.

CARD, n.

CA'D-TABLE, n.

CA'DOXER, n.

CA'DING, n.

CA'D-DEVOTED,

CA'D-MAKER,

CA'D-MATCH-MAKER.

SC. I.

Fr. *carte*; Lat. *charta*, from
χάρτιον, and thence from χάρσι-
σις, *map*, *maple*, to grave, to
write.

The shipman's *card* is his
chart: "Mappe and *cartes*;
are maps and *charts*." See
Steevens on *Hamlet*, act v.

Item, that no blaspheming of God, or detestable swearing
be used in any ship, nor communication of ribaldrie, filthy tales,
or vaguely talk to be suffered in the company of any ship,
neither dicing, carding, tabling, nor other dishonourable games to be
frequented.

Habington. *Voyage*, &c. *Instructions of Cabots*, v. l. fol. 227.

Joprimis, to banish swearing, dice and card-playing, and filthy
communication, and to serve God twice a day with the ordinary
service usual in churches of England.

Id. *M. Prohibitor*, v. iii. fol. 75.

Playing at cards and tables is some what more tollerable, onely
for as much as thereto wytte is more red, and less trusts in
fortune, all be it therein is neither laudable study or exercise.

Sir Thomas Elyot. *The Governour*, p. 91.

TRA. A vengeance on your crafty withered hide,

Yet I have fac'd it with a card of ten.

Shakespeare. *Taming the Shrew*, fol. 218.

I my wife have all the other,

And the worst parts they blow,

All the quarters that they know,

I'll ship-man's card.

Id. *Macbeth*, fol. 132.

And because the altar were not so easie to be repaired again,
they provided tables, whereof some before used to serve for drum-
hards, dice, and cards, but they were holy enough for the
priest and his pagant.

Knox. *History of Reformation*, fol. 146.

Nay, be it that he should envy

False carding, what of it?

It shall be thought but levity

In him, or want of wit.

Werner. *Atkins's England*, book vi.

This year died Landruok, after he had been Archbishop of
Cashierly eighteen years, who had brought the Massacre some
good order, that before his time followed hunting and hawking,
dicing and carding, to the great discredit of their profession.

Baker. *William II. Annals*, 1067.

Some enquire whether the trade of card-makers and dice-
makers be lawful: and the reason of their doubt is, because these
things are us'd by the worst of men, and to very vile purposes; to
which these arts do minister, and therefore are reasonably con-
sidered as guilty of a participation of the consequent crimes.

Taylor. *Rule of Conscience*, book iv. ch. i.

But what was the effect of this contract? why, the whole tribe
of card-match-makers, which frequent that quarter, panted by his
door the very next day, in hopes of being bought off after the
same manner.

Spectator, No. 251.

I think it is very wonderful to see persons of the best sense
passing away a dozen hours together in shuffling and making up
a pack of cards, with no other conversation but what is derived of
a few game phrases, or no other ideas, but those of black and red
spots ranged together in different figures.

Id. No. 93.

My business has been to view, as opportunity was offered, every
place in which mankind was to be seen; but at card-tables, how-
ever brilliant, I have always thought my visit lost, for I could
know nothing of the company, but their clothes and their faces.

Johann. *The Rambler*, No. 10.

E'en misers, at whose age their mothers were

The back-string and the hip, assume the dress

Of womanhood, fit pupils in the school

Of card-devoted time, and night by night

Placed at some vacant corner of the board,

Learn every trick, and soon play all the game.

Camper. *Tusk*, book iv.

The origin of playing Cans, and the order of their
transmission from one country to another, is a matter
of profound controversy among antiquaries. The
French writers have long been used to claim the in-
vention to themselves; and the Jemiti Meester, if
not the author, is a principal advocate of the un-
grounded opinion, that they were first used in the
reign of Charles VI. in order to divert that Prince

CARD. during his aberration of intellect, (*Bibl. curieuse et instructive*, il. 174.) In this opinion, with some modifications, Menestrier has been supported or copied by a host of writers, of more or less authority; Pere Daniel, the Encyclopedists, Villaret, Chesnaye-es-Bois, and Monceau. Bullet, however, (*Recherches Historiques sur les Cartes à jouer*), has gained four or five years upon the date fixed by Menestrier, by going back to 1376; and he has been followed by Fabricius, Schaeffer, Fournier, de Vigny, and St. Foix, in works which it is little necessary to specify here. Le Marre and Le Gendre build upon Herodotus, (i. 94.) and ascribe Cards, among other unsubstantial preventives of hunger, to the famishing Lydians. Court de Gebelin attributes them to the Egyptians in the seventh century before Christ, and incorporates them with the mysticism of hieroglyphics, and the virtues of the sacred number seven. This path has been pursued to much greater extent, by Dr. Alexander Buchan, who discovers the signs of the zodiac in the twelve pictured Cards; the divisions of the year, from solstice to solstice, and from equinox to equinox, in the black and red colours; for the four seasons in the four suits; the weeks in the whole number, fifty-two; the apparent course of the sun in the dialing from left to right; the game Whist in the Hebrew 222, to regulate; and, once for all, the sum of the days in the solar year, in the following sagacious computation:

Number of pips in each suit	55
Multiplied by	4
	<hr/> 220
Pips upon pictured Cards	12
Honours at ten each	120
Number of Cards in each suit	13
	<hr/> 365

The reader will not be surprised to find, that this reasoning is afterwards assumed by the same writer, to account for the employment of Cards by Gipsy fortune-tellers.

The Abbé de Longueurue asserts the claim of the Italians to the invention of Cards, in the fourteenth century. The Baron de Heineken, that of the Germans, in the thirteenth. The Abbé Rive strenuously contends for Spain. Cards, he says, were invented as early as 1330, by Nicolao Pepin, and hence from the initials of his name obtained the title *Napier*, by which they are still known in that country. Bullet, in opposition to the Dictionary of the Spanish Academy, has derived this word from the Basque *Napo* flat. Passing into Italian, as *Nobi*, it has been loosely explained by the Della Cruscan Etymologists, as *sorta di gioco fanciullesco*. Breitkopf (*Fermch*) sought for it in the Arabic, and is inclined to trace it from *Nobi*, a fortune-teller. It is perhaps to this last conjecture, that we are indebted for the ingenious and elaborate *Researches* of Mr. Singer; or at least for his first direction to the hypothesis of the Oriental invention of Cards.

The learned Hyde, as may be collected from the Preface to his work of *Indis Orientalibus*, projected an Appendix, which was to contain a *Historia Cartiludii*. This, if it had been undertaken, probably might have set the question wholly at rest. Mr. Singer, without that necessary acquaintance with the eastern languages

which alone could enable him to pursue the investigation to its source, has raised a powerful argument in favour of his theory, that Europe owes to the Moors the knowledge of Cards, which he believes to be only an extension of Chess; and even if he has not fully established his own opinion, he has effectually subverted all those of his predecessors.

No trace is to be found in the Greek or Roman writers, of any game played with Cards; and this negative argument is much strengthened by the enumeration of games with which a fashionable and accomplished youth ought to be acquainted, occurring in Ovid's Manual of Intrigue, (*de Arte Amandi*, 11.) Many games of chance are prohibited by early ordinances of the Christian Church, but not one which bears any relation to Card-playing; nor even as late as the XIVth century, is this amusement mentioned by the Humaneers and Chroniclers, who generally afford such faithful pictures of domestic habits. One manuscript, formerly in the Rosburghe collection, and now in that of Sir Egerton Brydges, entitled, *le Roman de Roi Melindus*, attributed to the XIVth century, is illuminated with a group of a King and three noblemen playing at Cards; but it is remarkable, that the body of the romance contains no matter illustrative of this drawing.

The first positive mention, which occurs of Cards in England, is in 4 Edward IV. 1464, when a statute was passed, prohibiting their importation; but there are expressions in older documents, which make it probable that they were not unknown in this country in the latter part of the thirteenth century, and that they were in common use early in the fifteenth. In a phrase, cited by Anstie, (*Hist. of the Order of the Garter*, il. 347, from the Wardrobe Rolls of Edward I., ordering eight shillings and five-pence to be disbursed to Walter Sturton, for the King's expenses at *quator Reges*, he interpreted of Cards, they were known in England before any other country in Europe. In Italy the date of their introduction is equally uncertain. Timboschi, (vi. p. ii. 404,) cites a manuscript, *Trattato del governo della famiglia*, to which he assigns the date 1299. In this Cards are expressly named; but the date given to the manuscript appears to be disputable. The first game played by the Italians was *Trappola*; of which little is known, except that the Pack used in it consisted of thirty-six Cards of four Suits; *Spade*, (Swords,) *Coppe*, (Cups,) *Denari*, (Pieces of Money,) and *Bastoni*, (Clubs,) each Suit had three figured Cards; *Re*, (King,) *Caratto*, (Knight,) *Fante*, (Footman,) and the numerals were, 1. 2. 7. 8. 9. 10. These sort of Cards are still used in Spain, Germany, and Italy. *Tarocco* appears soon afterwards to have succeeded *Trappola* in fashionable estimation. In this game fifty-six Cards were used, four Queens being added to the figured Cards. Besides these twenty-two others, called *Tarocchi*, were employed, each distinguished by some particular emblematical device. This word is derived variously according to the fancy of etymologists; by Morosini, from the Greek *τροπή*, *rodolus illi quicquid causid ad lucum coarcentur*; by Court de Gebelin, in the Dissertation of a friend which he gave to the public, from *Tarosh* an Egyptian term, appropriated to Cosmogony, and compounded of the article T, the word A, (science,) and *Rosh*, (Mercury.) The French appear to have the word though differently applied: among them Cards with printed or dotted backs are called, (though we know not

CARD.

CARD. why) *Tarots*. With this complicated pack of seventy-eight Cards, *Tarocco* was played in England in the time of James I., during whose reign the passion for Cards was so strong, that Malone informs us the audience at the theatres used them to amuse themselves before the performances began, (*Supp. Obs. on Shakespeare*, 31.) But we forbear any attempt to explain the mysteries of *Tarocco*; those who are desirous to become adepts, may gratify their curiosity by consulting Mr. Singer's *Researches into the History of playing Cards*, 236; or Baret's *account of the Manners and Customs of Italy*, ii. 217. Both *Tarocco* and its offshoot *Mischio*, in which the *Tarocchi* are increased to forty-one, are still played on the continent of Europe; the first in Piedmont and Lombardy, the last in Tuscany. Mr. Singer has given engraved specimens of the *Tarocchi* Cards. They bear a pointed resemblance to those in modern use among the Hindus.

In Mr. Douce's collection is an exquisitely beautiful pack of these Hindu Cards, painted with great delicacy on ivory, and highly illuminated with gold. Ninety-six Cards comprise seven Suits; viz. Suns, Moons, Crowns, Cushions, Harps, Letters, and Swords. The numerical Cards run from 1 to 10. There are only two figured Cards in each suit, a *Sohn* or King, and a *Vizier* or Horseman; but besides these are twelve detached Cards with various devices, probably corresponding in application with the European *Tarocchi*.

Whatever might be the date of the introduction of Cards into France, it seems that in the reign of Charles VII. who died in 1461, the figures and suits underwent a change; and those now in use among ourselves were substituted for the Spanish forms. The four Suits became *Pique*, (*Lance*), *Trefle*, (*Trefoil*), *Cœur*, (*Heart*), *Carreau*, (*Lozenge* or *Diamond*). The four Kings of these respective Suits were called David, Alexander, Charlemagne, and Cæsar; the four Queens, Pallas, Argine, Judic, and Rachel; the four Knaves, (*Falets*), Hector, Lancelot, Ogier, and La Hire. Pere Daniel and Bullet have each racked their invention to interpret their titles. The Kings, with the exception of David who is Charles VII., are left alone; but Daniel finds in the Queens the four most distinguished females of that time. Pallas is Joan of Arc; Argine, (*Regina*), Mary of Anjou, Queen of Charles VII.; Rachel, Agnes Sorel, his mistress; and Judic, Isabel of Bavaria, his mother. Of the Knaves, Hector is Hector Galard, Captain of the Guard to Louis XI.; Lancelot is the well known Knight of the Lake; Ogier is a Chevalier, whose tomb still exists in the Monastery of St. Faron, at Meaux; and La Hire is the surname of the illustrious Etienne de Vignolles. Bullet is dissatisfied with much of this explanation; he makes Ann of Brittany both Argine and Judic, and converts Hector into the son of Priam, from whom, through Astyanax, called Francian by the Romans, the Kings of France affect their descent.

If the Moors were the introducers of Cards into Europe, it is probable that the Spaniards were acquainted with them at a much earlier period than that (1335), which occurs in the disputed passage cited by the Abbé Rive from Gutery's translation of *Guicciardi's Epistole*, containing a prohibition by Alphonso XI., or then more accredited prohibition of John I. in 1387. The two principal national games of Spain are *Ombre* and *Quadrille*. The first (*el Hombre*, the man) is derived by Bullet, from the deep thought and reflection re-

quired by it, which makes it worthy the attention of a man; and less fancifully by Mr. Singer, from one of the players *el Hombre*, undertaking the game against the rest. Waller and Pope have immortalized this game in English verse. In the time of Belinda it was the favourite amusement of our women of fashion; and the lines of the first named poet, "On a Card torn at Ombre by the Queen," lead to a suspicion that it might have been imported into England on the marriage of the Infanta Catharine with Charles II. The terms to it are all Spanish. The chief Cards are called *Matadores*, (*Killers*). The first of these, the ace of Spades, is *Espadilla*, (*Short Sword*); the second *Muñilla* or *Mullilla*, (*a Bracelet*, of which, however, Bullet has given another etymology); the seven in a red Suit (being the lowest Card), the two in black, this is named by one of the players, and is counted for any Card the value of which he chooses it to assume. *Basto*, the third, is the ace of Clubs; the fourth is a red ace, and when it is agreed to play in that colour it is called *Punto*, (*an Ace*). The money played for is called a *Pool*, from *Polla*, a Stake. *Quadrille*, which is a species of *Ombre*, soon, at least in England, outran its parent game in popularity. In the Spanish packs the tens are omitted.

The German Cards originally were called *Briefe*, (*Letters*), and *Karten*. Their Suits are *Schellen*, (*Bells*), *Hertzen*, (*Hearts*), *Grün*, (*Green*), and *Eicheln*, (*Acorns*), but these devices were frequently and very largely varied. Cards are traced with much probability to that country in the fourteenth and fifteenth centuries, and *Landknecht* or *Langsneket*, (*a Foot Soldier*), is the earliest national game.

Various solutions have been proposed of the allegorical meaning of the several Suits in Cards. The four orders of Society have been discovered in the Italian and Spanish Packs. *Spade* represent the Noblesse; *Ceppe*, (*Chalices*), the Clergy; *Denari*, the Citizens; *Bastoni*, Peasants. So in France, *Pique*, was a Knightly bearing; *Cœur*, from many Scriptural expressions, (applied with great violence,) represented the Ecclesiastical Order; *Trefle*, was the emblem of the Husbandman; and *Carreau*, (the square head of a Pike,) was the weapon of the Archer, who were levied from the lowest classes. In Germany, *Schellen*, were ornaments of the dress and appendages to the Hawks of men of quality. *Hertzen* and *Grün*, may be explained as *Cœur* and *Trefle*; and *Eicheln*, were the food of Labourers.

But there is no end to the speculations which have been raised on this point; and the treasures of recondite learning which have been imagined by more writers than Dr. Buchan to be conveyed in Cards, are almost infinite. In Germany, Cards have frequently been applied to purposes of moral or scientific instruction, and examples of numerous emblematical Packs are given by Mr. Singer. One engraved by Jost Ammon, in 1588, is accompanied by Latin and German verses; and as their great object is to inculcate the advantages of Industry and Learning over Idleness and Drunkenness, the four Suits represented are *Books*, *Printing-alls*, *Wine-pots*, and *Drinking-cups*. Mr. Douce possesses a Pack of circular Cards, executed by an artist of Cologne, believed to be Martin Schoen, composed of five Suits; *Hares*, *Parrots*, *Pinks*, *Roses*, and *Colombines*, amounting in the whole to seventy. Logic was once taught by Thomas Morner, a learned

CARD. Franciscan, through the medium of the following Suits: Sails, Crabs, Fish, Acorns, Scorpions, Turbans, Hearts, Swallows, Suns, Stars, Pigeons, Crescents, Cats, Shields, Crowns, and Serpents; all which probably acted mnemonically with a power equal to *Barbara Celestus*, &c. Certain it is, that the rapidity with which his scholars advanced, excited a suspicion in the Rectors of the University of Friburg that magical arts had been employed; and the unhappy friar only escaped the flames by a public demonstration of his newly invented game. Jurisprudence, Geography, Chronology, Genealogy, Heraldry, Mythology, and History, have all been embodied in Cards. Stript Pack have been framed on the passing transactions of the day; and the Revolution of 1688, and the South Sea Bubble are among the facts recorded on pasteboard. These rapid attempts to frame Royal roads to Science are not yet abandoned, and even in our own days, "the Books of Satan" are often diverted from their original and obvious purpose to inculcate varieties of Secularism.

The English names of the Suits are borrowed partly from the Spanish, partly from the French; the Suits themselves wholly from the latter. The *Soto* of the

first, *Valet* of the second, and *Fante* of the Italians, we render *Knave*; not, as Mr. Anstis states, because *Knave* is used by Chaucer as Son, and the *Knave* being next in power to the King and Queen, may be esteemed their progeny. *Knave*, as used by Chaucer, when joined with child, signifies only male child; for *Knave* by itself is a servant, a young fellow, and thus correctly represents the French and Spanish term. The figured or Court Cards were commonly called *Cost Cards*; i. e. according to Strutt, (*Sports and Pastimes*, 291,) men and women who wore *Costs*, in contradistinction to the other devices, flowers, animals, &c. not of the human species. A *Pack*, in the old writers, is sometimes called a *Deck*, and generally a *Paire*; from the Italian *Paio*, which the Della Cruscan Vocabulary defines to be *un corpo solo d'una cosa ancorché si divide in molti parti*. A *Stock* is not, as some have supposed, used for a *Pack of Cards*, but in those games in which a part of the *Pack* only is dealt it is applied to the remainder which are kept in hand.

The following comparative nomenclature from the principal European languages is partly taken from Mr. Singer.

English	Diamonds,	Clubs,	Hearts,	Spades.
German	Rosce, Schellen,	Kreuzen, Eichel,	Hertze, Rothe,	Spitze, Grüne Laub.
Dutch	Ruyten,	Klaver,	Herten,	Schoppen.
Italian	Quadri, Denari,	Fiore, Mattooli, Bastoni,	Corri, Coppe,	Picche, Spade.
Spanish	Ladillos, Dineus,	Bastos, Palos,	Coragones, Copas,	Picas, Spadas.
Portuguese	Oiros, Ouros,	Paos,	— Copas,	— Espadas.
French	Carreaux,	Trefle,	Cœurs,	Fiquen.

English	King,	Oren,	Knave.
German	König,	Übermann,	Untermann.
Dutch	Koning,	Koningin,	Roef.
Italian	Re,	Reina, Cavallo,	Fante.
Spanish	Rey,	Ryna, Cavallo,	Sota.
Portuguese	Rey,	Ryna, Cavallo,	Sota.
French	Roi,	Reine,	Valet.

The figures on European Cards bear considerable resemblance to those on the Chinese. These last named Cards are not always of the same form or size, nor are the objects uniformly the same which are represented on them. The largest are much smaller than any Cards now used in Europe.

Cards at first were probably painted by hand; and their cost, if richly embellished, appears to have been very great. In 1430, the Duke of Milan paid 500 gold crowns for a *Pack*, which from the account given in his life, by Petrus Candidian, (*op. Meratori*, xx. 986,) are supposed to have been *Tarocchi*. The rise of engraving on wood, in the early part of the fifteenth century, which Mr. Singer has investigated deeply in the second part of his *Researches*, necessarily led to the cheaper and easier multiplication of Cards.

Before the reign of Elizabeth, foreign Cards, especially those from Spain, were in high repute in England. Towards the close of her reign, the prohibition of importation was renewed; and monopolies of the manufacture were so frequently granted, that a Parliamentary inquiry into them was considered necessary. Charles I. established a Company of Card-makers in 1629; and the Corporation still exists, though without either Livery or Hall. The Puritanical times of the Commonwealth almost destroyed the trade, and even after the Restoration the rage for foreign manufacture prevented any large demand for native produce; until,

in 1684, the statute against importation was strictly enforced. Since that time the increasing superiority of English workmanship has distanced all competition, and large quantities of Cards are annually exported. Those intended for the Spanish settlements, still however bear the stamp of genuine Madrid: *Cartas finissimas de la Real fabrica de Madrid*.

The favourite English game of *Whist* or *Whisk*, so called from the silence observed at it, differs but little from *Ruff* and *Honour*. It is supposed to have been invented between the years 1634 and 1680; for it is mentioned as very commonly known in the second edition of the *Complete Gamester*, published in the latter of these years, and it is not alluded to in the first edition of the same work of the former date. It used to be played with *Swobbers*, an additional stake, which the holders of particular Cards swept off the board, as seamen clear their decks with instruments of the same name. It was formerly usual to deal four Cards at a time, and to put out the twos in this game, which with *Pet* and *All Fours* was originally confined to the Servants hall. About the year 1730, a club of gentlemen, among whom the first Lord Folkestone is named, cultivated it scientifically at a club at the Crown Coffee-house in Bedford-row. The term *Love* applied to the scale in this game by one party, when the adversaries count mine, has been traced both to Scotland and Holland. The first supplies the

CARD. word *Loef*, the hand. So many, *loes*, so many in hand. *Loef*, in Dutch, is the weather gauge. So many on the weather gauge; i. e. to advantage. Certain Cards also have received cant names, the origin of which has deeply exercised antiquarian ingenuity. Among these may be mentioned the Queen of Clubs, which is called Queen Bess, as is said from the swarthy complexion of that Princess: the nine of Diamonds, the curse of Scotland, because every ninth Monarch has in that Kingdom produced misfortune; not because the Duke of Cumberland, on the night before the battle of Culloden, accidentally issued orders on the back of that Card that no quarter should be given; since it is clear that the same was used before 1745: for Ned Stokes, the title given to the four of Spades, we are unable to assign any reason.

The sale of Cards is regulated by several statutes.

CARD, v. Dutch, *kaerden*, oblique *lanam deducere* **CARD, n.** *ferro*. Kilian. Fr. *carder*; It. *cardare*; **CARDER.** Sp. *cardar*; Lat. *cardo*, from *scipio*, *scipior*, to shear.

Mr. Stevens thinks, that the met. in Shakspeare's *Henry IV.* is taken from mingling coarse wool with fine, and *carding* them together, whereby the value of the latter is diminished. To *card*, he adds, is used by other writers, for to mix. In Ritson's opinion, the King means that his predecessor set his consequence to hazard, played it away, (as a man loses his fortune,) at cards. Dyer calls it—the mingling card.

The skipping king has ambled up and down
With shallow jesters, and rash bawls wits,
Some kindled, and some burnt, *carded* his state,
Mingled his royalty with carping fools, &c.
Shakspeare, Henry IV. First Part, fol. 63.

PERU. But mine is such a drench of halderdash,
Such a strange *carded* cunningness, the rayne-bow
When she hangs bent in heaven, sheds not her colours
Quicker, and more, than this deceitful woman,
Weaves in her dyes of wickedness.
Beaumont and Fletcher, The Tamer Tam'd, act iv. sc. 4.

Upon these taxations
The clothiers all not able to maintain
The many to them longing, have put off
The spinsters, *carders*, fulcers, weavers.
Shakspeare, Henry VIII. fol. 298.

Go, card and spin!
And leave the business of the war to men.
Dryden, Ovid's Metamorphoses, book xii.

With equal scale
Some deal about the well-assorted fleece,
These *card* the short, those comb the longer flaks.
Dyer, The Fleece, book iii.

Then the sleek brightening lock, from hand to hand,
Renews its circling course: this feels the *card*;
That, in the comb, submits its growing length. *H. B.*

Behold the fleece beneath the spiky comb
Drop its long locks, or, from the mingling *card*,
Spread in soft flaks, and swell the whiten'd floor.
Id. B.

CARDAMINE, in *Botany*, a genus of the class *Tetradynamia*, order *Silicisosa*, natural order *Crucifera*. Generic character: pod bursting elastically, the valves turning back; stigma entire; calyx a little spreading, one gland on each side between the shorter stamina and the calyx; forty-one species, natives of the northern hemisphere, six are indigenous to England.

A duty of 2s. 6d. per pack is imposed upon them, and penalties are attached to selling them unstamped or at second hand. The Ace of Spades is always impressed by the Stamp Office.

Cards are printed by Blocks, in the same manner as the earliest hooks. The Court Cards are coloured by means of several paper patterns called *Stangles*. At first printing the Card is in outline, and the colours are afterwards separately applied through the openings in the patterns.

Mr. Singer's *Researches* has been the work principally followed in this article; but the reader may consult with advantage some papers in the viiith volume of the *Archæologia*. *Bullet, Recherches Historiques sur les Cartes à jouer*, Lyon, 1757, a book of rare occurrence; and Breitkopf, *Versuch*, Leipzig, 1784, 1801.

CARDIACAL, adj. Gr. *καρδία*, the heart, from **CARDIAC.** *καρδία*, which properly is *pneumonæ* *cupissimus* *cupissus* rei; and thence *cor*, because it contains the sum or whole of life, and it, as it were, the fountain of it. Lenep, *cardiacle* is any thing which affects the heart;—either disease or restorative.

But wel I wot, thou dost min herte to erme,
That I have almost caught a *cardiacle*.
Chaucer, The Pardoner's Prologue, v. 12347.

Certes Iuly (qd. I tho) so ye must needes, or els I had nigh caught such a *cardiacle* for sorrow, I wot it wel I should it neuer haue recovered.
Id. The Testament of Lear, fol. 306.

The leaf of balm, and of alleins or wood sorrel, as also the roots of authors, represent the heart in figure, and are *cardiacal*.
H. More, Antidote against Atheism, book li. ch. vi.

CARDIACEÆ, in *Zoology*, a family of *Mollusca Acepala*, (*Testacea*), including the genera *Cardium*, *Cardita*, *Cypricardia*, *Hiatella*, and *Locardia*. Lam.

CARDIALGIA, from *καρδία*, the left orifice of the stomach and *άλγος*, I am pained, in *Medicine*, the **HEART-ACH**, called also *ardor ventriculi*, *cordolium* and *cardiognus*. An uneasiness at the upper orifice of the stomach arising from weakened powers of digestion, which refuse to combine acid, oily, or bilious substances with the alioquantary mass. Acids are most generally in fault, therefore alkalis and absorbent earths are the favourite remedies. Light animal food, drink which will not ferment, as brandy and water, or toast and water, camomile tea, and the mineral alkaline waters, will soothe the spasms of the complaint in general. Magnesia neutralizes the acid which occasions *cardialgia*. That which arises from *oil* and *acid* substances may be quieted by sucking gum arabic; and vegetable acids relieve that which springs from *bile*. Bitters, tonics, chalybeate, and warm resinous purgatives may be administered with success when the complaint appears constitutional; all external applications, if any be required, should be directed to the pit of the stomach.

CARDIFF, a Borough in the County of Glamorgan in South Wales, anciently called *Caer Taf*, the fortress of the Taf, the river on which it stands. In conjunction with Cowbridge, Llan Tsalot, Cynfig, Aber Afao, Neath, Swansea and Loughor, it returns one Member to Parliament. The Vicarage has a Curacy

CARD.
CARDIFF.

CARDIFF. attached to it, both in the gift of the Dean and Chapter of Gloucester; but there is only a single church, the other having been destroyed by an inundation in 1607. The castle is of remote antiquity; adjoining the gate tradition points to a *Black tower* as the prison in which Robert Duke of Normandy, the son of the Conqueror languished for thirty-six years. The castle is partly inhabited, and is the property of the Marquess of Bute. A canal connects Cardiff with Merthyr Tydfil, and ships of 200 tons navigate to the town. The head of this great work is 568 feet higher at Merthyr than at the tide-lock at Cardiff. Considerable trade is carried on with Bristol, to which place the principal exports are oats, barley, salt, butter and poultry. The only manufacture is that of iron hoops. Population in 1821, 3521. Distant 160 miles from London, 93 east from Haverford West.

CARDIGANSHIRE, a maritime County of South Wales. On its inland side it borders on the Counties of Pembroke, Cernarthen, Brecknock, Radnor, Montgomery, and Merioneth. A great part of its southern boundary is formed by the Tywy, and a part of the northern limit by the Dory, the rest of its outlines are altogether artificial. Following the coast, along the margin of Cardigan Bay, the whole length is about forty miles, in a direction from north-east to south-west; but its medium breadth does not exceed twenty miles. Within these limits the whole superficial area is stated, in the Parliamentary Returns, at 675 square miles; and the population at five different periods as follows; viz.

Date.	Inhabitants.	Increase.
1700.....	25,300	
1750.....	32,000	26½ in 50 years.
1801.....	44,100	37½ in 51 years.
1811.....	52,000	18 in 10 years.
1821.....	59,000	13 in 10 years.

The whole of the resident population in May 1821, was 57,784, which divided by the above area gives rather more than eighty-five persons to each square mile, which is very nearly the average for the whole Principality. These consisted of 27,698 males, and 29,886 females, employed in the following proportions,

	Families.
In agriculture	6312
In trade and manufacture	2501
In other occupations	3258

Division. This County is in the Diocese of St. David's, in the Province of Canterbury, and contains sixty-five parishes. The whole is divided into five hundreds; and tradition says there was formerly another hundred, which is now covered by the sea forming Cardigan Bay. Without vouching for this as a fact, there is strong evidence that the sea has made great encroachments on the land on this part of the coast. Two Members are returned to Parliament by Cardiganshire, one for the County, and another for some of the chief towns.

General surface. All the north, north-east, and eastern parts of this County are rugged and mountainous, interspersed with valleys and patches of peat. Near the sea it is more level, especially at the south-western extremity. The soil in the lower parts is generally loam incumbent on slate. On the mountains it is thin and poor, and the vegetation scanty. The climate in the

lower parts is mild and moist, in the elevated districts it is sometimes cold and piercing. The principal rivers are the Tywy, the Rhydyl, and the Ystwyth. The Tywy issues from a lake called Tivy-pool, at the top of a mountain in the north-east part of the County. This lake is about a mile and a half in circumference, surrounded with steep rocks, and of great depth. The river at first flows through a rocky district, and after passing Tregaron and Llanbeder, it becomes the boundary between this County and Caernarvonshire, and then enters Cardigan Bay about two miles below Cardigan. The Rhydyl issues from Pimlincon, and flows towards the south-west till it falls into the sea near Aberystwyth. In its passage across the country it receives the Fynach, and near their confluence are the noted falls of that name, and a curious bridge consisting of two arches one above another. The Ystwyth rises among the hills towards the eastern margin of the County, and joins the sea near Aberystwyth.

The level parts of this County, and particularly Vegetable near the sea, produce good crops of wheat, barley, products. oats, turnips, and potatoes; the quality of the barley grown in some parts of this tract is very good, and the produce large, though the land has been constantly under a crop for at least half a century. The general manure is sea-weed, which is applied every third year. Potatoes are usually grown on peat moss, by laying the potato on the surface, covering it with a little manure and then with soil dug from trenches between the rows, which serve at the same time as so many drains to the surface of the ground. Very few sheep are kept on the low grounds, but they are the chief stock on the mountains, and are principally of the old small Welsh breed. The quantity of land under tillage has been stated at about 100,000 acres, of land that in pasturage at 145,000; the remainder, 180,000 acres, is considered as waste, among which are some large tracts of marshy or hoggry ground.

Several kinds of metallic ore have been found in the mountains of this County; the chief of which are lead, iron, and copper, none of which, however, are at present very productive, though in former times they were much celebrated, and silver was found mixed with the lead, in such proportion that forty or fifty ounces of the former and 1250 lbs. of the latter, were often obtained from a ton of the ore. But as the County does not produce any coals, this is a great impediment to any profitable working of the mines. Good slates are obtained in several places, particularly near Aberystwyth, where they form an important article of export. There are very few manufactures in the County, the chief of those exported are the produce of the iron and tin works; besides which there are a few black cattle, and pigs, butter, barley, oats, and flannels sent from Aberystwyth and Cardigan.

CARBOAN, in Welsh, *Aberciwi*, the chief Town of the preceding County, is situated about two miles from the shore of Cardigan Bay, on a steep acclivity on the banks of the Tywy, over which there is a bridge of seven arches. It is a large old town, once surrounded with walls, and defended by a castle, the ruins of which still remain. Cardigan carries on a considerable trade, as the registered vessels belonging to the town lately amounted to about 10,000 tons, and were navigated by nearly 1000 men. It also unites with Aberystwyth, Llanbeder and Ardpar in sending a Repre-

CAR-
DIGAN-
SHIRE.
—
CAR-
DIGAN.

Manu-
factures and
commerce.

CAR-
DINAL
—
CAR-
DONA.

Grimvalds de Grisant.....	A. D. 1366	kinsman of Pope Urban V.
Simon Langham	1376	one time Bishop of Ely and Archbishop of Canterbury.
Adam Easton	1385	
Philip Repingdon	1408	one time Abbot of Leicester, Chancellor of Oxford, and Bishop of Lincoln.
Henry Beaufort	1426	
Christopher Bambridge		one time Archbishop of York.
Thomas Wolsey	1530	one time Archbishop of York and Lord High Chancellor.
John Tusher	1535	one time Bishop of Rochester; beheaded before he received the Cap.
Reginald Pole	1536	one time Archbishop of Canterbury.
Peter Petow		
William Allen	1588	

CAR-
DINAL
—
CARE

A list of all the Cardinals from the Papacy of Calixtus II. in 1119, to the seventeenth year of Benedict XIV. 1757, will be found in *Moret's Dict. Hist. ad voc.*
CARDIOSPERMUM, in *Botany*, a genus of the class *Octandria*, order *Trigynia*, natural order *Sapindi*. Generic character: calyx four-leaved; petals four; nectary four-leaved, unequal; capsules three, connate, inflated.

Five species, natives of tropical climates.

CARDITA, in *Zoology*, a genus of bivalve shells, (*Mollusca Acephala*), of the family *Cardiacee*. Generic character: shell regular, equivalve, inequilateral; hinge with two unequal teeth; one short, straight, situated under the umbo; the other oblique, marginal, extended under the areola.

Linnaeus confounded this genus with *Chama*. All the species are marine, and they are said to attach themselves to the rocks by means of a byssus, like the *Mytili* and *Arenæ*.

CARDIUM, in *Zoology*, a genus of bivalve shells, (*Mollusca Acephala*), of the family *Cardiacee*, Lam. Generic character: shell equivalve, subcordate; umbones slightly prominent; internal margin of the valves, toothed or plicated; hinge with four teeth in each valve; two cardinal, oblique, approximate, articulated crosswise with the corresponding hinges; two lateral, remote, inserted.

The common Cockle, (*C. edule*), which may be considered as a good type of the genus, is an article of food for the lower classes on many parts of the coast. There are several other British species, of which the *C. echinatum*, when viewed from the posterior margin, presents the most beautiful form of any of our English shells. The animal of this genus, (*Cerastes* of Poli.) has a large opening in the mantle, and the foot is large, bent about the middle, the point directed forwards; there are two tubes which are rather short.

CARDONA, a town of Spain, situated in the District of Cervera, in Catalonia, and standing on the banks of the river Cardenero. It is encompassed by ramparts, and defended by a castle; but its most remarkable feature is its situation at the foot of an immense rock of salt, which forms a solid mass of that mineral about three miles in circumference, and between 400 and 500 feet in perpendicular height. The colour of this salt is varied, but the greater part of it is white; and the inhabitants make numerous articles of it, as vases, urns, candlesticks, toys, &c. These are often as transparent as crystal, and so hard as to retain their polish for a considerable time, and even to be, for a short period, indissoluble in water. Heavy rains appear

to have no effect in diminishing the mountain, though the river is sufficiently salt to kill the fish for nine or ten miles below it. The population of the town is about 2500, and its latitude $41^{\circ} 55' N.$ and longitude $1^{\circ} 31' E.$

CARDUUS, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Cynarocophale*. Generic character: calyx ovate, imbricated with spinous scales; receptacle hairy.

Thirty-six species, natives of the northern hemisphere. Eight of these Thistles are indigenous to England.

CARE, *v.*

CARE, *n.*

CAREFUL, *adj.*

CAREFULLY,

CAREFULNESS,

CARELESS,

CARELESSLY,

CARELESSNESS,

CARE-PROFILING,

CARE-CRAZED,

CARE-DEFTING,

CARE-TUNED,

CARE-WOUNDED.

To care, is generally used, as explained by Somner. In Ritson, (quoted below,) it is used for,—to distress, to trouble, to vex, to harass, to afflict with care. And the noun is common in both applications of the verb; viz. heedfulness, mindfulness, regard, attention, solicitude, anxiety.

I care wel hard

For I can finden no man, that fulli beueth

To techen me the high wai, and therefore I wept.

Piers Pluchman. Credo, p. 17.

Sire for grete Godes love, the graith thou me tell,

Of what myddel erde was mytil I best lerne

My erde, for I can it nauht, my here is the more.

Id. Ik book ii.

For drede gan ich quaken

And criede carfully to kynde, of here me bringe.

Id. Fausz, p. 602.

Be ay of chere as light as lefe on linde,

And let him care, and wepe, and wringe, and wallre.

Chaucer. The Clerk's Tale, v. 998.

By the which desyre and earnest purpose he testifieth y^e in all his writhe, pleasure, and quietnes, he cared for nothing more then that kynde of lyfe, and conversacion, wherin he was like a shepe in the flocke of the faithfull.

Cuthbert. Four Godelye Sermons, SERM. 3.

Man sholden wreden after his estate,

For yowthe and olde is often at debate.

But sithen he was fallen in the snare

He most endure (as other folk) his care.

Chaucer. The Miller's Tale, v. 2232.

CARE.

But I beseech thy gentle hart of right
For to consort that careful creature,
That deserveth wight to succour schaw thy care.
Douglas. Eneides, book ix. fol. 282.

By the daily testimonis of our subjects which traffike in your
kingdoms and dominions, as are informed, that according to the
dute of a most worthy prince, so carefully and exactly you mi-
nister iustice vnto every man, that all men most willingly repaire
vnto your highnesse, with full trust to obtaine the same.
Hakylst. Voyages, &c. v. li. p. 97. Trade to Sic.

By some manour of figurative speakynges called of the Grekes
hyperbole, his entente was to plucke oute of his disciples myodes
(who were as yet grosse and rude,) all carefulnesse for those
thynges that are wont to be hindered, and let vnto the minde,
what it goeth about any beaulye enterpryse.
Udall. Mark, ch. vi. fol. 54.

Thi shall they be in carefulnesse, whyche some have abused
my wyse: and they that have cast them oute dyspityfully, shal
dwyl in paynes.
Bible, 1551. Esdras, ch. ix.

O Lord my hope behold, and for my helpe make haste
To pardon the forepasse race that careless I have past.
Uacrine ductors. The repentant Sinner.

Therefore it stoneth you in hande by all meanes, that that
dape lynde you not singlyngly capping, nor carefully amounting
by riot and slothfulness.
Udall. 1st Epistle of Peter, ch. xiv.

Therefore sayll mite she fare,
For eue she dyde the lyell boys care,
As forforth to the darste.
The Freere and the Boye in Ritten's Ane. Pop. Poetry, p. 36.

His trust was with th' Eternal he doe not
Equal in strength, and rather than be less
Car'd not to be at all.
Milton. Paradise Lost, book ii. l. 48.

Whereupon I have chosen that kind of life which is most free
from the troublesome cares of the world, that I might attend the
service of God alone.
Comden. Elizabeth, Anna, 1559.

With as much care and little hurt, as doth a mother use,
And keepe off from her babe, when sleepe doth through his
pouers diffuse

His golden humour; and th' assaults of rude and hie flies,
She still checks with her careful hand.
Chapman. Homer's Iliad, book iv. fol. 53.

My wife more careful for the latter-horne,
Had fastned him vnto a small spare mast,
Such as sea-faring men provide for stormes
To him one of the other trine was bound,
Whilst I had bene like heedful of the others.
Shakespeare. Comedy of Errors, fol. 85.

And I would wish you to abstaine from iudging too farre, when
you see a man that hath no linings, use himselfe rightily and
carefully in them all, and otherwise profitably to the whole
church.
Whitgift. Defence, fol. 247.

Jehoids then occupid the priest-hood, as honourable, wise
and religious man. To his carefulness it may be ascribed, that the
state of the church was in some slender sort upheld in those un-
happy times.

Raleigh. History of the World, book ii. ch. xx. sec. 4.

All thy fellow birds do sing,
Careless of thy sorrowing,
Even so, poor bird like thee,
None alive will pity me.

Shakespeare. Passionate Pilgrim, xviii.

Sweet blushing goddess of the golden morning,
False patronesse of all the world's affairs,
Thou art become so careless of my cares,
That I must name thee goddess of my mourning.

Stirling. Sonnet xii.

Others in virtue plac'd felicity,
But virtue joy'n'd with riches and long life.
In corporal pleasures he, and careless race.

Milton. Paradise Regained, book iv. l. 226.

At length, the foolish lie without foresight,
As that he did all danger quite dispise,
Toward those parts came flying careleslie
Where hiddeoe was his hateful enemye.
Spenser. Muelpetous.

O change beyond report, thought, or belief;
See how he lies at random carelessly diffus'd,
With languish'd head unprop'd,
As one past hope, abandon'd,
And by himselfe given over.
Milton. Samson Agonistes, l. 118.

A poore petitioner,
A care-wad'd mother to a many sonnes,
A beaule-waining, and distressed widow,
Even in the after-noon of her best dayes,
Made prize and purchase of his wanton eye.
Shakespeare. Richard III. fol. 192.

SCROOZE. More health and happinesse betide my liege,
Than can my care-tus'd tongue deliver him.
Id. Richard II. fol. 34.

But when th' approaching morne had banisht rest,
And faire Corcellia his care-wounded breast
Clasping, from her aserted husband seeks
A loning kisse, wondering to feele his cherkes
Moistened with teares.
Moy. Lucan, book v.

There arose a marvellous schisme and variety of factions, in the
celebrating the common service; some followed the king's pro-
ceedings; others admitted them, but did pertinently use but some
part of the book. But many carelessly contemned all, and would
exercise their old wonted popish max.

Styple. Memoirs. Edward VI. Anna, 1547.

I wish that might befall the French to temper a little such an
overgrown greatness; but I doubt it much, from the present
King's disposition, among whose qualities those of carelessness or
lavishing his treasures, I am afraid, are none.

Sir Wm. Temple. To Lord Arlington.

The priest, whose office is with zeal sincere
To watch the fountain and preserve it clear,
Carelessly nods and sleeps upon the brink
While others poison what the flock must drink.
Cooper. Hyperatletion.

Metethinks the brain
Of fair Euphronyne, heart-easing smiles,
Hope and her brother Love, and young Delight,
Come to invite me to ambrosiall feasts,
Where Youth administers the sprightly bowl
Of care-beguiding mirth.

Cooper. The Power of Harmony, book ii.

Then how frigh'd, how forc'd,
That care-defying sonnet, which implies
His debt discharg'd, and he of half a crown
In full possession.
Sheutene. Economy, p. 3.

CAREEN, Fr. *carene*; Lat. *carina*, (a *currado dicta*),
the keel of a ship.

To lay a vessel with her keel upwards, for the pur-
pose of repairing, of calking her. See CALK.

We had no worms till we came to this place; for when we
careen'd at the Marias, the worm had not touch'd us; nor at
Gumme, for there we scrubb'd.

Dampier. Voyages, v. ii. ch. xlii.

The shore at this place seem'd to form several bays, into one
of which I proposed to carry the ship, which was become very
soul, in order to careen her, and at the same time repair some
defects, and recruit our wood and water.

Cook. Voyages, ch. vi.

Before the method of coppering ships was adopted,
the term CAREENING usually implied, not only that
the vessel was hove down and calked, but also that
she was breamed, or cleansed by fire, and afterwards
payed over with some composition to resist the worm:

CARE.
—
CARE-
ING.

CAREEN- that commonly used was a mixture of sulphur and resin, which was called *H. white-stuff*.

As it was necessary to repeat this operation at least every six months, we may readily perceive the great advantage which the introduction of copper sheathing has conferred upon the Navy.

CAREER, *v.* } *Fr. carriere*; *It. carriera*; *Sp. Carrera*, *v.* } *Carreira*; from *carro*. Junius. From to carry. Skinner.

Fr. carriere, Cotgrave explains, "An highway, a road or street; also, a career on horseback; and, (more generally,) any exercise or place for exercise on horseback; as a horse-race, or a place for horses to run in; and their course, running, or full speed therein."

— As with stars their bodies all
And wings were set with eyes, with eyes the wheels
Of beril, and carrying fires between.

Milton. *Paradise Lost*, book vi. l. 756.

LAE. I am glad you are here; but they are all I'll pound, sir,
They'll never side o'er other men's corn again, I take it,
Such frisking, and such flouting with their feathers,
And such *careering* with their master's favours.

Beaumont and Fletcher. *The Humorous Lieutenant*, act ii. sc. 2.

He stops, when he should make a full career,
He runs or trots, when he would have him rest.
At last to throw his filly in the mire,
He plungeth with his head beneath his breast.

Harrington. *Orlando*, book ii. st. 7.

The Count de Alonson in a great rage cries out, Oo, oo, let us
make way upon the bellies of these Genevoises, who do but hinder
us: and instantly pricks on with a full career through the midst
of them.

Baker. *Edward III. Anne*, 1346.

— On with speed we fare
Prosperous; and when the *suo careering* prose,
Sunk to the western isles, and dewy shade
Sabbled the pole, we, sailing o'er the waves
On ocean's utmost bound, approach'd the realms
Unblest'd, where the Cimmerians darkling dwell.

Fenton. *Home's Odyssey*, book xi.

All to the heart return again;
From thence resume their new career,
But still return, and centre there;
So real happiness below
Must from the heart sincerely flow.

Whitehead. *Variety*.

CARELIA, an extensive tract of country in the eastern part of Finland. Its surface is generally flat, and it is full of lakes and marshes, but very thinly inhabited. It first became subject to the Swedes in 1293, but was ceded to Russia by the treaties of 1721, and 1809, and is now chiefly included in the Government of Wyborg.

CARESS, *v.* } *Fr. caresser*; *It. carezzare*; *Sp. CARESS, n.* } *acariciar*. Not from *carissus*, to soothe, nor from *χαρισθαι*, but from the *Lat. carus*; q. d. *carissus*, *carissus*, i. e. *carissus*, and thence *carissare*, *carissare*. Skinner. And Menage says, *de carissare*, formed from *carus*. *Carus*, *carus*, *carissus*, *carissare*.

To touch, to treat with gentleness or fondness, to fondle; to treat endearingly, soothingly, flatteringly.

His business (was) about settling a peace with Tangier; much respected he was here, *carress'd* at court, and at both the Universities; and he seemed to express no less esteem for our nation.

Baker. *King Charles II. Anne*, 1683.

— He, she knew, would intermix
Grateful digressions, and solve high dispute
With conjugal *carress*; from his lip
Not words alone pleas'd her.

Milton. *Paradise Lost*, book viii. l. 56.

Do not instantly upon your return from church, return also to the world, and secular thoughts and employments; but let the remaining part of that day be like a post-communion or an after-office, entertaining your blessed lord with all the *carous* and sweeten of love and colloquies, and intercourse of duty and affection.

Taylor. *Holy Living. Prep. to Holy Sacrament*, sec. 1. No. 14.

The King of France used him, [the Duke of Buckingham], in so particular a manner, knowing his vanity, and *carressed* him to such a degree, that he went without reserve into the interests of France.

Barnet. *Own Times. Charles II. Anne*, 1671.

Nay, I have known men, grossly injured in their affairs, depart pleased, at least silent, only because they were injured in good language, raised in *carresses*, and kissed while they were struck under the fifth rib.

South. *Sermons* vii. vol. viii.

Thus must he steer through Fame's uncertain sea,
Now struck by censure, and now puff'd by praise;
Contempt with every straggling mix'd endure,
Fear'd where *carress'd*, and jealous, though secure.

W. W. Whitcomb. *Danger of writing France*.

CAREX, in Botany, a genus of the class *Monocotyledon*, order *Triandria*, natural order *Cyperaceae*. Generic character: male, catkin imbricated; calyx of one scale; corolla none; female, catkin imbricated; calyx of one scale; corolla none; stigmas two or three, seeds clothed with a swelling tuft.

Willdenow describes two hundred and eleven species of those indigenous to Great Britain. See an excellent elucidation in the second volume of the *Linnean Society's Transactions*.

CARGO, *n.* } *Fr. cargaison*; *Sp. cargazon*; the *CARAGON, n.* } freight or lading of a ship; *Fr. carguer, charger*; *It. caricare*, to load or load. All, says Skinner, from the *Lat. carrus*. (See *Car*.) And Menage, *charger*, from *caricare*, formed from *carricus*, the diminutive of *carrus*.

Sir Thomas North writes, *cargud*.

The broken came to the water side, and these merchants as soon as they are come on land, do give the *carguons* of all their goods to that broker, that they will have to do their business for them, with the marks of all the families and packs they have.

Hobbes. *Voyage, &c. M. Camer Frederick*, v. ii. part. i. fol. 217.

Which did not hurt the Grecian galleys, bring made low and smug, but greatly offended the Persian galleys, being high *cargued*, heavy, and out yare of sterility.

Sir Thomas North. *Plutarch*, fol. 105.

So in the mild contentious of the muse,
(The war which peace itself loves and pursues,)
So have you come to me in triumph thought.
This *carguon* of Spains with treasures fraught.

Cowley. *The Adventures of Fies house*.

This gentleman was then a young adventurer in the republic of letters, and just fitted out for the University with a good cargo of Latin and Greek.

Spectator, No. 494.

To different lands for different aims we roam,
And, richly freighted, bring our *cargo* home,
Nobly indolent to make vice repay
In her full estate, and perfect only here.

Churchill. *The Times*.

CARGUAYRASO, a lofty volcanic mountain of South America, situated in the grand range of the Andes, and north of Chimborazo. It stands in the Kingdom of Quito, in the Province of Riobamba, and rises above the line of perpetual snow. In 1698, the vicinity of this mountain was visited by a tremendous earthquake, its summit fell in, and the snow being rapidly dissolved by the internal heat, violent torrents of water gushed from the rents in the sides and laid waste the neighbouring country. Nor was this the whole of the calamity which accompanied that tre-

CARGU-AYRANO. — CARIBBEAN ISLANDS. — CARIBBEAN ISLANDS.

mendous convulsion. The towns of Hambuto, Linctung, with thousands of their inhabitants, were swallowed up in the opening earth.

CARIA, an ancient division of Asia Minor, now called Andinelli, Strabo bounds it on the north by the river Mæander, on the west by the Myrtoea and Icaenia seas, on the south by the sea of Rhodus, and on the east by Lycia. Halicarnassus, formerly Zephyra, its Metropolis, was celebrated for the tomb erected by Artemis to her husband Mausoleus. Its other cities of note were Magnesia, Alabanda, Stratonice, Mynda, Priene and Miletus. Mount Latmus, included within this region, was the scene of the loves of Diana and Endymion. Strabo, xiv.

CARIACO, a city, gulf, and river of South America. The river originates in the mountains that partly encompass the Province of Cumana, and after intersecting that Province falls into the gulf of that name. This gulf is nearly seventy miles long and about thirty-five broad. It is almost surrounded by hills, and the water is deep and smooth. The town stands upon the banks of the river, a few miles from the shore, on an extensive plain covered with plantations, which produce abundance of cotton of the finest quality, good cocoa and sugar. The climate is hot, humid, and unhealthy. During the rainy season the river is large enough for small ships to arrive at the city, but during the dry part of the year a canoe can hardly ascend to the same place. The population has been stated at 6500 individuals, who are considered industrious and flourishing. The latitude is about 10° 30' N. and longitude 63° 39' W.

CARIACOU, a small island north of Grenada, on which it is dependent. Its surface contains about 7000 English acres, a great part of which is very fertile, and yields about a million pounds of cotton annually, besides maize, yams, potatoes, and plantains, chiefly designed for the support of the Negroes, which form the greatest part of the population. It is deficient in fresh water, but has a good harbour between five and six leagues north-east of Grenada.

CARIBBEAN ISLANDS, an appellation which has sometimes been applied to the whole of the West Indies, but as it was derived from the name of a people who inhabited only some parts of this archipelago, the extension of the term is evidently improper. It is now, therefore, generally understood to comprehend only that part of the range which stretches from about the eleventh to the nineteenth degree of north latitude, and between the fifty-eighth and sixty-third degrees of west longitude. This chain extends, in the form of a crescent, from Porto Rico to the coast of South America. These have also been denominated the Antilles, and with some of the other larger islands have been divided into Great and Little. The same chain has likewise been divided by the English, French, and Spaniards, into Windward and Leeward Islands; but the signification of these terms is not the same with all these nations, and depends upon the course a ship takes in sailing through them. With the English, those below the fifteenth parallel of latitude are usually included under the former term, and those above that degree under the latter. The chief of these islands, with the area and the respective population of each, with the power to which they at present belong, in their order from north to south, are given in the following Table.

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Islands.	Area sq. miles.	Population.	Possessors.	CARIBBEAN ISLANDS.
Santa Cruz.....	100....	31,390....	Denmark.	
Anguilla.....	30....	800....	Britain.	
St. Martin.....	90....	6,100....	Netherlands.	
St. Bartholomew.....	60....	8,000....	Sweden.	
Barbuda.....	90....	1,500....	Britain.	
Saba.....	10....	1,600....	Netherlands.	
St. Eustatius.....	92....	20,000....	Netherlands.	
St. Christopher.....	70....	25,000....	Britain.	
Nevis.....	20....	11,000....	Britain.	
Antigua.....	83....	35,940....	Britain.	
Montserrat.....	78....	10,750....	Britain.	
Gundaloupe.....	675....	114,840....	France.	
Desenda.....	25....	900....	France.	
Mariegalante.....	90....	12,385....	France.	
Dominica.....	29....	26,500....	Britain.	
Martinique.....	370....	96,410....	France.	
St. Lucia.....	225....	16,640....	Britain.	
St. Vincent.....	131....	24,000....	{ partly Britain, partly Native.	
Barbados.....	166....	81,940....	Britain.	
Grenada.....	109....	31,300....	Britain.	
Tobago.....	140....	16,460....	Britain.	

As the particulars of each of these islands will be described under its respective appellation, and the aspect, climate, productions, and other general circumstances, under the term which with more propriety embraces the whole archipelago, we shall merely subjoin, in this place, a brief of their original inhabitants. These islands at the time of their discovery were possessed by the Canias, who have now either been banished, or have become extinct in most of them; for it is supposed that there are not more than two or three thousand left in the whole chain. These people were very different from the effeminate tribes of Hispaniola and several of the other islands, and are thought to have originally been a colony from the northern part of South America, where their greatest numbers still exist. Their chief country is now the interior of Guiana, where they still live in all the freedom of their ancestors. They are also found in the Missions of Carl, in the Llanos of Cumana, and on the plains north-east of the sources of the Orinoco; and are distinguished by their gigantic size from all the other nations of that part of the continent. They consider themselves as a privileged race, and hold all the other Indians in sovereign contempt. When first discovered by Columbus in the West Indian islands, they presented a picture of the most savage aspect; nor has the revolution of three centuries made much difference in this respect. They are still relentless, enterprising, and ardent,—regarding war and hunting as the chief ends of their existence. They appear always to have considered the rest of mankind as their lawful prey; and they devote such of their enemies as fall into their hands without remorse. Their huts are composed of a few poles thrust into the ground, tied together at top, and covered with a few palm leaves. The perpetual state of warfare in which they always existed taught them ingenuity; and when first known they manufactured a strong kind of cotton cloth of which they made hammocks. Clothes they looked upon as an unnecessary incumbrance in a climate where the blasts of winter are never felt. Their domestic utensils were made of clay, and baked in a manner similar to that used by Europeans.

CARIB-
BEAN
SEA.
—
CARICA-
TURE.

CARIBBEAN SEA, that part of the Atlantic Ocean bounded on the west by the islands of Jamaica, St. Domingo, Porto Rico, and the Virgin Islands, on the east by the Caribbean chain, on the south by the coastline of South America, and on the west by the Mosquito shore, and the channel that leads to the Gulf of Mexico. It therefore forms a large oval basin, stretching through about twenty degrees from east to west, and from seven to ten foot north to south. It is thus surrounded by a chain of high land, broken and interrupted by a great number of narrow channels, which separate the different islands from each other. The widest of these is that which leads from its western extremity to the Gulf of Mexico, and through which the grand current of the Atlantic Ocean forces its way into that gulf.

CARICA, in Botany, a genus of the class *Dioecia*, order *Decandria*, natural order *Cucurbitaceae*. Generic character: male, calyx nearly obsolete; corolla five-lobed; funnel-shaped; filaments in the tube of the corolla; shorter alternately: female, calyx five-toothed; corolla five petals; stigmas five; berry one-celled, many-seeded.

Five species, natives of the tropics. *C. papaya*, the Papaw-tree, is cultivated in the West Indies for its fruit.

CARICATURE, *It. caricatura*, from *caricare*, to charge, to load. See *Caigo*.

To charge, to overcharge; to load, to overload, and thus to colour too highly, to exaggerate, to distort.

He could draw an ill face, or caricature a good one with a masterly hand. *Lyttleton*.

From all these hands we have such draughts of mankind as are represented in those burlesque pictures, which the Italians call *caricatures*; where the art consists in preserving, amidst distorted proportions and exaggerated features, some distinguishing likenesses of the person, but in such a manner as to transform the most agreeable beauty into the most odious monster.

Spectator, No. 537.

Captain Grose has left a few amusing *Rules for drawing Caricatures*. He recommends the student first to make himself perfect in the general outline of the human head; and then to observe the numerous odd varieties which he may produce by altering the distances of the different lines. In profiles he must imagine a line enclosing the whole face, by touching the forehead, nose, and chin. This line will be angular, concave, convex, right-lined, or mixed; and, according to the respective forms, it constitutes the *genus*, as the accidental variety of features create the *species* of the human head.

The different *genera* are, 1. angular; 2. right-lined; 3. convex; 4. concave; 5. recto-convex; 6. convexo-recto; 7. convexo-concavo; 8. concavo-convexo. In the four last *genera* the figure first named is to be considered as belonging to the upper part of the head.

Noses are divided into, 1. the angular; 2. the aquiline, or Roman; 3. the parrot beak; 4. the straight, or Grecian; 5. the bulbous, or bottled; 6. the turned up, or snub; 7. the mixed or broken. Mouths are, 1. the under-hung; 2. the pointing, or blabber; 3. the shark's mouth, (over-hung); 4. the bone box, (exhibiting all the teeth); 5. the chin are, 1. the underhangers; 2. the convex advancing; 3. the convex retiring; 4. the concave advancing; 5. the double; 6. the eumbeber, (long and rounded). Eyes are distinguished, 1. by the position of right lines drawn through their

pupils and corners. Those of most animals concur in the middle of the nose; 2. by their distance from each other,—the average measure being the length of an eye; 3. the shape; 4. the magnitude; 5. the form of the lids, as either pigs-eyes or goggles; 6. the form of the eyebrows. The passions are strongly expressed by the mouth and eyebrows. Peculiarities of the eyes are best shown in a front face. That of the nose, forehead, or chio is profile. Caricaturists by attending to these particulars may form a short hand of their art, and may blazon a face with almost heraldic solemnity and precision. We subjoin two of Grose's specimens of this stenography of humour, which our readers may perhaps find some amusement in deciphering.

1. Contour convexo-concavo; nose snubbed; mouth blabbered; chin double; eyes goggle; eye-brows pent-housed.

2. Contour mixed, angular and right-lined; nose right-lined; eyes Chinese; eyebrows arched; chin retiring.

The study of these principles, it is well observed, may be singularly useful to portrait-painters, by assisting them to discover and arrange the peculiarities by which the character of separate faces are determined.

CARINARIA, in Zoology, a genus of *Alutacea*, of the order *Heteropoda* of Lamarck, though placed by Cuvier, (probably without sufficient reason), amongst the *Gasteropoda*. Generic character: body elongate, gelatinous, pellucid, terminated by a tail, and furnished with a fin, or with several unequal ones; the heart a branchial, forming a pendant mass, projecting from the belly, situated near the tail, and enclosed in the shell; head distinct; with two tentacula; two eyes; a contractile tubular mouth; shell univalve, coical, compressed at the sides, unilocular, very thin and transparent; apex convolute; the back commonly furnished with a deatated keel; opening of the shell oblong, entire.

Mons. Bory de St. Vincent first described this singular animal, which seems to possess some relation to the *Gasteropoda*; though there can be little doubt that Lamarck has given it its proper situation in placing it with *Pterostrophia* and *Phylliroth*, next to the *Cephalopoda*.

CARINTHIA, an extensive Province of the Austrian Empire, with the title of Dukedom. It extends from about latitude $46^{\circ} 21'$ to $47^{\circ} 6'$, and from $12^{\circ} 35'$ to 15° east longitude. It is bounded on the north by Salzburg and Styria, on the south by Carinthia and Friuli, and on the west by Tyrol. This Province is about 180 miles in its greatest length, and forty in breadth. The area was computed by M. Blumenbach, in 1816, at 18090 Austrian square miles; and as these miles are fifteen to the degree, each is equal to 21509 English square miles, and consequently the whole extent of Carinthia is nearly 4100 English square miles. The same writer states the population at 278,500 individuals, which gives sixty-eight persons for each square mile; or less than a third part of the population to England on the same space. This is fully accounted for by the sterile and rugged nature of a great part of the country.

Carinthia is naturally divided into Upper, Lower, Middle, and its political division is into the Circles of Clagenfurt and Villach. It forms a part of that division of the Empire which has the seat of its government at Gratz; and the Diet which meets there is composed like those in other parts of the Empire, of

CARICA-
TURE.
—
CARIN-
THIA.

Situation,
boundaries,
and extent.

Population

Division.

CARINTHIA.
Progressive
geography.

the classes of nobles, prelates, knights, and deputies of the principal towns. Their influence, however, in the general government is very limited. This Dukedom first came into the possession of Austria on the death of the reigning Duke, in 1335. It was formerly customary for a Prince of the Imperial family to go and take possession of the Duchy personally; and the plain is still shown to travellers (near the Abbey of Marien-Saal,) on which the ceremony took place. When the Austrians were compelled to make peace with Buonaparte, in 1809, the whole of the circle of Villach was ceded to the French, and annexed to the Illyrian Provinces; but it was restored to the former Power at the Congress of Vienna, in 1814.

General
surface.

Carinthia is completely a mountainous country, and the ridges which cover a great part of its surface are so close to each other, that the separating valleys are very narrow, and many of them covered with thick forests. It is on its frontiers, however, that the summits attain their greatest height. On the western border we find the Glockner, on the southern the Lobel, the St. Ulrich, and the St. Helen; and on the north the heights called the Tauerns of Salzburg. The tops of many of these afford the most picturesque and romantic views; and the valleys being often short and interrupted, numerous lakes are formed in them; but few of these are of much note, except the Glagenfurt, Leopoldsdorf, and Oviach. From the lakes, as well as from the sides of the elevated mountains, a great number of streams descend, many of which are ultimately united in forming the Drave, which is by far the most important river that waters Carinthia.

Lakes.

It flows through the whole length of the Province, nearly from west to east; and is greatly augmented in its passage by the tributary streams that fall into it on each side. As most parts of the country are so elevated, and almost every plain is contiguous to some lofty ridge, the climate is cold and changeable; but it is not considered unhealthy. The soil is by no means rich, and but few places are distinguished by fertility, except the valley of Lavant and some other favored spots, which abound in the fruits of Italy rather than in the products of Germany. But a small part of the country is in a state of tillage, the rest is chiefly pasture and waste. Wheat, oats, millet, and buckwheat are cultivated in most of the plains, but rye and barley thrive only on the mountains. The whole quantity, however, raised is inadequate to the domestic supply. A little wine is produced in some of the most favored parts, and both hemp and flax are grown in others, but their cultivation is not extensive. Garden vegetables are still more largely grown. Notwithstanding many parts of this Alpine tract afford good pasture, the management of cattle does not appear to have attained much perfection, and the whole number was, a few years ago, stated at 70,000, and the horses at about a tenth of that number. The sheep at that time were about 80,000, and as the wool is in general fine, and consequently much in request, efforts were then making to improve the breed and augment the stock. Both honey and wax are good, and are objects of care, and the silk-worm has been lately introduced. Many of the forests abound with wild animals, among which are bears, wolves, and chamois. Carinthia is also well supplied with game.

Rivers.

Like many other Alpine districts, the principal riches

Animals.

of Carinthia consist in minerals. These include iron, copper, lead, silver, quicksilver, marble, and some kinds of precious stones. Silver impregnated with lead is found in several places, as well as the pure metal in others. Copper is not obtained in great quantities. Iron is a still more common product, and the annual quantity extracted a few years ago, was estimated by Bisinger at 900,000 centners; and as each centner is equal to 123-4286 lbs. avoirdupois, the whole weight is about 11,090 tons. Lead, however, is the most valuable of these metals, and is considered as the purest in Europe. It is generally sold under the name of the lead of Villach, though the mine near that place is only one of the number. It produces about 35,000 cwt. per annum, and yields a clear income to the proprietor of nearly £26,000. A rich mine of quicksilver has also been recently opened near Cappel, from which an average of about 2000 cwt. is extracted. The most valuable of the Carinthian marble is of a beautiful white colour, besides which there is also calcamine, himuth, and other substances.

CARINTHIA.
Minerals.

Very few manufactures are carried on to any extent in Carinthia; the chief are connected with the products of its mineral kingdom. One of the best known in foreign countries, is that of the peculiar species of steel called *breccia*, with those of iron, fire-arms, white lead, and sugar of lead. Leather is likewise made, particularly from goat and chamois skins. The chief trade consists in exporting native products, and in supplying the markets of Venice and other parts of Italy with cattle.

Manufactures
and commerce

From the situation of the country, among the Alps which separate Germany from Italy, the inhabitants, as might be expected, are a mixed race; and notwithstanding it is in much closer connection with the northern than the southern part of the Empire, the Carinthians are more allied to the Italian than to the German standard. In religion they are firm adherents to the Church of Rome, and in character, frank, gay, and contented; much attached to a tranquil and simple mode of life. This, however, generates indolence and inactivity, which are likewise fostered by the ignorance and superstition prevalent in this secluded district. Monastic institutions were formerly numerous, but have now been greatly reduced; and the only form of religious worship beside the Roman Catholic, is that of the Lutherans, who are said to exceed 20,000. The Carinthians speak a dialect that has a great resemblance to that used in Lower Styria, notwithstanding many of the people are descendants of German colonists. This language is of Slavonic origin. The revenue yielded to the Austrian government by this Dukedom is stated at less than £300,000 per annum. The chief towns are Clagenfurt, Villach, St. Veit, Volkmars, St. André, Gemund, Millstadt, and some other smaller places.

Religion
and language.

Clagenfurt, the Capital of the Province, is a small well built town in the form of a square, and stands on the banks of the Glina, at a short distance from the Drave. It contains some good streets, and is adorned with several squares, churches, and convents. The statues of the Empress Maria Theresa, and of Leopold I. stand in the market-place; and the suburbs are defended by a strong castle. It contains various useful manufactures and institutions, with a valuable collection of paintings and busts, and a cabinet of Natural History. The population is about 10,000; and the latitude

Revenue
Towns.

Clagenfurt.

CARIN-
THIA.
—
CARLA-
PAGO.

46° 37' N. longitude 14° 30' E. Distance thirty-two miles nearly south-west of Vienna, and fifty miles north of Trieste.

CARINTHIN, a mineral found in Carinthia, belonging to the species *Amphibole*.

CARIS, in Zoology, a genus of the class *Arachnides*, order *Araea*, family *Microphthira*. Generic character: mouth with a conical prominent beak, formed by the union of the two maxillae; palpi two, subconical, stretched forward, of four articulations, the length of the rostrum; body suborbicular, depressed; skiu coriaceous; feet six.

Differing from some others of the family in the coriaceous texture of the body, from others in the number of the feet. *Caris Vespertilionis*, the tick of the Common Bat is the type of the genus. See REPTILIA.

CARINSA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Apocynaceae*. Generic character: corolla contorted; berries two, many-seeded.

Five species, natives of the East Indies and Arabia. CARK, s. } *Care, caru, care*; becares, accares, to
CASK, s. } carke, or care for, to take care of. The
C'AKISO. } A. S. *cearcian*, is to creak, to make a
creaking noise. *Cearig*, is full of care and fear; and
also mourning, grieving, complaining, lamenting. See
Somner.

Cark may then have been primarily applied to the creaking, croaking, grating, whining, of careful persons, or persons troubled with care. And thence to Care, anxiety, solicitude, trouble.

Šal no' kyng ne karyt. coostable ne meyr.
Ov'er carā je comone.

Piers Plackman. Vision, p. 62.

In house, for wife and child, there is but carā and care,
With travel and with toyl rough in fields we use to fare.
Faccianus dactius. Man's Life.

If thou dost mence to have vs pen
man clerklike worke in deede,
Worthie Sir Fiebe, and to put out
our bookes with better spee,
Cutte of the carde that cippes our harte.
Dreut. Horace. Epistole. To Augustus, book ii.

Ryght semblabyle, this carpage kynde
of men doe neyger eye
The route, that they have overrun
In poudre, but haute and hys
To retche the reynede. Id. Satyre 1.

What mance you, my masters, and whither run you bradling,
carking and curling all that ever you can to gather goods and rala
riches together as you do; whilst in the mance time you make
little or no reckoning at all of your children, onto whom you are
to leave all your wealth? Holland. Platerch, fol. 5.

Walle we the wight, whose presence was our pride:
Walle we the wight, whose absence is our cark.
Speenser. Shepherds' Calendar, November.

Such is the thrift of that old carking hag,
Her houses fall she ventures, but to spare
The simple cost of a of a patch'd repair.
Bromont. Pyrrhic, can. 2. st. 58.

Would not common prudence teach you to take the surest way
for your subsistence, and not to suffer yourselves to be tormented
with needless fears, and carking cares, about that which God
himself hath promised to provide for you: I know it would.

Bishop Beveridge. Sermon CLXX.

CARLAPAGO, a seaport of the Austrian Empire, situated at the foot of a craggy mountain, on the coast of Dalmatin, and near the strait which separates the island of Pago from the continent. The harbour

of this place was constructed at great expense by Joseph II. in 1799, and the chief trade is in wood, salt, honey, wax, and fish. The climate is considered as unhealthy, and the surrounding country but little productive; and the channel which separates it from the adjacent island is often so rough, that it cannot be crossed for several days together. Latitude 44° 55' N. longitude 15° 13' E.

CARLE, s. } *Carle* or *churl*. A. S. *ceorle*; Gey.
CARLE, n. } *kerl*; Dutch, *keerle*. *Carle*, *kerl* in
C'ALISH, adj. } the ancient language of Germany
C'ALLOT. } signifies robust and strong. Vossius.
A *carle* is a robust, strong man; a rustic, labouring
man; uncivilized, unpolished, rude, brutal.

The miller was a stout root for the nose,
Full bigge he was of brow, and she of bones.
Chaucer. The Prologue, p. 547.

His answer is not farr to fetch,
post hie he will the saye,
That he doth thus set cocke on hoope
and lastily outlay
This uncke, & dresse the world bath sent,
because he woulde not seeme
Like one of curish schietre minde,
so vyle a tyte 't'entice. Drant. Satyre 2.

Fall of ache, sorrow and grieve, children againe, deards, they
carle many times as they sit, and talke to themselves.
Burton. Anatomy of Melancholy, fol. 60.

So yf he rose, and thence amoaated streight,
Which when the care holdeth, and now his guest
Would safe depart, for all his velleite sleight,
He chose an halter from among the rest,
And with it hung himselfe vnblid, rebrest.
Speenser. Faerie Queene, book i. can. 10. st. 54.

By whose brave carriage is so hard a thing,
He did well worthy of his trust appear;
Who in his castle, carvenly defended
That crafty carlet closely apprehended.
Dryden. The Barons Wars, book v.

What news, what news! thou noble king,
Howe, Arthur, hast thou sped?
Where hast thou hang the carl's knight
And where bestow'd his head?
Percy. The Marriage of Sir Gawayne, part ii.

St. Not very well, but I have met him off,
And he that bought the cottage and the hounds
That the old carlet once was master of.
Shakespeare. As You Like It, fol. 200.

Coarse Bothelch looks are set devoid of use;
They clabe the mountain owl or scurion
Labouring at the wet shroud, or sturbon helm,
While the loud billows dash the growning deck.
Jyger. The Flever, book ii.

I deem that carl, by beauty's pow'r unmov'd,
Hated of hems'a, of none but hell approv'd.
O may he never love, O never be belov'd.
Theodosius. Hymn to Mary.

CARLINA, in Botany, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Cynarophoraceae*. Generic character: calyx swelling, the outer scales spicous, the inner coloured, scarious, radiant; receptacle chaffy; down feathery.

Twelve species, natives of Europe and Africa. CARLINGFORD, a seaport town of Ireland standing on a bay of the same name, on the eastern shore of the county of Louth. It is not of great extent, but formerly sent two Members to the Irish Parliament, and has a considerable trade in exporting the products and manufactures of the vicinity. This is increased by a canal which communicates with the interior; and the bay which forms a fine haven with twenty fathoms

CARLA-
PAGO.
—
CARLING-
FORD.

CARLINGFORD. water, but is rendered rather dangerous on account of rocks. Carlingford is defended by a castle built upon the solid rock, and supposed to have been erected by King Joho. This town has considerable intercourse with Dublin, from which it is distant about fifty miles towards the north. Latitude $54^{\circ} 1' N$. longitude $6^{\circ} 8' W$.

CARLISLE

CARLISLE, a city in the County of Cumberland, situated near the confluence of the rivers Eden and Caldén, the former of which, five miles lower down, falls into the Solway Frith. The name of this city, as given by Antoninus, is *Lugu-vallo*, supposed to be a corruption from the British *Llŷgŷd gwal*, the army by the wall. This was contracted by the Saxons into *Laetli*; and the British *Caer*, City, being prefixed, gave it the present name. The great Roman wall runs within a quarter of a mile of the town. Until lately this city was surrounded by a wall with three gates; the English gate to the south, the Scotch gate to the north, and the Irish gate to the west; but the east part of the wall has been removed, and not one of these gates is now standing. Of old it was a military post of the first importance and of great strength, having a citadel and a castle, the latter situated so as to command the passage of the river Eden, on a slight eminence at the north-west extremity. This is still kept in repair, and contains, among other buildings, a new magazine for gunpowder, and an excellent modern armoury, containing about 10,000 stand of arms. A strong ancient keep remains, with a well of great depth, probably the work of the Romans. Mary Queen of Scotland was imprisoned here in 1568; the suite of rooms in which she was confined is still shown, and the place of her promenade preserves remembrance of her, under the appellation of the *Lady's Walk*. The castle is said to have been first built in the seventh century by Egfrid, King of Northumberland; the walls are ascribed to William Rufus. The principal streets diverge from the market-place as a centre, which is disfigured and obstructed by a Guard-house, built when the city was under the dominion of Cromwell; English, Scotch, Castle, and Fisher streets, are spacious; and the city contains some good houses, chiefly, however, of late erection. It was constituted a Bishop's See by Henry I. who appointed his confessor Adeluph to fill the episcopal office. The Cathedral, dedicated to the Holy Trinity, is a venerable structure, partly of Saxon and partly of Gothic architecture, containing, on the screens in the aisles, some singular legendary paintings of St. Augustine and St. Anthony, with a distich in south language to each. Part of the western wing was demolished in the civil wars, at which period about ninety feet of the nave were pulled down to erect military works, among others the guard-house before mentioned; the opening was afterwards closed with a wall, and the space between the wall and the transept, (which is now the parish church of St. Mary,) was then fitted up. The choir is 137 feet long, 75 feet in height, and, including the aisles, 75 feet broad; the east window, decorated with stained glass, is 48 feet in height, and 30 in breadth. The Chapter consists of a Dean, Chancellor, Archdeacon, and four Prebendaries. It is the only Episcopal Chapter in England of the order of St. Austin. An Abbey, attached to the Cathedral, was completed by Henry I., and Edward I. held a parliament at that part of it now called the *Privy*, while on his last expedition to Scotland in 1307, in which year he died on Burgh Marsh,

on the shore of the Solway Frith, about six miles from Carlisle. A very large and handsome bridge over the Ede, nearly a quarter of a mile in length, built of white stone, by Mr. Smirke, was finished in 1817, towards the expense of which Parliament voted the sum of £110,000; the communication with Scotland and Ireland is most facilitated and improved by this bridge. There is another bridge in the suburbs over the river Cadden. Trade and manufactures here occupy about two-fifths of the inhabitants. The manufactures chiefly consist of cotton in all its branches, woollens, linnen, leather, hats, and hardware; there are several founderies and breweries. Carlisle returns two Members to Parliament. It was incorporated by Edward I. The city and neighbouring territory formed part of the Scottish dominions to the time of David I., who here conferred knighthood on Prince Henry, afterwards Henry II. of England. It participated in all the vicissitudes of the neighbouring nations; it was burnt intentionally by the Scots, in the reign of Henry III., and twice by accident in that of Edward I. During the reign of Henry VIII. it was besieged by an army of 8000 men. In 1644, it surrendered to General Lesly, commanding the Parliamentary forces. It was taken by the rebels in 1745, and retaken by the Royal forces under the Duke of Cumberland. The population, in 1921, was 15,476. Distant ninety-six miles from Edinburgh, 104 from Glasgow, 301 north from London.

CARLISLE, a borough of the United States of North America, and the Capital of Cumberland County, in the State of Pennsylvania. It is pleasantly situated about 114 miles west of Philadelphia, regularly laid out, and well built chiefly of stone and brick. It has a Court-house, a Jail, two banks, and seven places of public worship. Dickinson College was founded here in 1783, but its operations were suspended in 1816. The Institution however was reorganized, and commenced its operations in January 1822, under a President, who is also Professor of Moral Philosophy, and three other Professors, viz. one for Mathematics and Natural Philosophy, one for Latin, Greek, and Hebrew, and another for Rhetoric, Belles Lettres, and the Philosophy of the Human Mind. There is also a Grammar School connected with the College. The population of the town is about 3000. Latitude $40^{\circ} 12' N$. longitude $77^{\circ} 10' W$.

CARLOS, S.A.N., a city of South America, in the Republic of Colombia, and the Province of Caraccas, situated on the river Aguirre. It is a large and well-built town, containing about 9500 individuals. It was founded by the first missionaries to Venezuela; and owes its increase and prosperity principally to the superior industry and enterprise of its inhabitants; the greater part of whom were Spaniards from the Canary Islands, who are distinguished by more activity and perseverance, in all parts of the globe, than those of the mother country. The principal wealth of this place is cattle, and the produce of the soil, especially indigo and coffee, which are the chief objects of cultivation. The fruits produced by the surrounding country are also considered as possessing a peculiar flavour, and the oranges are the best in the Province. The heat at San Carlos is often very great, and would be still more excessive, but it is frequently moderated by the northeast wind. It is about 180 miles south-west of Caraccas de Leon. Latitude $9^{\circ} 30'$ north.

CARLOS, S.A.N.

CARLOW. CARLOW, a County of Ireland, in the Province of Leinster, situate almost wholly between the rivers Barrow and Slaney. It is sometimes written *Catherlough*, and is bounded on the north and north-west by Kildare and Queen's County; on the east by the Counties of Wexford and Wicklow; and on the south-west by Kilkenny. Its extreme length is about thirty-two or thirty-three miles, and its greatest breadth twenty-seven or twenty-eight miles; but it narrows almost to a point towards the south, between the Counties of Kilkenny and Wexford. The superficial extent is 214 Irish or 344 English square miles. The population at Population two recent periods was as follows:

Inhabitants.	Increase.
In 1813.....69,566	11,721 in eight years.
1821.....81,267	

This calculation affords about 242 persons for each square mile, which is 12 more than the average for the whole of Ireland.

Surface. The surface of this County is in general undulating and pleasant, and the hills yield little in fertility to the vales. The part which lies on the west of the Barrow, and a small portion towards the south-east, on the borders of Wexford, is somewhat rugged and mountainous. The soil of the low lands is generally a stony fertile loam, incumbent upon lime-stone, and sometimes mixed with it. Upon the hills it is often a light gravel. Much of it is equally fit for tillage or pasture, and its inexhaustible lime-stone quarries afford abundant manure. The chief rivers by which it is watered are the Barrow and the Slaney. The former has already been described; the latter rises in the County of Wicklow, and crosses the eastern part of this County. Carlow was formerly noted for the extent and luxuriance of its pastures, and numerous flocks of sheep were once kept, but much of this land has since been converted into tillage. It is, however, still noted for its dairies, in which it does not, perhaps, yield to any other County in Ireland. The same system of letting cows to dairy-meas is often followed, as that used in the Counties of Devon and Dorset, and great quantities of excellent butter are annually sent from this County both to London and Dublin, and much of an inferior kind to the south of Europe, particularly to Spain and Portugal, as well as to the West Indies. Wheat grown in the County of Carlow is not considered of the best quality, nor is it extensively cultivated; but the barley is excellent, and was thought by Arthur Young to be the best in Ireland. The potatoes are also good, and the vicinity of the County-town is noted for its growth of osageons. Several parts of the County are well wooded. But few minerals are obtained. The Barrow seems to divide the soil in this part of Ireland; on the west of that stream there is abundance of lime-stone, but none to the east of it. The best in the County is found in Carlow. It also contains iron ore and oxide of manganese; coals were formerly obtained, but these have lately been supplied from Kilkenny.

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Manufactures and commerce. Carlow is not distinguished as a manufacturing County; some coarse cloths and metallic articles, however, are made, and considerable quantities of flour are produced. Its commerce, therefore, chiefly consists in exporting some of the products of its soil, and a little of its mineral treasures.

This County sends two Members to Parliament, one for the County and one for the town of Carlow, and is

divided into six Baronies; Carlow, east and west, Idrome, St. Mullin's, Forth, and Ravilly. The inhabitants are principally Roman Catholics, and the chief towns are Carlow, Tullow, Leigbilla-bridge, Rutland, Palatiae-town, Hacketa-town, and Gons-bridge. Few of these towns are of much importance, except Carlow, which is the County-town, and stands in a rich and varied district, on the east side of the Barrow, and about forty miles south of Dublin. It is tolerably well built, and consists principally of one main street, crossed by two others at right angles to the former. Its public buildings are a venerable church, a Jail, a Court-house, a market-house, and a splendid Roman Catholic chapel. There is also a Roman Catholic seminary, and the ruins of a fine abbey, supposed to have been founded about the year 643. On an eminence near the town likewise stood a strong castle, the erection of which has been ascribed to King John. It was long a noted fortress, but is now only a heap of ruins. The situation of Carlow promotes its trade, by giving it a communication by water with Dublin, by means of the canal which connects that city and the Barrow, and with the Counties on the Shannon, as well as with the ports of New Ross and Waterford. The population is nearly 6000, the latitude 52° 40' N. and the longitude 6° 53' W.

CARLOWITZ, or **KARLOVITZ,** a town of the Austrian Empire, situated on the south bank of the Danube, in the eastern part of Slavonia, and about thirty miles north-west of Belgrade. It stands at the foot of a mountain, which encloses it on three sides, and renders the air hot and confined; but being on the great road from Hungary to Semlin and the Turkish dominions, it has a good trade, and the neighbouring districts produce an excellent kind of red wine. It is the See of a Greek Archbishop, and there is a Greek gymnasium, which, in 1817, contained 164 students. Carlowitz is remarkable for a peace between the Germans and the Turks, concluded there in 1699. The population is about 5800; latitude 47° 25' N. longitude 20° 3' E.

CARLSBAD, sometimes written **Kaiser-CARLSBAD**, is an open town in the Circle of Saatz in Bohemia. It stands on the river Topel, near its junction with the Eger, and is noted for its mineral springs. These were discovered, in 1570, by the Emperor Charles IV. while hunting; from which circumstance the town derives its name. The population is not great, and is chiefly supported by the influx of visitors, who resort thither on account of the waters. A conference was held there by the Allied Sovereigns in 1819. Latitude 50° 12' N. longitude 12° 58' E.

CARLSKRONA, or **CARLSKRON,** a seaport of Sweden, on the shore of the Baltic, and in the Province of Blekingen, of which it is the Capital. It derived its name from Charles IX. by whom it was founded in 1680, and endowed with several privileges. Since that time, it has been almost the exclusive depot of the Swedish navy. The harbour is large, and capable of containing 100 vessels at once. The entrance is defended by two forts, and the interior by fortifications. The chief objects here are the Royal docks, which are extensive and convenient, and have been constructed at great expense. They are composed of hewn granite, and though begun in 1757, are still unfinished. Carlskrona was formerly the seat of the Swedish Admiralty, and is still the residence of the Governor of Blekingen. Its chief exports are timber, tar, potash,

CARLOW.
CARLSKRONA.

CARLS- and marble. The population is about 13,000. It is
CRONA. 220 miles south-southwest of Stockholm, and in lati-
tude 56° 7' N. longitude 15° 33' E.

CARMEL.

CARLSRUHE, (*the rest or repose of Charles*), a City of Germany, and the Capital of the Grand Duchy of Baden. It was founded in 1715, by the Margrave Charles William, and at first consisted only of a castle, or rather hunting seat, and a few wooden houses, chiefly designed for the residence of the Grand Duke and his Court; it stands about three miles east of the Rhine. When the buildings began to increase, a regular plan was adopted for the erection of the future additions; this included thirty-two streets, all diverging, like the radii of a circle, from the castle as a centre. Only nine of them have yet been built, and as these are all together, it gives the town the shape of a lady's fan when partially opened; the other twenty-three are planted with poplars, which enhance the beauty of the town. Most of the buildings are of stone, and constructed with great regularity. The town is in a great measure surrounded by forests, and the view from the top of the palace is extensive and beautiful. The palace is encompassed with a Botanical garden, and contains a library of 70,000 volumes, a philosophical apparatus, a cabinet of minerals and medals, and one of natural history. Carlsruhe has likewise five churches, an Institution for the Deaf and Dumb, a Lyceum, and other places of instruction. The chief support of the town is derived from the Court, and some slight manufactures of fashionable articles. The population in 1819 was 15,100; which was an increase of 1389 during the previous seven years. Latitude 49° N. longitude 8° 21' E.

CARMAGNOLA, a populous trading town in Piedmont, in the Marquisate of Saluzzo, situated on the right bank of the Po, and one of the strongest places on the frontier. It has a good trade in silk, cloth, and hemp, all of which are produced in the adjacent districts. In the war of the French Revolution, it fell early into the hands of the Republicans. The population is about 12,000, the distance twelve miles from Turin, the latitude 44° 50' N. and the longitude 7° 43' E.

CARMANIA, an ancient division of Asia, situate between Persia and Gedrosia, and divided by Ptolemy into *Desert and Proper*. The chief city of the latter was Carmana, now Kherman. It was distinguished for its fertility, especially in vines, and the rich isle of Ormas was dependent on it. *Strabo*, (xv.) among other customs, mentions that through want of horses the Carmanians used asses on military service; also that no man was permitted to marry until he had presented the King with the head of an enemy. The skulls were deposited in the Royal treasury. The tongues were juiced, and having been kneaded with bread, were given to be eaten by him who brought the head and his friends.

CARMEL, *an*, a pasture, *to*, to cut down, a mountainous region in Palestine, so named on account of its fertility, but applied particularly to the loftiest summit in the range, on the sea coast, about ten miles south of Ptolemais or Acre. On the first division of Canaan, it was assigned as the north-west limit of the tribe of Asher, (*Josh. xix. 26*.) It is known in holy writ as the residence of Elijah and Elisha, and as the scene of the discomfiture of the Priests of Baal by the former Prophet, (*1 Kings, xviii.*) The spot upon which this miracle was performed, was profaned by heathen

rites even in much later days, notwithstanding this signal triumph of Jehovah. Tacitus, (*Hist. ii. 78*.) mentions a sacrifice performed by Vespasian on the summit of Carmel. Here, adds the historian, is neither a temple nor the image of any God, all that is to be found is an altar and the awe inspired by religion.

Suetonius speaks of an oracle on this mountain, consulted by the same Emperor. (*Vesp. v.*) Carmel is mentioned also by Jamblichus, in his life of Pythagoras, to have been a favourite haunt of that philosopher. At its northern foot flows the river Kishon, "that ancient river." The plain of Esdraelon lies on the east. The whole neighbourhood is a garden, richly diversified with wood, hill, and water. In the village of Cayphas, below, is a convent of bare-footed Carmelites. The monastery on the summit is abandoned and in ruins, although tradition points it out as the residence of the Tishbite, many other vestiges of whom are revered both by Christians and Mohammedans. Thevenot, in his *Travels*, has noted all these with extraordinary diligence; and Lebrun collected some of the legendary tales, which have been grafted on Elijah's history. He speaks of a garden of melons, which the prophet converted into stones, in order to punish the insolence of the owner, who answered his request for fruit by so terming them. The stones, he says, are shaped like melons, and when opened, show the same cavities and emit some smell. It was from this monastery, that St. Louis, on his return from the Holy Land, translated a colony of six recuses, the germ of the Carmelite establishments in France. *Relandi Palestina*, 397; *Wells's Scrip. Geog. I.* 350.

A city CARMEL, is mentioned in the first book of *Samuel*, (xv. ii.) in which Saul erected a trophy on his conquest of Amalek. This was the dwelling of Nabal the husband of Abigail. It was situate on the south of the tribe of Judah, and is mentioned both by Jerome and Eusebius, as the seat of a Roman garrison. *Wells*, ii. 14; *Calmet*, *ad voc.*

CARMENTALIA, a festival celebrated by the ancient Romans, on III. Id. (xi.) of February, in honour of Carmenta, a prophetic, the mother of Evander, who was deified after her death. *Plutarch*, (*in Romulo*), gives two other histories of Carmenta: 1. that she was one of the Destinies, and was worshipped by mothers, as presiding over nativities; 2. that she was the wife, not mother of Evander. He derives her title of Carmenta, as a prophetic, from *carmina*, the oracles of inspiration; which she delivered, or from *carere mente* to be insane; and states that her real name was Nicostreta. *Moreri* (*ad voc.*) appears to have confounded the festival of Porrima and Postverta, the sisters of Carmenta celebrated on XVIII. Cal. Feb. (Jan. xv.) with that of Carmenta herself; at least he quotes from *Plutarch*, (*Quest. Rom.*) a legend of the origin of the Carmentalia, which Ovid assigns to the feast of Porrima and Postverta. The old Calendar, however, and by Ovid himself, the last of these festivals is termed *Carmentalia ricta*. There appears to have been a priest of much dignity who peculiarly assisted in this celebration, for *Cicero*, (*in Bruto*), mentions *Popilius Lenax* as *Flamen Carmentalis*. The sacrifices were performed at the *Porta Carmentalis*, under the Capitoline Hill. It was through this gate that the Fabii marched from Rome, to undertake their fatal expedition against the Veientes. (*Ovid. Fast. ii.*

CARMEL.
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201.) It was ever afterwards esteemed ill-omen'd, and received the name of *Seclerata*.

CARNATIVE, a term used in *Medicine*, the derivation of which has been traced variously and fancifully; by some to *carmina*, charms, which are supposed to have been employed as remedies, by others to *carmino*, to card wool; i. e. to cleanse it of its foulness. Neither of these etymologies appear to hear very distinctly upon the medical use of the term, by which it is applied to such remedies as expel wind. Among these may be named aromatics, the fixed gums, and opium.

CARNALIZE, v. } Lat. caro, carnis, flesh, a
carendo, ed quod carent animi.
CARNAL, n. } See Vnesius. Carnal, as
CARNALIST, n. } applied generally, is,
CARNALITE, n. } Of or pertaining to the
CARNALITY, n. } flesh;—to the lusts of the
CARNALLY, } flesh; fleshly; opposed to
CARNAL-MUNDED, } spiritual.
CARNAL-MUNDEDNESS, } *Carage*;—the slaughter
of flesh; flesh slain or slaughtered.

The loss & amitie of christen folke should be rather ghostly friendship than bodily: with that all faithful people are rather spiritual than carnal. *Sir Thomas More. Works*, fol. 1.

Nothing so sharply assailed a man's mind, as doth carnal affection, called (by the followers thereof) love. *Sir Thomas Elyot. Governour*, p. 203.

Delicious delicate effeminate ryght strong men and miche the softer the soft Asyrion. By such carnalite was Cagus made a Cance to Hamhal. *Sep. Epistion of Doudel*, ch. v.

The Jewes lake for Christ, and he is come xv. hundred years ago, and they not ware: we also have looked for Antichrist, and he hath reigned as long, and we not ware: and the because either of vs looked carnally for hym and not in the places where we ought to have sought. *Tynall. Works*, fol. 66.

By which device they encountered and fought with even fronts, and on equal hand for number: no he put the enemies to flight, and with those few soldiers, which he had, he made great carage of them. *Holland. Plutarch*, fol. 371.

The carage, and execution was no less after the conflict, then during the fight: for whereas there were many more of them alone outright in the place than taken prisoners, those also that were prisoners, they spared not, but murdered every where as they went. *Id. Lives*, fol. 55.

There is no talking to such, no hope of their conversion, they are in a reprobate sense mere carnalists, fleshy minded men. *Barton. Anatomy of Melancholy*, fol. 685.

There he affirmeth of himselfe, that when he did behold the Christians in their torments and sufferings to be so constant in their profession, he (justise) was therewith marvellously moved: after this manner reasoning with himselfe, that it was impossible for that kind of people to be subject to sinie vice or carnalitie, which vices of their owne nature are not able to sustaine sinie sharpe aduersitie, much lesse the bitterness of death. *For. Morten*, vol. 1. fol. 44.

God is on our side, and therefore we fear not what the Pope or any other carnalite can do against us. *Anderson. Expedition upon Benedictus*, 1573, fol. 76.

What concord can there be between a sensual and carnalised spirit that understands no other pleasures but only those of the flesh, and those pure and virgin-spirits, that neither eat nor drink, but live for ever upon wisdom and holiness, and love and contemplation? *Scott. Christian Life*, l. sec. 3.

Abusing the credulous and carnal-minded, thereby to be masters of their persons and wealth. *Merc. Asides against Idolatry*, ch. 2.

For this wrought this conscience and carnal-mindedness; and this carnal-mindedness is such a propensity and desire to sin, and

hath in it such easiness to act, that it brings forth many sins, and they bring forth death; and therefore the Apostle saith, carnally mindedness is death and enemy against God: this is that state, in which whosoever abides cannot please God. *J. Taylor. An Hypocrite*, ch. v. sec. 3.

About an age ago it was the fashion in England, for every one that would be thought religious, to throw so much sanctity as possible into his face, and in particular to abstain from all appearance of mirth and pleasure, which were looked upon as the marks of a carnal mind. *Spectator*, No. 494.

If Godly, why do they wallow and steep in all the carnalities of the world, under pretence of Christian liberty? *South. Inferred Disposed*, vol. i. p. 101.

Lastly, that the apostle doth very feely take the law either in our sense or in the other, either spiritually or carnally, according to the differing sentiments of those to whom he wrote the epistles. *Bushe Bull. Life*, vol. i. p. 161.

But if in this inconsiderable part of the globe, such a carage (7,000,000) has been made in two or three short reigns, and that this great carage, great as it is, makes but a minute part of what the histories of that people inform us they suffered; what shall we judge of countries more extended, and which have waged wars far more considerable?

Burke. Violation of Natural Society.

But the practice of these [the dog and cat] is nothing, to what the animals of the forest endure. As these mostly live upon accidental carage, so they are often known to remain without food for several weeks together. *Goldsmith. Animated Nature*, part II. ch. vi.

CARNATIC. The Carnatic, one of the largest Provinces in the peninsula of India, is bounded on the north by the sear of Gantür; on the east and south by the Indian Ocean; on the west by the provinces of Travancor, Coimbatür, Salem, (Salem or Chelam,) and the Käl-g'häi. It is divided into the southern, central, and northern Carnatic. The first extends from Cape Comorin to the river Coleroon, (Cölarham or Colladham;) the second from the Cölarham to the Pennär; and the third from that river to the Gandagum, which forms the southern boundary of the searcs. The petty Sovereignities of Tinneveli, Madora, Marava, the Poligars, with part of Trichinopoly, (Tiruchinpalai,) and Tanjör, (Tanjaur,) formerly occupied the southern; the remainder of Trichinopoly, and a variety of other small States, the central; and Nellür, Angöl, with some smaller districts, the northern division of this Province. It comprehended the territory of the Nuwäh of Arcot, together with its dependencies; and the northern part anciently formed a portion of the country, between the Cávéri and Gódávéri, called And'hru by Hindus; the southern was the Drávida, and the central the proper Carnática of that people.

The eastern G'häti, or chain of mountainous defiles which separates the table land of the peninsula from the coast, form the territorial, as well as natural boundary of this Province, with the exception of an interval occurring between the southern limit of Coimbatür and the northern extremity of Chelam, (Salem.) Those mountains, or the elevated level above them, give rise to all the larger rivers which water this country; such as the Pennär, Calär, Cávéri, &c. The heat is extremely oppressive, except near the coast, where it is tempered by the sea-breezes; by the heights of the G'häti and extent of table land beyond them, are sufficient to check the course of the winds, and prevent the passage of any cool currents of air from the opposite coast. The same cause occasions a com-

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plete diversity of seasons between the two sides of the central level. Thus while the Malabar coast is deluged by the south-west monsoon, the Carnatic, on the declivity and at the foot of the eastern Ghâts, has only occasional showers, and now and then a day of heavy rain. The months of May and June may be called the rainy season, for the strong westerly winds, which prevail in July and August, though they accumulate clouds, seldom bring rain. Near the sea, loam mixed with sand, and occasionally with marine remains, further inland, loam and ferruginous gravel; in low situations, the same soil stiff and red, mixed with sand and vegetable earth; on elevated spots, sand and gravel without loam, frequently impregnated with salt, are the principal components of the soil in the low lands. The mountains and their declivities, consist almost exclusively of sienite, with a very small proportion of felspar; and the pulverised fragments of those rocks seem to form a large proportion of the soil in the plains.

All the different sorts of small grain are cultivated on the high lands; and rice is the principal article on the low lands, wherever there are facilities for irrigation. Tanks, or large reservoirs, are common in this, as in most other parts of India; some of them are narrow and deep ravines, the ends of which have been closed up by artificial embankments, the smaller ones are lined with stone, and surrounded by flights of steps. The *Eleusine* crocus, called *raggi* by the natives, is the small grain most cultivated; it forms the chief article of food among the lower classes. Sugar is raised in small quantities; cotton, (the herbaceous sorts,) and indigo for home consumption. The introduction of the permanent revenue system, has proved beneficial every where; because it releases the cultivator from all apprehension of an exorbitant assessment, and secures the reward of his industry, if he renders his land more productive. Scarcities are more frequent in the peninsula than in Bengal; and this is owing partly to an inferior degree of fertility in the soil, partly to difficulty of irrigation, but more to oppression and misgovernment. The low lands are in general, as might be inferred from what was said above, barren; and the *Melia Azadirachta* and *Rokinia mitis* are said to be the only trees which grow spontaneously on most parts of the plain country.

The Carnatic was ruled during the dark ages, and perhaps even before the commencement of our era, by a long line of Princes, who have left many monuments of their wealth and piety. Hence the excellent reservoirs, (tanks,) already mentioned, the choultrys, (chaurahs,) or caravan-serais, for the supply and accommodation of travellers, and the splendid temples (pagodas,) with which this territory abounds. A square or oblong area, surrounded by a wall fifteen or twenty feet high, encloses the temples, which are approached by one or more gateways, surmounted by pyramidal towers, covered with sculptures, representing the exploits of the deity to whom the place is dedicated. Almost every commanding position in the mountains, is occupied by a fortress now falling into ruins, at once a striking evidence of the contrast between the present and the former state of the country, when it was perpetually a prey to the warfare of its petty chiefs.

Though the Carnatic was so long under the dominion of the Moghuls, Islamism seems never to have

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struck a deep root in it, and out of the five or six millions of inhabitants which it contains, the Mohammedans form only a very inconsiderable part. Forty or fifty thousand Christians must also be deducted, and the remainder are all idolaters of the orthodox or heterodox Hindh sects. The Brâhmins, especially the Smârtaas or followers of Siva, are extremely numerous; they fill most of the offices in the revenue and judicial departments of the government, are tenants of land, and follow secular professions, but seldom if ever enter into any agricultural employment. Slaves of inferior castes of Sûdras, and those called *pancham kâdam*, (the five bonds,) the most industrious people in this country, are generally employed in the cultivation of their lands. No where is the pride of caste more manifest; and a Sûdra does not dare to live in the same street with a holy Brâhman. The other Hindh observances are also scrupulously attended to, and a Brâhman would not for the world be guilty of smoking, which even a wealthy Sûdra thinks beneath him. The keeping of asses by degraded tribes, such as the Chensu-car, who are allowed neither house nor home, and live on the terms, or white ant; the use of cows as stalking-horses to invigile game, and of fowls as an article of diet among the Hindhs; together with a disinclination to domesticate ducks and geese, are among the principal peculiarities which distinguish the natives of the south from those of the central and northern parts of India. To the south of the Cûller-ham, (called Colerom by the English at Madras,) the chief articles of trade are blue cloths, salampores, and coloured goods, many of which are exported from the coast to the eastward. Rum, indigo, grain, and many smaller articles are also carried to Madras, whence a return of inconsiderable amount is received.

The Carnatic was first invaded by the Musulmans in the beginning of the fourteenth century, but not permanently possessed by them till the close of Aurang-zêb's reign, in the beginning of the eighteenth. Nizâm ul Mule, under the title of Sûbah-dâr of the Decca, established an independent sovereignty over the southern part of India at that period; and in 1743 Anwar-ud Din was appointed by the Sûbah-dâr, Nizâm-ud Din, (Nabob or Nabob,) of the Carnatic, of which Arcât, (Arcot,) or Arcate was made the Capital; hence he is most commonly named "the Nabob of Arcot" by our writers. A further detail of the events by which these changes in the government of this country took place, and the circumstances which ultimately led to the cession of it to the English East India Company, will be found in the Historical part of this work. By the treaty of 1801, the whole of the Carnatic became a part of the Company's territory on condition of the Nabob's receiving an annual revenue unincumbered with any charge, amounting to two or three lacs of pagodas, (£80 to 100,000). The Province, since that period, has been subdivided into the following Collectorships.

1. Nelôr and Ongel.
2. The northern division of Arcât, including Sati-veld, Pallincate, Cûngôdi in Bârah Mahal, and a part of the Bâlgâhât.
3. Chingalpet or the Jâgêr.
4. The southern division of Arcât, including Cudalôr and Pondicherry.
5. Trichinopoly, (Tiruchinâpall.)
6. Tanjôr.

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7. Diadupul, including Madura and a part of the Maléar, (Mysore.)

Buchanan's *Travels in the Mysore*; Fra Paulino di San Bartolomeo's *Travels*; Appendix to the *Fifth Report on India Affairs*; Heyne's *Essays*; Rennell's *Memoir of a Map of the Peninsula*; Hamilton's *Hindustan*, li.

CARN'ATION, n. s. Last. caro, carnis, flesh. Fr. CARNATIONNO. *f. incarnadine*; It. *caradina*. Color carnis, colour of flesh; Skinner.

After the same manner are the several varieties of colours to be expressed; namely, by their resemblance to other things commonly known. So flesh-like is carnation.

Wilkins. *Real Character*, p. iii. c. vii.

Court, genteel Zephyr, court and fun
Her gracie breasts, carnisated wax.

Lowell. *Lucasta*.

Therere carnation then, with sweet and sovereign power,
(So of his colour call'd, although a July flower.)

With th'other of his kind, the speckled and the pale.

Drayton. *Polyolion*. Song 15.

She here me first perceiv'd, and here a morn

O'bright carnations did o'erspread her face;

Here did she sigh, here first my hopes were born,

Here first I got a pledge of promis'd grace.

Drummond. *Sonnets*, &c. p. i. son. 12.

Some profess'd florists make them their constant study and employment, and display all fruit; and now and then a few fabled people spend all their time in the cultivation of a single tulip, or a carnation. Spectator, No. 455.

So, in a garden both'd with genial show'rs,

A thousand sorts of variegated flow'rs,

Joquills, carnations, pinks and tulips rise,

And in a gay confusion charm our eyes.

Smolke. *The Art of Dancing*, can. 2.

CARNATION is the common name of the *Dianthus Caryophyllus*.

CARNELIAN, a variety of Calcedony or Agate, generally of a reddish colour, but sometimes yellow or white. The finest specimens are brought from India; and the high red of the most valuable of these is said to be artificially produced by heat.

CARNICOBAR, the northernmost of the Nicobar Islands at the eastern extremity of the bay of Bengal. Its centre is in lat. 9° 15' N. and long. 93° 50' E. thirty leagues to the south of the Andamans. It has a circular form, and is flat and covered with trees. Its soil is deep and marshy, highly productive, abounding in the animals and vegetables of tropical climates, with the exception of the larger beasts of prey. Among the vegetables peculiar to this island, an edible root called *canka*, deserves to be noticed; and among its animals a kind of lizard called *tokong*, which frequently carries off poultry. The natives appear from their features and language to be of Malay origin; are extremely vain, but good-humoured and lively; addicted to drunkenness, and very voracious. They prepare a sort of intoxicating liquor, called *saur* (saur or sura?) from the young shoots of the coco-nut tree, the juice of which is kept till it ferments. Smoking and dancing are their favourite amusements, and a hollow bamboo, two feet and a half long and three inches in diameter, with a string made of the threads of split cane, stretched from end to end along the outside of it, over a groove just deep enough to prevent the string from touching, is the only musical instrument they possess, and serves to regulate the time of their dances. It is played like the guitar and usually accompanied by the voice. Their huts are raised on wooden pillars to a considerable height above the ground, like those represented in the view of a village at Nanchury, (*As. Res.*

iv. 121.) one of the southern Nicobars. They are unacquainted with any but the simplest arts, and derive all their luxuries from the sale of their coco-nuts, which are reckoned the finest in that part of India. Cloth, hatchets and sword-blades are the articles most in request. Canoes they obtain from Chonry (Chauri?) an island to the south-west, in exchange for the cloths which they have procured from European navigators. Honesty and an entire freedom from compliment, are characteristics very unusual among the natives of the eastern Archipelago. The only Being whom they worship is the evil spirit, and their rites are plainly dictated by fear. All that a man possesses is thrown into his grave, and his widow is compelled to cut off for this purpose a joint of one of her fingers. Polygamy is unknown, and adultery severely punished. They appear to live in the most perfect state of equality imaginable; no one possessing any authority over another. According to a vague tradition, these islands were originally a colony from Pégú; and a similarity of language has been said to confirm this report; but a comparison of the vocabularies furnished by Messrs. Zoffany, Fontana, and Leyden, (*As. Res.*, &c.) shows, that whatever relation the dialects of the different islands may bear to each other, they have little or nothing in common with the Môn, or language of Pégú. Hessel's *Letters on the Nicobar Islands*; Lord Valentia's *Travels*, vol. i.; and *As. Res.* li. 21, iii. 157, iv. 121, v. 336.

CARNIFY, } To cause to be or to become
CARN'VOROUS, } flesh.
CARN'VITY, }
CARN'VOROUS, } Carnivorous, devouring flesh.
CARN'VOROUS, }
CARN'VOROUS, }

Such birds as have crooked beaks and talons are all *carnivorous*; and so of quadrupeds, *scorpiobora*, *carnivora* canis. All that have serrate teeth are *carnivorous*.

Regis. *On the Creation*, part i.

Yes, and otherwise it is good for the old man brought to feed still and thrive in pulse and *carnosity*, if we suppose that it should remain and carry a length with it.

Holland. *Fines*, vol. i. fol. 537.

I would the consciences of men were such, as eye and better might supple them. But I see they are for the most part overgrown with so hard a *carnosity*, as it requirith strong and potent corrosives to make an entrance into them.

Speilman. *de Epistolis*, fol. 18.

Gasper Bartholinus hath observed that where the gullet perforates the *midriff*, the *carnose* fibres of that muscular part are inflected and arcuate, as it were a sphincter embracing and closing it fast.

Rev. *On the Creation*, part ii.
This cile substance doth increase and augment within the olive, until the rising of the star Arcturus, to wit sixteen days before the calends of October; after which time, their stones and *carnose* matter about them does rather thrive.

Holland. *Fines*, vol. i. fol. 438.

At the same time I think, I deliberate, I propose, I command; in inferior faculties, I walk, I see, I hear, I digest, I sing, I carol.

Hale. *Origins of Mankind*.

Our nobility was wont to applaud the Italians, as the best examples of elegance: may we not with good pretences to sobriety, reduce our *carnivorous* tables to their pattern of *mince*?

Boyle. *Letter from John Boyle*.

CARNIOLA, a Province of the Austrian Empire, with the title of Duchy. It is bounded on the north by Carinthia, on the north-east by Styria, on the east and south-east by Croatia, on the south by Dalmatia and the Adriatic, and on the west by Istria, Friuli, and the County of Gorizia. It is about 180 miles from east to west, and 100 from north to south, and forms a part of the Kingdom of Illyria, which was instituted since

CARNI-
COBAR.
—
CAR-
NIOLA.

Situation,
boundaries
and extent.

CAR- the general peace. It is included in the government
NIOLA. of Laybach, and is divided into the three following
Population. viz. Circles, to which their area and population are annexed;

	Sq. miles.	Population.
Laybach	1,426	159,089
Neustadt	1,647	166,527
Adelsburg	1,460	104,200
Total.....	4,533	409,815

This gives ninety persons for each square mile, or about twenty less than the average population of the whole Empire.

Much of the surface of Carniola, like that of Carinthia, is covered with rugged mountains. Towards the north, they are bleak, barren, and bare; others are clothed with forests, and some are covered with perpetual snow. In the interior the aspect is less wild, the country is more susceptible of culture, and produces wheat, maize, millet, and excellent flax. The southern districts contain many fertile tracts, and several delightful valleys, which yield good oil and wine. Here as well as in some of the most favourable parts of the interior, the farmers usually obtain two crops in the year; as they sow buck-wheat after common wheat or rye, and millet after flax and hemp. Several kinds of fruit are also produced, particularly walnuts and chestnuts, and large forests of these trees abound in many places. The principal river that waters this Province is the Save; besides which it is intersected by the Laybach, the Gork, and the Kulpa.

Iron is one of the chief mineral products of the Dukedom, and is obtained in many places. Quick-silver is also found here, and the mines lately discovered near Idria are very productive. About 6000 or 7000 cwt. of cinabar is annually obtained in the county of Gomor; in addition to which, lead, silver, and marble are worked, and precious stones are sometimes found. Besides the cultivation of the soil and mining, the manufactures of woollen, linen, and lace, occupy a part of the population, as well as iron-forges, glass-houses, and making salt on the coast. The great commercial roads to Trieste and Fiume, with the Save, which is navigable for nearly the whole extent, through this Province, greatly facilitate its trade.

The mountains of Carniola have long been celebrated for their natural curiosities. Their vast caverns, their waterfalls, and their lakes, have attracted the attention of travellers. One of the most singular of these curiosities is the lake Cirknitz, the ancient *Lacus Fatales*, which is situated between twenty and thirty miles south-west of Laybach, and is about seven miles long. It is surrounded by lofty calcareous mountains, full of caverns, which often communicate with each other by narrow openings. The usual depth is not more than two fathoms, and about June or July the waters generally subside, sinking through holes in the bottom. As soon as this takes place, the bed is either cultivated and sown with millet, or the natural herbage is suffered to grow, which it does rapidly, and is cut and made into hay. About October, when the rains fall copiously upon the surrounding mountains, the waters rise through the apertures, and soon fill the lake to its former level. It, therefore, affords good pasturage or meadow in summer, and abounds with fish in winter.

Inhabitants Carniola was the country of the ancient Carni, who

also occupied a part of the territories belonging to the Venetians, and who were driven by the Huns and Alans into Carinthia. Most of the present inhabitants are descendants from the Slavonians, except a few of the higher classes, who are Germans. They are a robust and hardy race of mountaineers, who live in a very simple manner. Christianity was introduced into this Province in the eighth century; and in the time of Charlemagne and his immediate successors, it was governed by the Dukes of Friuli, and afterwards by those of Carinthia. It first became a distinct Margravate under the Emperor Otto II. and was raised into a Duchy on its acquisition by the House of Austria. In 1809, it was ceded to France by the treaty of Vienna, and then formed a part of what they called the Illyrian Provinces; but was restored to Austria with the other ceded districts, in 1814.

CARNIVAL, *n.* Fr. *carneval*; It. *carnevale*. Some Italian writers, (says Du Cange,) think *carnevale*, so called, as if *carne* or *caro*, *vale*. Du Cange, (in *v. carnelevenera*), himself thinks, *dies iustus, seu potius Dies Martis, qui Quadragesimam antecedit*,—that those days were, or rather the Tuesday preceding Lent, was called *carne-vale*, *quod sonat, Caro abscedit, seu tempus carnis comedendi*—the days for eating flesh are passed.

The time or season in which it was lawful to eat flesh, was called in Mid. Lat. *carnele*; in Fr. *charnage*. This festive season, which is particularly observed at Venice, continues from the Epiphany till the first day of Lent.

They had their Bacchanalia; we had our Wakes, answering to them; they their Saturnalia, and we our *Carnevals*, and Shrove-Tuesdays, liberty of servants.

Hobbes. *Of the Kingdom of Darkness*, ch. xlv.

The carnival of Venice is every where talked of. The great diversion of the place at that time, as well as on all other high occasions is masquerade. These disguises give occasion to abundance of love adventures; and I question not but the secret history of a carnival would make a collection of very diverting novels.

Addison. *On Italy*. Venice.

CAROCHE, *n.* } Fr. *carrosse*; It. *carozzo*; Lat.
CAROCHE, *adj.* } *carroce*, from *carus*. See CAR.

Moreover, that during all the time of his employ, he neither took up any man to sit with him in his *carroce*, nor admitted any private person to be his companion in the honourable estate of assual, as princes have been wont to do.

Holland. *Amstelredam*, fol. 63.

CAR. She, I assure you, *madams*,
Knows nothing but her will; must be allow'd
Her footmen, her coach, her colours, page,
Her doctor, chaplains.

Messenger. *The Renegade*, act i. sc. 2.

SPUN. Old honour goes on crutches, beggary rides cocked.
Id. *The Virgin-Martyr*, act iii. sc. 3.

All this, quoth Ralph, I did, 'tis true,
Not to preserve myself, but you;
You, who were damn'd to lower drin
Than wretches feel in powdering-tubs;
To mount two-wheel'd caroches, worse
Than managing a wheel in rain.

Butler. *Hudibras*, part iii. can. 2.

CAROCOLLA, in Zoology, a genus separated by Lamarck without sufficient reason from the Helicon. See HELIX.

CAROL, *n.* } Fr. *carolle*; It. *carola*. Menage
CAROL, *n.* } says *chorolla*, a diminutive of *chorus*.
CAROLING, *n.* } Sommer produces the word *kyriele*, and thinks it probable that such a word may have been corrupted from *kyrie eleison*, so frequently repeated in morning prayers. And hence he conjectures our *carol*, a hymn, &c. usually sung on the Nativity. In Fr. *carolle*

CAR-
NIOLA.
CAROL.

Progressive
geography

CAROL-
—
LINA.

is the name of a kind of dance, and so it is used in Robert of Gloucester.

After mete, as rytt was, þe menestries gode alente,
And knyghtes and everyen in carole gret route.
R. Gloucester, p. 53

What ladies fayrest ben or best dancing,
Or which of hem can carole best or sing,
No who most felicity spekeþ of love;
Of all this now I make no mention.

Chaucer. The Knightes Tale, v. 2205.

And if so befallle amogge,
That she carole vpon a nunge,
Whan I it here, I am so fobbe,
That I am fro myselfe so ledde,
As though I were in Paradiſe.

Gower. Conf. Am. book vi. fol. 133

There was greet myrth on all side,
Where as the pumpeþ by the risteþ,
There was ful many a tymore beate,
And many a malde caroleide. *Id. B. fol. 138.*
And eke he can carolede make,
Roundel, balade, and caroleie.

Id. B. book i. fol. 23.

And thesout ran childer and maydyns sing,
Singing caroleis and dancand, in and ring.
Douglas. Eneidos, book ii. fol. 46.

No sightynge in the reſon of May
Was never ſoon, that list better to ſing,
No lady hasty in caroling.

Chaucer. The Chaunces Yennas Tale, v. 16813.

The Troiane matrona ledū in a ring,
Fescand (ſinging) to the ſun leſt and herolling.
Douglas. Eneidos, book vi. fol. 122.

The same reason the pience, mother to kyng Richard, lay
at Wyndore, and her daughter with her, my lady Maude, the
fayrest lady in all Enghland: therof saynt Poole, and this young
lady, were in true amours together eke of other, and semyng
they met togeder at dawnsynge and caroling.

Fraser. Cranyke, ch. 394.

There, on a day, as he persw'd the chase,
He chanc'd to spy a sort of shepherd groomes,
Playing on pipes, and caroling apace,
The whilem their beastes there in the bodded broomes
Beside them fed.

Spenser. Faerie Queene, book vi. can. 9. st. 5.

No under every bank and every tree,
Speak rhymes unto my osten minstrelle;
Nor carol out so pleasing lively lairs
As mought the Graces move my mirth to praise.

Hall. Satires, book i. sat. 1.

They heare such notes, and heavenly carolings
Of God's high praise, that fills the brause sky,
And feele such joye and pleasure inwardly,
That matcheth them all worldly cares forget,
And only thinke on that before them set.

Spenser. Hymne of Heavenly Beautie.

Historical
sketch.

THE name of part of that extensive region, which by the French was named *Florida*, and by the English *Virginia*, the extremities of which still retain these respective appellations; the central part was distinguished under the general name of *Caroline*, and included North and South Carolina and Georgia. It appears to have been named *Caroline* by Coligni's French settlers, in honour of the then reigning King of France, Charles IX., though the most prevalent opinion supposes it to have been thus called from Charles II.

Why do the Delian palms incline their boughs,
Self-mur'd? and hovering serpens, their throats release'd
From native silence, carol sounds harmonious.

Prior. Second Hymn to Callimachus.

Rise, sons of harmony, and hail the moors,
While warbling larks on russet pines float;
Or seek at noon the woodland scene remote,
Where the gray linnet carol from the hill.

Brattle. The Mount, book i.

Stiff palsy, of learded pride the child,
My roving genius binds in Gothic chains;
Nor can the cloister's muse expand her wing;
Nor bid those twilight roofs, with her gay carol ring.

Warton. Morning. Ode vii.

Bonne in his *Antiquitates Fulgares*, is not content with the etymology of *Carol*, which we have given above. This song, he says, is sung by the common people from the Nativity to the Twelfth day. It comes from *cantare*, to sing, and *role*, which is an interjection of joy; for in ancient times the burden of the song when men were merry, was *role role*. The Christmas Carol may be traced to the primitive Church. Tertullian, (*advers. Gentes*, 39.) states that at their feasts it was customary for the Christians to place in the middle such as were able to sing, and call upon them to praise God in a hymn, either out of the Scriptures or of their own invention. Darand also informs us (*Rel. vi. 86, 9.*) it was usual for the Bishops on Christmas day to make sport and even to sing with their clergy; and this custom was an imitation of the *Gloria in excelsis* of the Angels, as we learn from Jeremy Taylor. "These blessed choristers had song their Christmas Carol, and taught the church a hymn to put into her offices for ever on the anniversary of this festival."

Mr. Brande, in his *Observations on the chapter (xv.) of Bonne* whence the above matter is taken, has given at length a Scotch Christmas Carol, extracted from *An compendious Book of Godly and spiritual Songs*, Edinburgh, 1631, printed from an old copy, but it is too dull to be reprinted. The following, given by Mr. Douce, (*Illustrations of Shakespeare*, i. 353,) is shorter, and may be accepted as a fair specimen of the general tone of these pious poems.

As I out rode this evening (Sax. eobentry; last) night
Of three joll shepherds I save a sight,
And all aboute there fold a stare some bright;
They sang terli terlow, (tira tira, the lark's song.)
So merril the shepherds there pipes can blow.

Mr. Davies Gilbert has published a large collection of ancient Carols, which will amply gratify the curiosity of those who require farther information on this subject.

CAROLINA.

of England. The part now distinguished as North Carolina was the first seat of English colonization in America.

SOUTH CAROLINA.

SOUTH CAROLINA, formerly a British Province; one of the original thirteen United States of America, and now holding a high rank in the Federal Union.

The first germ of white population in South Carolina was planted near the celebrated harbour of Port

CAROL-
—
S. CAROL-
LINA.

S. CARO-
LINA.

Royal, in 1670, by a few English emigrants, who in 1671 removed to Ashley River: in 1680 the foundation was laid of the present City of Charleston, whose flourishing condition and advanced civilisation have obtained it the title of Capital of the southern states. At this period, Carolina included North and South Carolina and Georgia, comprehending the regions between the parallels of 29° and 36½° north latitude, extending back to the Pacific Ocean. By the Charter of Charles II. these extensive territories were granted to the Earl of Clarendon and seven others, as the absolute Lords Proprietors. It was upon the formal settlement of Carolina by these great holders, that they engaged the celebrated John Locke to frame a Constitution and a body of laws; the religious tolerance manifested in the system drawn out by this philosopher, was rendered almost nugatory by the aristocratic and feudal principles of his civil code. Three classes of nobility, Barons, Caciques, and Landgraves were established, and the parliament consisted of the Lords Proprietors, the Nobility, and Deputies from the freeholders, sitting in the same chamber; anarchy, discord, and bitter civil dissensions were alone the baneful fruits of the Constitution modelled by Locke. After many years of obnoxious rule under the Proprietary government, the Colonists wearied with the tyranny of an oligarchy, effected a change in the system, by which the administration was vested in the Crown.

The population of South Carolina was gradually augmented by the commotions in other parts of the globe. After the final conquest of the Province of New York, many Dutch emigrants came thither; the revocation of the Edict of Nantes sent many respectable and useful French Protestants; the several insurrections in Great Britain, during the first half of the last century, in favour of the house of Stuart, drove numerous exiles to South Carolina; Germany and Switzerland at that period lost many of their dissatisfied self-banished inhabitants, and the French colonists of Nova Scotia were transported from thence on its conquest by the British arms. The Provinces of North Carolina and Georgia were afterwards formed from the extremes of the country. The continued wars made by the Indians for many years upon the colonists of South Carolina, chiefly at the instigation of Creech emissaries from the Mississippi, kept them continually harassed until the peace of 1763. After that period, until the breaking out of the American revolution, the province enjoyed great prosperity and doubled its population. The great national contest was maintained by the republicans of South Carolina with much skill and courage, and the battle of the Eutaw Springs is considered to have mainly contributed to the successful issue of the conflict in favour of independence.

Extent and
boundaries.

South Carolina is situated between 32° 2' and 35° 10' north latitude, and 78° 35' and 83° 10' west longitude from Greenwich. It is bounded north and north-east by the State of North Carolina, south-east by the Atlantic Ocean, and south-west by the State of Georgia, from which it is separated by Savannah River. It is 186 miles in length, and 160 broad; the area being 30,000 square miles, or 19,351,900 acres.

Face of the
country.

The sea-coast is bordered with a chain of fine islands, between which and the main land, there is a very convenient and almost uninterrupted navigation. It is upon these islands below lat. 33° N. that the cotton

S. CARO-
LINA.

used in the fabrication of the finest English muslins is grown, and thence it has acquired the appellation of Sea Island cotton. The main land is by nature divided into the lower and upper country; the former extends sixty or eighty miles from the coast, covered with extensive forests of pine, called pine barrens, and interspersed with swamps, low lands, and other tracts of rich soil. Between the upper and lower country, is a region sometimes distinguished as the middle country; it is very undulating, the sandy hills being covered with dwarf oaks and pines; this continues to the ridge, which appears as a remarkable tract of high ground when viewed from the sea, but is level as approached from the north-west. All these sections are parallel to the sea-coast, extending similarly through the adjacent states. Beyond the ridge commences a fine healthy country of hill and dale, which, to the north-western extremities, swells into lofty mountains, spurs of the Blue Ridge, and part of the chain of the Alleghenya. The glossy Mountain in Pendleton district, and the Potomac Hill, are among the highest, and are also remarkable for their beauty. The Table Mountain in this district presents an awful precipice of 900 perpendicular feet. From among these mountains, descend the streams which form the Saluda and Broad rivers, flowing towards the Atlantic; and on their western sides arise the springs whence flow the main branch of the Tennessee River, a tributary of the Mississippi.

The climate of the upper country of South Carolina, *Climate*, is healthy at all seasons of the year. In the low and middle country, the summer months are sickly, particularly the months of August and September; at these seasons peculiar endemics rage in the country and to the low. The former appears as a fever and ague, emphatically called the *Country fever*; none of the inhabitants are exempted from it, and to strangers and towns people it is almost universally fatal; the white persons are compelled to endure its annual recurrence, or to quit their plantations and reside in temporary dwellings in the pine barrens, as remote as possible from swamps and low lands: here they are perfectly safe from the influence of the miasmata; the slaves do not appear to be at all affected. The more wealthy retire to the northern cities or to Charleston, the only town perfectly free from the influence of the country fevers; the other towns in the low country are periodically visited and desolated by it. The endemic of the cities assumes the appearance of yellow fever, but the natives and long resident inhabitants, are unharmed by its influence; it is the stranger who fills its victim. The retreats of the planters or the islands and the neighbouring main land, are on the very verge of the sea-shore, where they build their houses among the sand hills. Many villages are to be seen in these places and among the pine barrens, wholly deserted in the healthy season, which in sickly months are crowded with inmates. The average height of the thermometer in the warmest month, is about 86° of Fahrenheit. In general the summers are moist. The winter season is peculiarly delightful, though the extreme sudden changes from heat to cold, affect strangers and invalids, who come from the north to seek a milder climate. The severest weather is generally at the end of January or the beginning of the next month.

S. CARO-
LINA.
Rivers.

Many streams spread themselves over the face of this country; the principal are the Savannah, Edisto, Santee, and Pedee rivers; the secondary, the Combahee, Ashepo, Ashley, Cooper, Black, and Waccamaw rivers. Savannah River separates South Carolina from Georgia: it rises in the Blue Mountains, and flows south-east to the ocean; its north-east head spring called the Chatuga River, bounds this State; the other comes from Georgia. It is navigable for large vessels eighteen miles from its mouth, to the city of Savannah; some distance above which the waters of the river are divided by islands of a rich soil, which produces never failing crops of rice. The Santee, the great river of South Carolina is formed by the union of the Wateree and Congaree rivers near the centre of the State, and it is navigable on each branch fifty miles above their junction. From the junction of the Congaree and Wateree rivers, the Santee flows south-east for fifty miles; it then diverges many miles in an eastward course, and returning to its original direction seeks the Atlantic Ocean. Upon the eastern reach, the Sea Island cotton is cultivated, but degenerating by its removal from the influence of the sea air, its quality is changed, and it receives the market name of Santee cotton. Like the Savannah River, the stream of the Santee is divided some miles from the sea, which it enters by two channels; the island between them and the adjacent lands are extremely valuable as rice plantations. The Congaree is formed by the junction of the Broad and Saluda rivers coming from the north-west. The Wateree flowing south, changes its appellation in the northern part of the State to the Catawba, under which name it comes from North Carolina. The Pedee River flows principally through alluvial soil, as do its tributaries, Black, Lynch's, and Waccamaw rivers; they unite a little above Georgetown, at the head of Winyaw Bay, an estuary which discharges their united waters to the ocean.

The Edisto River, runs from the sand hills of the middle region south-east, till within fifty miles of the sea, when its course becomes south; its waters on approaching the ocean form a delta, enclosing the island of Edisto; the southern arm keeps the main body of fresh water and fertilizes the rice grounds; the other changing its name, and receiving the salt tide water, enriches the lands which it surrounds, and fits them for the growth of cotton. The Combahee, Ashepo, and Cooper rivers, are noted for the rice lands on their banks.

Canals.

The canals of South Carolina have been detailed in another place. (See CANALS.)

Soil and produce.

The banks of the large rivers and creeks in the low country, are bordered with a belt of excellent land, producing cotton and maize in abundance; the marshes and swamps lower down, where the tide ebbs and flows, and the waters still continue fresh, are devoted to the culture of rice. This valuable grain was introduced into South Carolina, at the end of the seventeenth century, by the arrival of a vessel from Madagascar, whose Captain gave the seed and described the mode of cultivation. It has since greatly contributed to the prosperity of this State. Tobacco and indigo formerly covered the fields now whitened by the bursting pods of the cotton plant; it is scarcely thirty years since cotton was first introduced, and it now drives almost every other article from the soil.

The perfection to which the Sea Island planters have arrived in the mode of cultivating this beautiful shrub, renders the appearance of their fields picturesque and garden-like; and as its exhausting nature has much impoverished their lands, they manure them with the salt mud taken from the marshes, or with the sweepings of the forests; the former has a wonderful effect, quadrupling the produce where applied. The generality of the soil of South Carolina, below the ridge, however is barren and sandy; but, in distinction from the richer lands of this section, free from the perennial fevers. Health and fertility in the lower regions of South Carolina are absolutely incompatible on the same spot. The soil of the upper country is generally strong and productive. Cotton here is the chief article of cultivation, but of another kind from the low land description; the fibre of it is short and coarse, it is called the Upland cotton, is of a very inferior kind, but more easily raised, and producing more abundantly than the Sea Island or Santee.

The domestic exports of South Carolina exceed Commerce. those of any other of the United States; they amounted in 1830, to 8,695,539 dollars, nearly two million sterling. Cotton and rice are of course the principal staples, to which may be added lumber, pitch, tar, turpentine, tobacco, &c. A curious article of export is the trunk of the palmetto or cabbage tree, which is much used in the construction of wharves, it not being liable to be worm-eaten in the salt water. A large part of this produce is exported in ships belonging to the merchants of the northern states and in foreign bottoms; the amount of tonnage in 1831, belonging to this State, was only 29,944 tons, being precisely the same amount it possessed twenty-six years previous, viz.

	Tons.	Tons.
Registered tonnage employed in foreign trade was, in ... 1795	25,483	in 1831 25,177
Doing, coasting trade, in ... 1795	24,465	in 1831 14,767
Total ...	49,948	29,944

Proportion of 100 parts of the whole tonnage of the United States 44 2.2

The principal place of export is Charleston; coasters only trading to the other two small seaports. The internal communications all tend to bring the productions of the country to Charleston, and to carry back the imported articles wanted. These consist of every article usually sent to a colony; sugars, rum, and other West India produce are imported from thence direct. Tea, India goods, flour, vegetables, butter, and provisions in general, from the northern states; dry goods, hardware, porter, potatoes, and coals, from Great Britain; wines, brandies, silks, &c. from France; iron from the Baltic; a few articles from Spain and the Mediterranean; and the produce of Madeira from that island.

The following table is from official documents augmented by accurate private information. We have also subjoined in this place a similar table of the manufactures in North Carolina, derived from the same sources:

S. CARO-
LINA.

S. CAROLINA.

South Carolina Manufactures.

Articles Manufactured.	Annual Value. Dollars.	Persons Employed.			Capital Invested. Dollars.
		Males.	Females.	Children.	
Potteries	3,000	5	0	2	5,000
Cotton-goods	25,222	17	13	22	41,375
Whiskey	22,600	30	0	0	30,000
Wrought iron	15,000	35	0	0	20,000
Steel	3,500	8	0	0	2,000
Gold and Silver	5,000	4	0	0	3,000
Fire-arms	30,000	60	0	10	60,000
Leather	83,000	94	0	2	115,000
Candles	27,000	8	0	2	8,500
Tin-wares	18,000	5	2	0	16,000
Carriages	25,000	30	0	4	20,000
Cabinet-work	40,000	30	0	3	25,000
Total.....	298,722	316	15	31	343,375

North Carolina Manufactures.

Articles Manufactured.	Annual Value. Dollars.	Persons Employed.			Capital Invested. Dollars.
		Males.	Females.	Children.	
Potteries	5,000	4	0	6	3,500
Copper-works	5,000	5	0	0	4,000
Cotton Yarn	7,500	5	3	12	12,000
Whiskey	62,500	250	0	0	29,378
Cordage	5,000	5	0	4	16,000
Spirits Turpentine	39,000	15	0	0	15,100
Lime-d Oil	7,000	4	0	0	3,750
Wrought iron	58,510	63	0	0	50,600
Fire-arms	1,000	2	0	0	100
Leather	112,450	106	0	12	77,733
Boots and Shoes	29,651	54	0	12	5,275
Saddlery	43,847	45	0	16	17,412
Paper	2,000	4	1	3	8,000
Salt	13,550	25	0	1	78,000
Tin-wares	15,000	8	0	0	5,500
Hats	39,468	72	0	6	15,705
Total.....	439,176	678	5	73	389,083

The foregoing tables exhibit the nature and amount of the annual manufactures in each State, so far as they become articles of sale, or in respect to establishments particularly kept up as manufactories; but here, as in all new countries, the settlers distant from towns and thrown upon their own resources, manufacture within themselves such articles as they cannot want; particularly distilled liquors, their coarse cotton clothing, furniture, &c. which are disposed of without being exhibited at a regular place of sale, or exchanged in barter with their neighbours. It is probably under this consideration, that the American writers on Statistics have represented 11,844 persons as engaged in manufactures in North Carolina, and the annual product of those to be stated at 6,653,152 dollars, (£2,140,000, sterling,) and the amount of manufactures in South Carolina at 3,023,595 dollars, (£946,000,) employing 6498 persons.

The government of South Carolina is republican, and the legislative, executive, and judiciary departments are strictly separate. The former consists of a Senate or House of Representatives; the Senators forty-five or

number, are elected for four years, one-half annually vacating their seats; the members of the other house consisting of 124, are chosen biennially, their number is fixed from a combined ratio of the population, and amount of taxation in each district, regulated every ten years by a joint ballot of both houses, in which mode all appointments to civil and executive situations in the State are made. The Governor has no prerogative except the power of pardoning criminals; he is Commander-in-chief of the militia. The judicial power is vested in three superior and inferior courts of law, as the legislature may direct. At present there are six Judges in common law, and as many in equity, who ride circuits. The whole of the law Judges sit as a court of appeals at law, and the equity Judges as an appeal court in equity. The Judges hold their commissions *quamdiu se bene gesserint*.

The elective franchise is vested in all free white men of the age of twenty-one years, (paupers and soldiers excepted,) being citizens and residents in the State for two years.

The revenues are derived from a capitation tax on slaves, and an *ad valorem* property tax; after having paid the public functionaries, and the interest of a small debt, a large surplus generally remains, which is devoted to internal improvements.

Every free white man, from fifteen to forty-five, militia, with a few peculiar exceptions, including the clergy, is obliged to do duty in the militia, which is called out one day in each month, and on occasions of public rejoicing or danger. Each corps elects its own officers, and the commissioned officers elect the general and field officers. Fines are imposed on absentees from the stated call. There is no permanent State force, any thing like an armed standing body of men, being contrary to the constitution.

The population of South Carolina, at the census of 1820, was as follows:

Whites.	Slaves.	Free coloured Persons.	Total.
237,460.	258,475	6906	502,741
In 1790, the population amounted to			240,073

Increase in thirty years ... 262,668

In 1766, there were 40,000 whites and 96,000 blacks.

The chief class of labouring people in this State, more particularly in the lower country, are blacks and coloured slaves; the riches of the planter consists in his slaves, by whom the rice and cotton are cultivated, in the large plantations; the following table will better explain this:

	Whites.	Slaves.	Free persons of colour.	Total.
City of Charleston ..	10,633	12,652	1,475	24,760
Charleston District ...	8,743	44,569	2,129	55,432
Colleton District ...	4,341	21,770	283	26,404
Beaufort District ...	4,679	27,339	581	32,199
Georgetown District ..	1,530	15,546	527	17,603
Total ...	36,246	121,876	4,296	156,419

By which it appears, that in these parts the slaves are four times the number of the whites on the whole; and out of the town, that the ratio is five, six, seven,

Govern-
ment.

S. CAROLINA.

and even eight to one. The slaves are, however, perhaps better treated in South Carolina than in any part of the world, particularly by the owners who are above the reach of indigence; the only exceptions from the general humane treatment, are to be found among a few individuals of the lowest cast, who repay with stripes upon their miserable slaves, the contempt they endure in the opinions of their more respectable fellow citizens. In Carolina, and indeed in most of the slave-holding states of America, it is a common observation, that more confidence, in all respects, is to be placed in a well-behaved slave, than in the generality of the lower order of the white people. The slaves of Carolina undoubtedly have their physical wants better provided for, than the labouring poor of any part of Europe, and do not endure one half their bodily labour.

From the sickness attendant on the lower regions of this State, the proportion does not increase in the same rapid manner which has hitherto characterised the upper country, and the other states of the Federal Union; but the demand for those articles which its soil produces, and the form of government so favourable to individuals, will prevent its ever undergoing that depopulation which sometimes attends Asiatic empires, which are subject to the arbitrary will of despots. The number of European emigrants annually coming into South Carolina is officially stated at about 1200.

Laws.

The laws of Carolina are nearly similar to the common law of England, modified to their circumstances as republicans and slave-holders. The punishment of death appears confined to murder, horse and slave stealing, and aggravated cases of house-breaking. The law of entail has been abolished, and in case of intestacy the real and personal estate is equally liable to debts, and equally distributed as personal property alone is, by the English laws. A spirit of law-making prevails, which occasionally grows to excess and produces anomalies, easily however to be remedied by their biennial parliaments.

Language.

The language is English, and is perhaps spoken among the well-educated classes of Carolinians with greater purity, than in any other part of the United States, with the exception of some Americanisms consisting mostly of misapplications of the verb and adjective.

S. CAROLINA.

Literature, sciences, and education.

English literature extends her light to South Carolina, and is studied with success by many. If this State has as yet produced nothing preeminent herself, it is because the genius of the country has not been directed in that channel; her sons have however often distinguished themselves in the three learned professions. A Philosophical Society and Museum have lately been formed at Charleston by the public spirit of several individuals. The South Carolina College is a flourishing institution, and has been liberally patronised by the State; but the students generally quit it, satisfied with their first degree, at an age when the English youth first enter our Universities. Colleges have been established at Cambridge, (a favourite name in America for collegiate towns,) in Abbeville District; at the towns of Beaufort, Wainsborough, and Georgetown, but they have not as yet taken a higher rank than academies. Free-schools are established everywhere throughout the State, and the sum of 30,000 dollars is annually appropriated for their support. There are good libraries at South Carolina College; and the collections of the Charleston Library Society, and others in that town, are very select and respectable.

The most numerous religious denominations are Religion. The Methodists and Baptists; almost exclusively so in the middle and upper country. The Presbyterians rank next in numbers. The Episcopalians, though probably the least numerous, are undoubtedly composed of the most ancient, respectable, and polished families. In Carolina indeed, the religious sentiments of the wealthy planters who sided against the Government at the revolution underwent an change, and the Episcopalian ministers kept their flocks unbroken; but they lament that at the close of the war the English prelates were so reluctant to cooperate with the American Church, by which, in other places, numbers seceded from the doctrines of the Church of England, which were by the unlettered confounded with those of the Crown; so that Episcopacy and Royalty became what then identified, an opinion strengthened by the leaders of the different dissenting sects: even to this day the delusion has continued with numbers.

South Carolina is divided into twenty-seven Districts and Counties, and distributed as follow:

	Districts.	Chief Towns.	Population.			
			Whites.	Slaves.	Free Blacks.	Total.
Maritime Districts.	Beaufort.....	Beaufort	4,679	97,339	181	98,199
	Colleton	Walterborough	4,341	21,770	293	26,404
	Charleston	Charleston	19,396	57,521	3,595	80,512
	Georgetown	Georgetown	1,830	15,546	227	17,603
	Horry	Conwayborough	3,568	1,434	23	5,025
Districts East of the Santee and Wateree Rivers,	Marion	Marion	6,652	3,463	86	10,201
	Williamsburgh	Kinston	2,795	5,864	57	8,716
	Sumter	Sumterville	8,544	16,413	382	25,369
	Darlington	Darlington	6,407	4,475	69	10,949
	Marlborough	Bennettsville	3,250	3,033	142	6,425
	Chesterfield	Chesterfield	4,412	3,062	171	6,645
	Kershaw	Camden	5,628	6,692	112	12,432
	Lancaster	Lancaster	5,848	2,798	70	8,716

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	Districts.	Chief Towns.	Population.			
			Whites.	Slaves.	Free Blacks.	Total.
Districts West of the Saluda & Congaree Rivers.	Orangeburgh.....	Orangeburgh.....	6,760	8,999	64	15,833
	Barnwell	Barnwell	3,162	5,336	292	14,750
	Lexington	Granby	5,367	9,801	15	8,083
	Edgefield	Edgefield	12,864	12,198	87	25,119
	Abbeville	Abbeville	13,488	9,615	64	23,167
Central Districts.	Rickland	Columbia	4,499	7,627	195	12,321
	Fairfield	Winnaborough	9,378	7,748	48	17,174
	Chester	Chester	9,611	4,542	36	14,189
	Newberry	Newberry	10,177	5,749	178	16,104
North-western Districts.	Laurens	Laurensville	12,755	4,878	49	17,682
	Union	Union	9,786	4,278	62	14,126
	York	Yorkville	10,251	4,590	95	14,936
	Spartanburgh	Spartanburgh	13,655	3,306	26	16,989
	Greenville	Greenville	11,017	5,423	90	14,530
	Pendleton	Pendleton	23,140	4,715	167	27,022

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Chief town.

Columbia, the Capital of South Carolina and the seat of government, is regularly laid out upon an elevated plain on the banks of the Congaree River, immediately below the junction of the Broad and Saluda rivers, at the foot of the rapids, and at the head of natural navigation. It lies in lat. 34° N. and 4° W. of the Capital at Washington, or 50° 55' W. of Greenwich. At present only the Government-house and the College are remarkable among its buildings; these are handsome, substantial, and convenient. The site of Columbia was chosen as being then considered salubrious, but the country fever has at times made its appearance here with fatal effects, and in consequence the town does not thrive.

Charleston.

Charleston is the largest town in the State, and though not the political, is certainly the commercial capital. It is situated in lat. 32° 43' N. long. 79° 55' W. of Greenwich, on a peninsula between Ashley and Cooper rivers, which unite immediately below the town, and swelled by Wandoe River from the east, form a spacious and commodious harbour, communicating with the ocean between Sullivan and Folly islands, seven miles south-east of the city. The bar at low water admits vessels drawing fifteen or sixteen feet; the ordinary rise of tide is five or six feet. The population of Charleston is nearly 25,000. It possesses manufactories for a particular kind of tallow, calculated for the hot climate; for tanning, coach-building, and cabinet-ware, the amount of which are not large and almost exclusively for its own consumption. The spire of the Episcopal church of Michael is undoubtedly the handsomest in the United States; it has some resemblance to that of St. Bride's in Fleet-street. The sister sanctuary of St. Philip is a fine building in the interior. Charleston is remarkable for the lines which were thrown up during the wars of 1813 with Great Britain, by the voluntary labour of the inhabitants in a very few weeks: they reflected great credit on the engineer, who was the son of a British officer of engineers, who had assisted in the revolutionary war at the siege of Charleston. They have lately (Oct. 1823) been ordered to be filled up,

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and the ground has been sold for buildings. The harbour of Charleston, defended by Fort Moultrie, celebrated in the revolutionary annals, standing on Sullivan's Island; by Fort Johnson, situated on a point of James Island; and by Castle Pinckney, a formidable casemated circular fort, built on an island opposite the town. Land batteries could also be opened with effect from other points in case of necessity. Charleston is generally very salubrious, though the yellow fever occasionally drives strangers from the place in the early fall of the year.

Georgetown is situated sixty miles north-east of Charleston, on a creek of Winay Bay, thirteen miles from the sea, at the embouchure of the Pedee River in 33° 19' N. lat. and 79° 14' W. long. from Greenwich. It is well situated for trade, being in the neighbourhood of fertile lands, and communicating with a rich back country; but the bar, admitting only vessels of eleven feet draught of water, impedes its prosperity.

Beaufort was built by the British; most of the old houses are substantial and many of stone, the modern ones are of wood. It is situated on Port Royal Island, on the banks of a creek called also by that name; its trade is very small. Lat. 32° 24' N. long. 80° 36' W. of Greenwich, seventy miles south-west of Charleston.

See Ramsay's *History of South Carolina*; Drayton's *History of South Carolina*; *Garden's Anecdotes*; *Official Documents printed by the American Congress*.

NORTH CAROLINA.

One of the thirteen confederated States of America, which declared their independence of Great Britain in 1776. Its history is comprised in that which we have just given of its sister State.

North Carolina is situated between 33° 51' and 36° 33' N. lat. and 1° 33' E. and 6° 29' W. long. from the capital at Washington; or 75° 24' and 85° 36' W. long. from Greenwich; it is bounded on the north by the State of Virginia, on the east by the Atlantic Ocean, on the south by the State of South Carolina, and on the west by the new State of Tennessee, which

N. CARO- since the peace of 1783, was formed from its western
LINA. extremities between the Alleghany Mountains and the
Mississippi. Its mean length is about 362 miles, and
mean breadth 121; the area containing about 43,800
square miles, or twenty-eight millions of acres.

North Carolina is divided into sixty-two Counties, N. CARO-
which with their population and principal Towns are LINA.

	Counties.	Chief Towns.	Population.		
			Whites.	Coloured.	Total.
Maritime Counties.	Brunswick.....	Brunswick.....	2,937	2,543	5,480
	New Hanover.....	Wilmington.....	5,186	5,690	10,876
	Onslow.....	Onslow.....	4,171	2,845	7,016
	Curtaret.....	Beaufort.....	4,471	1,438	5,909
	Craven.....	Newbern.....	6,563	6,831	13,394
	Beaufort.....	Washington.....	5,869	3,981	9,850
	Hyde.....	New Currituck.....	3,941	1,795	4,967
	Washington.....	Plymouth.....	2,942	1,744	3,986
	Tyrrel.....	Elizabethtown.....	3,007	1,312	4,319
	Bertie.....	Windsor.....	4,830	5,975	10,805
	Chowan.....	Edenton.....	2,839	3,625	6,464
	Perquemanns.....	Hartford.....	4,179	2,678	6,857
	Pasquotank.....	Elizabeth City.....	4,860	3,148	8,008
	Camden.....	Camden.....	4,441	1,906	6,347
Lower Counties.	Currituck.....	Currituck.....	6,098	2,000	8,098
	Columbus.....	Whitesville.....	2,922	990	3,912
	Bladen.....	Elizabethtown.....	4,406	2,670	7,376
	Sampson.....	Sampson.....	5,878	3,030	8,908
	Duplin.....	Duplin.....	6,064	3,680	9,744
	Jones.....	Trenton.....	2,300	2,916	5,216
	Lenoir.....	Kingston.....	2,351	3,468	6,799
	Wayne.....	Waynesboro.....	5,721	3,319	9,040
	Greene.....	Greene.....	2,394	2,939	4,533
	Pitt.....	Greenville.....	5,331	4,670	10,001
	Martin.....	Williamston.....	3,378	2,942	6,320
	Edgecomb.....	Tarborough.....	7,973	6,006	13,979
	Hertford.....	Wintown.....	3,680	4,032	7,712
	Gates.....	Gatestown.....	3,989	2,848	6,837
East Central Counties.	Roheson.....	Lumberton.....	5,677	2,527	8,204
	Cumberland.....	Fayetteville.....	9,125	5,321	14,446
	Johnson.....	Smithfield.....	6,406	3,201	9,607
	Nash.....	Nash.....	4,522	3,663	8,185
	Wake.....	Raleigh.....	11,961	8,161	20,122
	Halifax.....	Halifax.....	6,336	11,001	17,337
	Northampton.....	Princeton.....	5,254	7,988	13,242
	Franklin.....	Louisburg.....	4,873	4,868	9,741
	Warren.....	Warrenton.....	4,214	6,044	11,158
	Granville.....	Oxford.....	8,644	9,598	18,222
West Central Counties.	Richmond.....	Rockingham.....	5,450	2,078	7,527
	Moore.....	Moore.....	5,778	1,350	7,128
	Chatham.....	Pittsborough.....	8,672	5,989	14,661
	Orange.....	Hillsborough.....	16,777	6,715	23,492
	Person.....	Person.....	5,275	3,754	9,029
	Caswell.....	Caswell.....	7,743	8,510	15,353
	Rockingham.....	Danbury.....	8,359	5,184	11,474
	Guilford.....	Martinsville.....	12,699	1,819	14,511
	Stokes.....	Salem.....	11,664	2,379	14,083
	Randolph.....	Randolph.....	10,017	1,314	11,331
	Montgomery.....	Blakesley.....	6,863	1,830	8,693
	Anson.....	Wadesborough.....	8,851	3,683	12,534

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	Counties.	Chief Towns.	Population.		
			Whites.	Coloured.	Total.
Upper Counties.	Mecklenburgh	Charlotte	11,685	5,210	16,895
	Cabarras	Concord	5,632	1,616	7,248
	Iredell	Statesville	10,058	2,916	12,974
	Surry	Rockford	10,623	1,697	12,320
	Wilkes	Wilkes	8,643	1,324	9,967
	Rowan	Lexington	30,499	5,510	36,009
		Salisbury			
Extreme Western Counties.	Ashe	Jefferson	4,045	390	4,435
	Burke	Morgantown	11,419	1,992	13,411
	Lincoln	Lincolnton	14,791	3,356	18,147
	Rutherford	Rutherfordton	11,989	3,362	15,351
	Buncombe	Ashville	9,467	1,075	10,542
	Haywood	Waynesville	3,780	293	4,073

Face of the country.

Along the whole coast of North Carolina is a ridge of sand, separated from the main land by narrow straits or broad sounds; the passages or inlets to the ocean are shallow and intricate. Ocracoke inlet, in lat. 35° N. a little south of the dangerous cape and shoals of Hatteras, is the only one north of Cape Fear, through which vessels can pass. In the maritime counties the land is level and covered with most extensive swamps and marshes. Albemarle Sound waters the north-eastern divisions; it is sixty miles in length and from four to fifteen wide, communicating with Pamlico Sound to the south, and with the Bay of Chesapeake to the north by a canal cut through the Dismal Swamp. This swamp occupies the north-east angle of the State, spreading over the counties of Perquimans, Pasquotank, Camden, and Currituck, and extending into Virginia. It is thirty miles long and ten broad, embracing about 190,000 acres, mostly covered with trees; in the centre, immediately over the line separating Virginia and this State, is Drummond Pond or Lake, fifteen miles in circumference. The Little Dismal Swamp lies between Albemarle and Pamlico Sounds; the latter of which is eighty-six miles in length, and from ten to twenty broad, lying immediately behind Cape Hatteras.

Dismal Swamp.

Over the lower Counties, and for sixty or eighty miles from the sea, extends a dead level of similar appearance with that in South Carolina, but not possessing its fertility; beyond this the country westward gradually swells into hills, and in the extreme western part rises into mountains, which are branches of the Alleghany, receiving various names. The Blue Ridge is a cooected chain, and decidedly separates the waters which flow thence east to the Atlantic, and west to the Mississippi; the most western mountains are insulated by the streams which descend from the Blue Ridge, forcing a passage through their ravines; the most remarkable of these are the White Mountains, Smoky Mountain, Bald Mountain, Iron Mountain, Yellow Mountain, and Stone Mountain, immediately on the east frontier of the State of Tennessee. Among the Brushy Mountains, east of the Blue Ridge, is Ararat, or Pilot Mountain, near Salem, in Stokes County, not far from one of the head sources of the Yadkin River. It rises gradually like a pyramid

Mountains.

to the height of several thousand feet, and then after shooting up almost cylindrically for 300 feet, terminates in a flat surface, from which there is a fine view of the surrounding country to an immense distance; the diameter of this conical frustrum at the bottom is not more than 150 feet. This mountain is seen from a distance of sixty or seventy miles; it was named Pilot Mountain by the Indians, to whom it served as a beacon, by which they formerly conducted their routes in the old wars.

The climate in the low country of North Carolina is subject to great and sudden changes, and is often unhealthy in the fall of the year; generally the winters are mild, but very variable in extremes from heat to cold, a characteristic of the whole of the maritime States. The spring is early, and therefore subject to occasional frosts. The summers are hot and sultry; but the autumn is serene and beautiful, particularly that singular portion of it known as the Indian Summer. After the first rude blasts of the fall of the year have subsided, and after a rainy period, before the season entirely breaks, several weeks of clear autumnal weather invariably succeed, most resembling the very finest of our Octobers. It is said to have been called the Indian Summer, because those natives predicted its approach to the early settlers. In the neighbourhood of marshes and swamps, however, the exhalations from the decaying vegetables at this season are very pernicious; and generally the whole of the low country is subject to the fever so prevalent in South Carolina, and indeed upon the margins of all the large rivers and bodies of water in the alluvial regions of the United States.

Indian Summer.

In the upper country of North Carolina, the weather is very settled, and the climate peculiarly healthy. Volney thought these mountainous parts might be accounted among the most salubrious retreats in the western world; the air is delightful, though the wintry seasons occasionally bring a great degree of cold.

The river Chowan rises in Virginia, and after traversing a portion of this State falls into the head of Albemarle Sound, at the embouchure of the Roanoke, a stream formed by the union of the Dan and Staunton rivers, both rising and flowing through Virginia. The Roanoke is navigable for vessels of thirty or forty tons

Rivers.

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to the great falls, seventy miles from the mouth. Canals around these and other falls are in a state of completion, and will extend the line of inland navigation high up. The Pamlico or Tar River rises in the northern part of this State, and flowing south-east falls into the sound of that name; it is navigable for boats ninety miles to Tarborough. The Neuse flows parallel to the Pamlico River, and after a course of 500 miles, forms the south-west extremity of Pamlico Sound. It is navigable for sea vessels twelve miles above Newbern, sixty miles from its mouth, and for boats about 200 miles higher up. Cape Fear River receives a smaller stream of that same name immediately above Wilmington, thirty-five miles from the ocean; there is eighteen feet water in the bar at its mouth. The main river of Cape Fear is navigable for boats ninety miles to Fayetteville; large passage and produce steam packets navigate between these towns; the upper branches of Cape Fear River, whose course is generally south-east, are known as Deep and Haw Rivers, and they come from the middle of the north boundary of the State. The Yadkin rises in the north-western parts between the Alleghany and Brushy mountains, and flows south-eastward into South Carolina under the appellation of the Great Pedee. In Montgomery County are the Narrows, where the river falls 321 feet in twenty-four miles. The Catawba rises among the ravines of the Blue Ridge in the western country, and passing into South Carolina, soon takes the name of the Wateree.

Internal
improvements.

Since the year 1815, the State of North Carolina has been zealously engaged in improving the navigation of the inlets and sounds, so as to open a direct and easy communication with the ocean; in removing the obstructions on the principal rivers, and in projecting connections of them by navigable canals; in bettering the roads, and in draining the swamps and marshes of the maritime countries.

Soil and
production.

In the low country the soil is generally sandy, and covered with immense forests of pitch pine; in the swamps rice of a fine quality is raised, but only for domestic use, as it does not appear to constitute an item of the exports; upland cotton, tobacco, and maize, as articles of commerce, are also raised. An observation may be here recorded respecting local influences upon the productions of the United States, which has been made by more than one intelligent observer in that country, viz. that the doubling of any of the principal head lands is equal to the effect of a transition through a degree of latitude; thus, south of Cape Hatteras, in this State, the most remarkable promontory on the coast of America, commences the successful and advantageous culture of upland cotton; it has been raised further north, but the crop is very precarious. So, after passing Cape Hatteras, in South Carolina, commences the culture of the sea island cotton and the orange-tree; and again below Cape Canaveral on the coast of Florida, the tropical productions are first seen. And at the north, the tobacco plant is found to commence flourishing soon after proceeding south of the long promontory extending from the west end of Long Island to Cape Cod. On the western side of the Alleghany Mountains the limits appear to be different.

In the upper parts of North Carolina, wheat, rye, barley, oats, hemp, and Indian corn are the productions of the strong and fruitful soil.

Commerce. There is not within the limits of this State any

safe or commodious harbour; and hitherto the productions of the northern and eastern parts have in a great measure been sent to the markets of Virginia; and the trade of the Catawba and Yadkin rivers and their branches have gone to South Carolina. The principal exports are pitch, tar, turpentine, lumber, upland cotton, Indian corn, tobacco, &c. North Carolina is a poor State, and the value of her exports in 1820, amounted to no more than 808,319 dollars, (about £180,000. sterling.) The imports are similar to those in South Carolina, excepting that their only direct importations are from the West Indies; most of their other supplies are from the northern cities.

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	Tons.	Tons.
Registered tonnage employed in foreign trade was, in	1795 12,681	1821 20,138
Disso, coasting trade in	1795 6,278	1821 18,726
	Total, 18,959	38,864

Proportion of 166 parts of the whole tonnage of the United States 2.5 3.1

It must be remembered that the produce of North Carolina is almost wholly exported, and her supplies wholly imported in her own vessels, and that in this respect she is not dependent like South Carolina on the northern or foreign tonnage.

The government of the United States of America, Government being a Federated Republic, each State composing the Union is independent, having the exclusive controul of all concerns merely local; and North Carolina has her own Constitution, modelled on similar democratic principles to those of her sister States. The legislative body is styled the General Assembly, and consists of a Senate and a House of Commons; the Senators are chosen annually, one from each County; the Members of the other Chamber are also chosen annually, two from each County, and one from six of the principal towns. Electors must have been resident in the State for one year, and have paid taxes; senatorial Electors must possess in addition fifty acres of land. The Governor and Executive Council composed of seven persons, are chosen annually by a joint ballot of both Houses; the Governor is eligible three years in six. The laws are generally similar to those of South Carolina. The judges hold their offices, *quamdiu se bene* *generint*.

The revenue of North Carolina is raised by a small Revenue tax upon slaves and property; and is expended with the strictest economy, the public functionaries receiving extremely moderate salaries. Any surplus is devoted to internal improvements, to which fund the proceeds of all sales of lands belonging to the State, are likewise devoted. The proportion of tax paid by North Carolina into the Federal Treasury, in 1815 (since which such contributions have ceased,) was 245,204 dollars; less than £78,000. sterling.

The whole of the free white population, capable of Militia bearing arms, are, with certain exceptions, enrolled in companies and battalions of militia, and elect their own officers.

The population of North Carolina, has nearly doubled itself within the last thirty years; the census of 1820 gave the following return:

N. CARO- LINA.	White males, 299,644	Total whites, 419,202	638,829 in 1800
—	White females, 299,656	14,612	
—	Free coloured persons	205,017	
CARONI.	Slaves	205,017	
—	In 1810 the population was . . .	355,800	
—	1800 the population . . .	478,103	
—	1790 the population . . .	393,751	393,751 in 1790
Increase in thirty years . . .		244,078	

In 1763, North Carolina had a population of only 95,000 whites. The present population gives an average of fifteen persons to each square mile; of which 174,196 are stated to be engaged in agriculture, and 2554 to commerce. This State holding a large property in slaves, that class of people is found to be very numerous. North Carolina stands the third in this respect; Virginia being the holder of the greatest number, viz. 425,000, and South Carolina ranking second. The slaves are upon the whole humanely treated, but their owners being in general not wealthy, they probably do not enjoy so many advantages as their fellow bondsmen in the adjacent southern State. In the western counties, the whites greatly prevail; in the others, the proportion is usually two whites to one black; and in one only, (Halifax,) does the number of the coloured population greatly exceed the whites, where the ratio is as eleven to six.

The manners and physiology of the inhabitants of North Carolina, differ from those in South Carolina, being much more rusticated and provincial; for as there is less wealth, there is consequently less refinement. The habits of the lower class of white people are represented as being very coarse, and even ferocious.

Native literature has not yet been cultivated, so as to produce any fruits; but within a few years much zeal has been displayed in the establishment of academies and schools. Until the year 1804, there were but two academies in the State; the number at present is fifty, and is rapidly increasing. There is a flourishing institution at Chapel Hill, twenty-eight miles west of Raleigh, called the University of North Carolina.

This State having been settled by poor uneducated persons, the ranting doctrines of the itinerant preachers of the Methodist and Baptist persuasions have been universally adopted, especially in the lower and middle sections; in the western part of the country, the Presbyterians who emigrated from Pennsylvania, brought their pastors and ministers with them. A kind of dread prevails in many parts of this and other of the United States, among the rude farmers and planters, that the tenets of the Episcopal Church are inimical to their Republican institutions. The want of schools has contributed to strengthen this and many other equally ridiculous notions.

Raleigh, the seat of Government is situated near the centre of the State, on a very pleasant site, lat. 35° 45' N., long. 78° 40' W. of Greenwich. Population about 3000. Newbern, the largest town, is built on a flat sandy point of land, at the junction of the Trent River with the Neuse, lat. 35° 7' N., long. 77° 8' W. of Greenwich. Fayetteville, particularly named after General La Fayette, who served under Washington during the Revolutionary war, is regularly laid out near the right bank of Cape Fear River at the head of boat navigation, and is one of the most flourishing commercial towns in the State, lat. 35° 4' N., long. 78° 51' W. Wilmington, the only large maritime town near the mouth of Cape Fear River, lat. 34° 21' N., long. 78° 4' W. More produce is exported from this port than from any other. Edenton is on Albemarle sound, near the embouchure of Chowan River, lat. 36° 2' N., long. 76° 38' W.; Salisbury, in lat. 35° 40' N., and long. 80° 39' W.; Hillsborough, in lat. 36° 4' N., and 78° 10' W.; and Halifax, in lat. 36° 19' N., and 77° 37' long. W. are growing towns. Edenton, Newbern, Wilmington, Salisbury, Hillsborough, and Halifax, from their population and large amount of State contributions, are the only six towns in North Carolina, entitled to send a Member to the General Assembly, in addition to their County Members.

See *History of Carolina; Memoirs of the American Revolution; Seybert's Statistics of the United States; Cary and Les's American Atlas, &c.*

CAROLINEA, in Botany, a genus of the class *Monadelphica*, order *Dodecandria*, natural order *Malvaceae*. Generic character: calyx simple, nearly truncated; filaments branched; styles very long; stigmas six; capsule woody; one-celled; seeds many.

Two species, natives of Africa and the West Indies.

CAROLUS, in English Coinage, a broad piece of gold struck in the time of Charles I., at first current for twenty shillings, and afterwards for twenty-three. In French Coinage, the Carolus is copper with a small admixture of silver, struck in the time of Charles VIII. It was worth 12 deniers = 3d. English. They sometimes passed under the name of French *sol*.

CARONI, a large river of South America, which falls into the Orinoco from the south, about seventy-two leagues from its junction with the Atlantic. The course of this stream is from south to north; and it is affirmed by the Indians to originate in the lofty ridge

which separates the water of the Orinoco from those of the Marañon. It flows, in great part, over a bed of fine black sand, which gives its waters a deep tinge, but they are clear and good. The inclination of the channel is considerable, and being thickly studded with rocks, the stream, though both deep and wide, is of little use for navigation. The velocity of the current when it falls into the Orinoco is such, that their waters do not mingle for more than half a league, which is rendered the more perceptible from the clearness of the one stream, and the thick and turbid nature of the other. The whole course is about 400 miles in length.

CAROON BELED, an extensive mass of ruins, near the margin of the lake of that name in Egypt, supposed to be the remains of the ancient Labyrinth. This is described by Herodotus (xi. 146) in a manner almost as obscure as that of the building itself. He esteemed it the most wonderful work of man, surpassing all

N. CARO-
LINA.
— CAROON
BELED.
Religiosa.

Chief
town.

Manners
and lan-
guage.

Literature,
&c.

CARON
BELED.
CARORA.

Grecian works, the Temple at Ephesus, and even the Pyramids. As far as his account can be understood, the Labyrinth consisted of twelve walled courts, with six northern and six southern gates. The whole contained 3000 apartments, 1500 above ground, 1500 subterraneous. The first were personally inspected by the historian; the last were forbidden to him, as containing the tombs of the royal founders, and of the sacred crocodiles. He expresses great astonishment at the intricacies of the several chambers; but it is not easy from his narrative to present the English reader with any clear idea of their distribution. Detached fragments of buildings and large stones are now strewn over the ground for several miles, and all these are thought to have formed parts of this celebrated edifice. The only portion however, which in modern times has been at all entire, is a large building called the Castle of Caroon, which stands about three miles from the margin of the lake, and is 165 feet long, eighty broad, and thirty-three high. The roof has been removed, and most of the upper story demolished; but it is uncertain whether it was not once much higher than at present. The length of the building is occupied by four apartments, which are about twenty feet high, and crowned with long stones reaching from wall to wall. One of these rooms is thirty feet long and three broad; another seven feet in length and two in width; and all are nearly filled with earth, and appear to be the places where the sacred crocodiles were deposited; but as to their real use tradition is vague and history silent.

CARON, BIKERT EL, a large lake of Egypt, in the Province of Faloum, which was the Mæris of the ancients, and was supposed to be an artificial excavation, made by order of one of the Kings of Egypt, to receive the overflows of the Nile. Dr. Pococke, however, thought this hypothesis untenable, unless the work was effected by stopping the mouth of the Bahr Belama, a river without water, which the tradition of former times reported as once having been a branch of the Nile. The length is now about fifty miles, and breadth ten. The bottom when partially dry is found to consist of a deep slimy mud, covered with a thin coat of salt. The water is also impregnated with the same mineral, and has a very unpleasant muddy taste. Fish abound, and great quantities are caught and sold in the market of Faloum.

CARORA, a city of South America, situate on the banks of the river Morera, in the Province of Venezuela, and in a very salubrious situation, though sometimes deficient in water, the river being often wholly dried up during the hot season. The town is well built, many of the streets are long and straight, the church is a handsome edifice, and all parts of the place indicate much greater industry than is generally exhibited by South American towns. The population is about 6200, who are chiefly employed in rearing cattle, and manufacturing the raw materials which they produce, and with these they supply the surrounding Provinces. The adjacent country is by no means fertile, and though it produces several articles that might be made objects of commercial speculation, as cochineal, halsams and gums, these are entirely neglected for the favourite pursuit of the inhabitants, who by their industry live in greater comfort than those of most

other cities in the Province. Carora is about seventy miles south of the city of Venezuela.

CAROUSE, v. Fr. *carouser*; Sp. *carana*, from CAROUSE, n. } (the Ger. *gar aus*, empty it entirely, CAROUSED, } (*prorus deple vel exhausti*), in CAROUSEAL, } word, all out. Skinner. Lye thinks it may be from *rouse*, or *ruce*; and *ruce*, Junius derives from the Dutch *ruyschen*, *strepere*, *perstereper*, *sonore tumultuari*. Menage is to the same purport as Skinner; —Ger. *garause*, which signifies *toute uide*.

Mr. Gifford—without any authority—asserts, that *rouse* was a large glass, ("not past a pint," as Lago says,) in which a health was given, the drinking of which by the rest of the company formed a *carouse*. There could be no *rouse* or *carouse* unless the glass was empty. A *rouse* or two, in the language of the present day, would be a bumper or two. See Gifford's *Mansinger*, v. i. p. 239. n.

For the quotation below from Dryden, who has used the word *caroused* in his French signification. See CAROUCHEL.

Then drink they all around both men and women: and sometimes they *carouse* for the victory very dightly and drunkenly.

Nabysit. Voyage, &c. The Tartars, vol. i. fol. 96.

The tipsing sotes at midnight which

To quaff *carouse* de wae,

Will hate the if at any time

To pledge them thus refuse.

Dramt. Epistle to Lolima.

He is that forest did decds cup *carouse*

Which fatal was unto the conquerors house.

Marcus for Magistrate, p. 646.

Pleste, the child of peace, in currie house,

Did furnish out the tables with her store,

Lysen fruitful cap with full *carouse*

Went round about, mirth stood at currie doore.

Id. Ib. p. 610.

When lately Pym descended into hell,

Ere he the cups of Lethe did *carouse*,

What place that was, he called loud to tell;

To whom a Devil—"This is the lower house."

Drammed. Epigram vill.

And that monarch, whom even a siege could not reduce below a condition of feasting, though he was *carousing* in the consecrated cups, and such a brimner of trembling put into his hand, as both prosaized, and, perhaps, began, the destiny approaching him under the ensigns of the noble Cyrus.

Boyle. Occasional Reflections, sec. 5. ref. 3.

As if he [Benhadad] had drawn together such a numerous and mighty army, headed by so many princes, only for the glorious and warlike expedition of *carousing* in their tents, or to fight it out hand to hand, in the cruel and bloody encounters of drinking healths.

South, v. 6. The Second Discourse concerning Temptation.

The bold *carouser* and advent'rous dame,

Not fear the fever nor relieve the flame;

Safe in his skill, from all restraints at free,

But conscious shame, remove or piety.

Lavender. To Dr. Gertr. in his sickness.

But I have probable reasons, which induce me to believe, that some Italians having curiously observ'd the gallantries of the Spanish Moors at their Zambra or Royal feasts, where music, songs and dancing were in perfection, together with their machines, which are usual at their Furtias, or running at the ring, and other solemnities, may possibly have ref'd upon these Moorsque diversions, and produc'd this delightful entertainment, by leaving out the warlike part of the *carouse*, and forming a poetical design for the use of the machines, the songs, and dances.

Dryden. Preface to Alphon and Alphonse.

CAR-
PENTRAS.
—
CARPET.

the left bank of the river Anson, in Provence. Before the Revolution, it was the See of a Bishop, and the Capital of the County of Venaissin, but is now included in the Department of Vaucluse. Near the town are found many Roman antiquities; one of the most splendid of which is a triumphal arch, which now forms part of the Episcopal palace. In the vicinity of this town, there is also an aqueduct of comparatively modern construction, which passes over forty-eight arches. Considerable quantities of wine, brandy, and fruit are produced in the neighbourhood, and constitute the chief trade of the place. The population amounts to about 8500, including a great number of Jews. It contains a Cathedral, eleven churches, a synagogue, and several other public buildings, among which is a common Library containing 80,000 volumes, most of which were presented to the town by one of its Bishops. It is about twelve miles from Avignon. Latitude 44° 3' N. and longitude 5° 3' E.

CARPESIUM, in Botany, a genus of the class *Syn-genesia*, order *Superfusa*, natural order *Corymbifera*. Generic character: receptacle naked, down none; calyx imbricate, exterior scales reflexed.

Three species, natives of Europe and Asia.

CARPET, *n.* Dutch, *carpet*; *it. carpetta*; *Fr. carain*, a Turkish carpet; such a one as is brought from Cairo in Egypt. Cotgrave. Skioer suggests that the Italian *carpetta* may be from *Cairo*, and *lopeti*, *q. d. tapes Caricus seu Memphisicus*.

Carpets were formerly used as covers for tables. See the examples from B. Jonson, and Mr. Gifford's notes thereupon.

And eyes young gallands of Troy to melt set was,
Apout rich bed sydin, per ordour,
Currepeds with carpetts of the fyne purpore.
Douglas. Ecceles. book i. fol. 351.

If before you returne you could procure a singular good workman in the arte of Turkish *carpet* making, you should bringe the arte into this realme, and also thereby increase worke to your company.

Hakley. Voyages, &c. Mr. R. Hakley, l. 423.

With whom was Iohn Duke of Burboe, and the Cardinall his brother, a prelate, more mete for a ladies *carpet*, then for an ecclesiasticall poliet.
Hall. Edward IV. fol. 234.

There's a *carpet* I'da' next room; put it on, with this scarf over thy face, and a cushion o' thy head, and be ready when I call.
Bon Jonson. The Silent Woman, act i. sc. 5.

RAC. What are those docks st now? set forth the table,
The *carpet* and the chayne: where are the awes
That were examin'd last?
Id. The Scepte of News, act i. sc. 4.

No *carpet* knight
That spent his youth in *proves*, or pleasant bowers;
Or stretching on a couch his lazy limbs,
Song to his lute such soft and melting notes
As Orvid, nor Anacreon ever knew.
Could work on them, nor once bewitch their sense.
Broomston and Fletcher. The fair Maid of the Inn, act i. sc. 1.

But then refreshed with thy fairy court
I look on Cynthia, and Sirens sport,
As on two flow'ry *carpets* that did rise,
And with their gramy green restor'd mine eyes.
B. Jonson. Feroes to Drayton.

A whole book full of these quaint *carpet-mongers*.
Shakespeare. Much Ado about Nothing, fol. 120.

URSUS. I rejoice
Rare persons, that you are not to be won
By *carpet-mongers*, but the sword.
Manning. The Breakfast-Table, act i. sc. 1.

Towards the end of April; snow *carpet*-walks and ply wedding
&c.
Beving. Calendar, April.

There sat the fair,
A glittering train on costly *carpets* rung'd,
A group of beauties all in youthful prime,
Of various feature, and of various grace!
Scott. Annet.

CARPET KNIGHTS, a phrase often used in our old writers to express such Knights as were dubbed by Court favour, to contradistinction from those who had won their rank by military achievements. It appears to have been a term of contempt, not as some have thought, the name of a particular order. Cotgrave translates *mignon de coucher*, "a *Carpet Knight*, one that ever loves to be in women's chambers." With this phrase *Carpet-mongers*, *Trencher Knights*, and *Knights of the Green Cloth*, appear to have been synonymous. In Randle Holmes's *Academy of Armory*, they are thus described: "All such as have studied Law, either Civil or Common, Physick, or any other Arts and Sciences, whereby they have become famous and serviceable to the Court, City, or State; and thereby have merited honour, worship, or dignity from the Sovereign and fountain of honour; if it be the King's pleasure to knight any such persons, seeing they are not knighted as soldiers, they are not therefore to use the horseman's title or *spurs*; they are only termed simply *squires* and *squires*, *Knight* or *Knights of the Carpet*, or *Knight of the Green Cloth*, to distinguish them from those Knights that are dubbed as soldiers in the field."
iii. 57.

CARPHALEA, in Botany, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: corolla one petal, funnel-shaped, hairy on the inside; calyx four-cleft, lacinate spatulate, capsule two-celled, two-valved; seeds many.

One species, native of Madagascar.

CARPINUS, in Botany, a genus of the class *Monocotyledon*, order *Polyandria*, natural order *Amentaceae*. Generic character: male, calyx a fringed scale; corolla none; staminate two: female, calyx; scale two-flowered; corolla three-cleft; nut ovate, furrowed.

Three species, natives of Europe and America.

C. Betulina, the Humber, is a British plant.

CARPODETUS, in Botany, a genus of the class *Pentandria*, order *Monogynia*. Generic character: corolla, five petals inserted in the margin of the calyx; berry inferior; dried, five-celled, annulated.

One species, native of New Zealand.

CARRARA, a Principality and town of Italy, in the Duchy of Massa. Both the Duchy and Principality were assigned by the Congress at Vienna in 1815, in full sovereignty and property to the Archduchess Maria Beatrice d'Este. This Principality lies on the south side of the Apennines, on the borders of Modena, to which State it will revert on the demise of its present Sovereign. The Capital stands on an eminence about two miles from the shore of the Mediterranean, and nearly equally distant from the cities of Modena and Genoa. It is but a small town, but contains a population of more than 8000 inhabitants. The neighbouring fields yield considerable quantities of olives and chestnuts, and also contain many cedar and lemon

CARPET.
—
CARRARA

CARRARA trees. But the vicinity is most celebrated for its beautiful marble. These quarries were well known to the ancients, who called the marble *Lucense* and *Ligustinum*; and the places are still shown from which the marble was dug for the construction of the Pantheon. It is often raised in very large masses, and is of different colours as well as properties; some being best adapted for building, others for statuary. This substance created a commerce between Carrara and most other countries; but the difficulty in choosing the marble has induced a great number of artists to settle there, and beautiful works are now to be seen in all parts of the town. Carrara is about twenty-two miles from Lucca, and a little further from Pisa. Latitude $44^{\circ} 3' N$. longitude $10^{\circ} 4' E$.

CARRICKFERGUS, called also Knockfergus and Cragfergus,—the prefix *Carrick*, in this and other places in Ireland, signifying a rock,—a seaport of Ireland, in the County of Antrim, situated on the top of a bay of the same name. Though included in this County, the town and surrounding territory form a distinct district from the County in which they are situated, and have separate sessions; those for the whole County being also held there. It was formerly one of the most commercial places in the north of Ireland; but a great part of the trade has now been transferred to Belfast; yet it still returns a Member to the Imperial Parliament. The town is divided into two separate parts, called the *Scotch* and *English quarters*, from the people by which they are principally inhabited. Carrickfergus has an old castle standing on a rock projecting into the sea, which was built by Hugh de Lacy in 1178. There is also an ancient church in the form of a cross, and a Town-house. None of the other buildings are remarkable. Many of the inhabitants, who are now about 4000, are employed in the cotton manufacture, and others in the fishery carried on in the bay and neighbouring seas. In 1506, Carrickfergus was taken by the Scots under Edward Bruce, and was also engaged in the civil dissensions under Charles I. The French Commodore Thurot likewise took it in 1760. About thirty-four years after this, the defensive part of the place was repaired, cannon mounted on the walls, and it has since been a principal depot in that part of Ireland for military stores. It is about eight miles from Belfast, and eighty-six from Dublin. Latitude $54^{\circ} 43' N$. longitude $6^{\circ} 2' W$.

CARRION, *n.* Fr. *carogne*, *charognue*; It. *car-*
cazione, *adj.* *J. regna* Sp. *carroña*. All, says Skinner, from the Lat. *caro*. Menage traces the French thus: *caro*, *carous*, (*carous*, by contraction,) *caronius*, *caronia*, *carogna*, *charogne*. It is generally now applied to,

Putrified flesh; formerly to the mere carcase, or dead body.

A carrion crow preys upon the carcass, or carrion.

And her, as *tu* vultu dei *leij*, *tu* fuisse *carogus* he brogie,
And *rygi* her by pece meik halled *ij* tel to *supra*.

R. Gloucester, p. 216.

As *curres* from *carogus*, that is *cast* is *diches*.
Pierre Flourens, *Crede*, p. 24.

Thinks manner of folk, her flies that followen the body, or
flies the boundes that followen the carrion.
Chaucer, *The Prioress's Tale*, v. ii. 317.

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And by the fete forth karlit was anon

Of Cacus the deformyt carpon.

Douglas, *Æneid*, book iii. fol. 259.

But we fare as doothe rucens and the carrion crows y' never
medle with any quicke flesh.

Sir Thomas More, *Works*, fol. 225.

Their proud eyes do not see
The rancour of my helmet there, whose heaves had instantly
Thrust back, and all these ditches fill, with carrion of their flesh,
If Agamemnon had been kinder.

Chapman, *Heaven's liad*, book xvi. fol. 219.

And therewithall the sight did faile my dazeling eyes,
I nothing sawe save sole Despoire had me dispatch.
Whom I beheld, she sought the knife from me I weace.
And by her elbow caries death for me did writh.

Mirror for Magistrates, fol. 68.

But she that mock disdain'd this homely fashion,

Deft stance her cheeks with red for very shame

Thrust back her caries corpse without compassion

Reviling him with many a spiteful name.

Herrington, *Orlando*, book viii. st. 42.

Of the duties of which persons [formalists] I may say this, that
if filth could be doled, their prayers would deliver their feelings,
and their feelings their prayers; so that the joining of one to the
other, would be nothing else, than the offering up of carrion with
the fumes and incense of a dunghill.

Smith, *Sermon* 2. v. 12.

CARRON, a village of Scotland, on the banks of a stream of the same name, in Stirlingshire, and about three miles from the shore of the Forth. It is situated in the parish of Larbert, and is distinguished for its extensive iron-foundry, which is one of the most noted in Great Britain. This was established in 1760, and now employs nearly 5000 men. There are about twenty furnaces, and all kinds of iron goods are produced in great quantities, as heavy pieces of ordnance, cylinders for steam engines, pumps, boilers, wheels, with all kinds of ponderous apparatus used in the arts. That species of ordnance, called a carronade, used in the Navy, derived its name from being first made here. It is a short piece of artillery, much lighter than the common cannon, and having a chamber for the powder like a mortar. It is capable of carrying large balls, and is much used in close engagements, from the poop and forecastle. They have been cast from twelve to sixty-eight pounders. Immense numbers of all sizes of shot and shells are annually sent from Carron to other countries. The coal which is used in the works is obtained in the immediate neighbourhood; but the iron-ore, or iron-stone employed there is brought from a considerable distance. A canal which connects the works with the river Forth is of great advantage, both in supplying the raw materials, and transporting the manufactured articles to distant parts. The water of the stream too, near which the village stands, is chiefly employed in giving motion to the machinery, the description of which, according to the plan of this work, must necessarily be reserved for another place. Carron is about two miles north-east of Falkirk, and twenty-six in the same direction from Edinburgh.

The banks of the river Carron were the boundary of the Roman empire in Britain, for the wall of Antonine stood within a short distance and ran parallel to them for several miles. Two mounds, one of them fifty feet in height, called the *Hills of Dunipail*, rise

Q u

CARRION.

CARRON.

CARRON, about the middle of its course. Tradition affirms that they were monuments of a peace between the Romans and Caledonians, and that they take their name from *Dun*, a hill, and *Par*, peace. It is more probable that they are Barrows. The well-known monument called *Arthur's Oven*, once stood on the banks of the Carron, till it was demolished about sixty years since. It was a circular building, the walls of which at first rose perpendicularly, and then gradually contracted to the summit, leaving a small opening in the centre. Antiquaries are divided as to its origin and destination; but the most common opinion is, that it was a hypothetical temple of the God *Terminus*, and therefore of Roman workmanship. Hector Boetius mentions that benches of stone once ran round its interior, and that on the south side stood a large altar for sacrifice.

CARROT, *n. fr. carote*; *it. carota*; Dutch, *karote*. Of unknown etymology.

Their sassy parsnip art and carrot, pleasing food.

Dragon. Poly-syllon, Song xx.

Like a bunch of ragged carrots stand

The short swain fingers of thy mistress' hand.

Jaane. The Competition. Elegy viii.

On twigs of hawthorn he regal'd,

On poppin's rouest perch,

And when his juicy salads fall'd,

Slic'd carrot pleas'd him well.

Cowper. Epitaph on a Horse.

CARROUSEL, *Fr.* an Equestrian Pageant, or as it is more accurately defined by Pere Menestrier, the indefatigable inventor and recorder of those and similar princely diversions, *Course accompagnée de Charlots, de Machines, de Recits et de danses de Chersus*. To this class of amusements the learned Jesuit refers the Circensian games of Rome, Alexandria, and Constantinople, and almost all pomps and processions, religious or military, attended by horsemen, which were celebrated in the ancient world. He cites the grave authority of Tertullian, to prove that Circe was the inventress of them in honour of her father, the Sun. Hence he derives the word itself, *currus Solis, char de Soleil, Carrousel*; although not without some misgiving, from expressions in St. Cyprian and St. Augustine, that its etymology may be traced to *Ludi Curules*. See *CAROUS* and the quotation there cited from Dryden.

In the pages of Menestrier, whom we ought to have quoted under the article **BALLET**, as the historian of those amusements also, the reader will find simple means of estimating the comparative magnificence of ancient and modern Courts. He has translated at length a fragment of Polybius preserved by Athenus, (*v. 5.*) describing a procession exhibited by Antiochus Epiphanes at Daphne; and a second, (*ibid.*) from Callixenes of Rhodes, containing the details of a still more splendid pageant celebrated at Alexandria by Ptolemy Philadelphus. It would detain us too long to enter into the particulars of these gorgeous shows, to which no parallel occurs to us, even in works of imagination, except, perhaps, the march of Aladdin to demand the Sultan's daughter in marriage; and before which, in veritable history, the Carrousels of the courts of Paris, Florence, Parma, Modena, and Mantua, however superb, must hide their diminished heads.

King Chilperic appears to have erected a circus both in Paris and in Soissons, for the display of horse processions and races. In Florence the Piazza di Sta Croce, in Naples that of *del Palazzo Reale*, and in Paris the

Place Royale, or that *du Carrousel* were destined for similar purposes. Carrousels, however, were not always exhibited on the marriage of Princes, or among the servants of the Court only: Menestrier gives instances of religious Carrousels also. The town of Savigliano, in Piedmont, celebrated a triumphal procession of this kind to *La Vierge du Rosaire*, in 1653, and thirty years before the Saints Ignatius and Xavier had been exhibited in equestrian pomp by the University of Pont à Mousson in Lorraine.

The modern Carrousels partook of a dramatic form, and were generally founded on subjects borrowed either from allegory or from history. In the first, care was taken to personify things opposed to each other, as the Seasons, Day and Night, the Virtues and Vices, &c. in order to introduce the military combats, which arose more of course out of the second. Sometimes, however, these combats were dispensed with, and the Carrousel assumed the character of an equestrian masque. Thus on the marriage of the Duke of Parma with the Princess Margaret of Savoy, in 1660, the subject represented was one which it must have required no little ingenuity to embody in action, *La Gloria della Corona della Margherite*; and on the nuptials of the Duke of Savoy with Mademoiselle de Nemours, (his second wife,) a still more rapid display of allegorical subtlety was exhibited, *Il Sole costante nella sua via scorrendo per lo Zodiaco si ferma nel Segno della Virgine*.

The actors in Carrousels, who were persons of the most distinguished rank, were divided into troops, called respectively by the French and Italians, the great cultivators of these amusements, *Quadrilles* and *Squadriglie*. These were never less than four, nor properly could exceed twelve; each consisted of not less than three, nor more than thirteen persons. Quadrilles were introduced into France in 1606, under Henry IV. when four troops of knights, representing the four Elements, performed in Carrousel in the court-yard of the Louvre. The diversions of the great in that country hitherto had been confined to feats of arms, seldom bloodless, in jousts and tournaments; but henceforward may be dated a series of shows partaking indeed of outward military character, but more calculated for a display of magnificence than of personal valour. In the Court of Louis XIV. they were of frequent occurrence. Menestrier has described minutely the gorgeous habit of the *Grand Monarque* in the first Carrousel at which he presided. In a dress studded cap-à-pied with diamonds, he headed a quadrille arrayed like Romans. His brother led a second of Persians; M. le Prince (Henri Jules, the son of the Grand Condé,) a third of Turks; M. le Duc (Louis de Bourbon,) a fourth of Moors. The reader who wishes to enter further into details, will find the subject almost exhausted in the work we have so often referred to above. Menestrier, *Traité des Tournois, Joutes, Carrousels et autres Spectacles publics*, Lyons, 1609, 1674; see also Moret *Dict. Hist. ad vocem*.

CARRY, *v.* *Fr. charier*; *Sp. acarrear*; *Ger. Ca'RIAAGE, n.* *karren*, *Messag* derives the *Fr. Ca'RIER*, *n.* thus, *carrau, carri, carriere, carriere, Ca'RYING*, *charier*. For the etymology of *Ca'RY-TALE*, *CARRY*, see **CAR**.

To remove from one place to another by any means of conveyance or support; as distinguished from—to draw or drag.

To bear, or convey; also simply, to support or sustain.

CAR-ROUSEL—**CARRY**.

CARRY. To carry is or to, is, to import; to carry out, to export; to carry over or across, to transport.

To carry, is frequently used on an ellipsis, as to carry (sub. into effect) is—to effect, to accomplish. To carry a suit, (sub. to a successful issue) is—to gain, to win it. To carry a fort, is—to gain, to conquer it.

She lette no morrell from hire lippes falle,
Ne wette hire fygures in hire smuce depe,
Wel woulde she carie a morrell, and wol kepe
Thanne no drope as fell upon hire brest.
Chaucer. The Prologue, v. 130.

And thus quene as hope of reshew at short is,
My purpose I left, obeyed destiny,
And caried my fader to Ida hill in hy.
Douglas. Enchiridion, book ii.

Here may ye see, mis owne deue brother,
The cheri spake o thing, but he thought another.
Let us go forth abouten our riage;
Here win I nothing upon this cariage.
Chaucer. The Friars Tale, v. 7152.

Loe here bee the barrells of hurneys that this traitour had
prisselle ransayed in theyr carriage to destroye the noble lordes
with all.
St. Thomas More. Works, fol. 44.

Whenever the male English merchants or any of their factours
shal be desirous to hire carriers to carry their wares to any place
of our dominions or cities, it shall be of their shoyne and pleasure
to hire them the best way they can.

Mahony. Poyage, &c. The Emp. last Privilege, v. i. fol. 506.
*See Fraunces Aragonys kearyng of that chauce, appoynted
also strong men, lyke rusticall people with sackes and baskettes,
as carriers of corne and victual, and sent thither to the castle of
Cornyll.*
Hall. Henry VI. fol. 143.

No one neglecteth was
Of Hector's safety; all their shields, they couched about him close;
Rais'd him from earth, and (giving him, in their kind armes reposed)
From off the labour, carried him, to his rich chariot
And bore him mourning towards Troy.
Chapman. Homer's Iliad, fol. 190.

ULIS. He doth rely on none,
But carries on the strength of his dispose
Without observance or respect of any.
Shakespeare. Troilus and Cressida, fol. 88.

Those men are happy
And so are all, are coere her.
I take it, she that carries up the traine,
Is that old noble lady, Dutchesse of Norfolk.
H. Henry VIII. fol. 224.

— Thus oxen, mules, in chariots strait they put,
Went forth, and no number'd pile of sylvane matter cut,
Nine dials enfolded in the cage.
Chapman. Homer's Iliad, fol. 340.

His looks imperious, forc'd, yet mild, alar'd
The proud to bow, the humble to be bold;
What fit, reforming, marking every place;
His gallant carriage all the rest did grace.
Shirley. Jonathan.

The very carrier that comes from him to her is a most welcome
guest, and if he bring a letter, she will read it twenty times over.
Barton. Anatomy of Melancholy, fol. 524.

Some carry-tale, some plume-man, some slight rascal.
Shakespeare. Lear's Labour Lost, fol. 140.

If there should not succeed, then he trusted to the frosts of
the following winter, which seldom fail in that country to make
all passable and safe for troops and carriages themselves, that in
summer would be impassable, either from the waters or depth of
soil.
See William Temple, v. ii. p. 361.

I am of Mr. Cowley's opinion, that no much of darning of
as belongs to the behaviour and an handsome carriage of
the body, is extremely useful, if not absolutely necessary.
Spectator, No. 67.

And is this all? Is this the end
To which these carriages—do they tend?
Baile, Hadrius, can. 2.

This being formed, he contrives such a design, or fable, as
may be most suitable to the moral; after this he begins to think
of the person, whom he is to employ in carrying on his design;
and gives them the manners which are most proper to their several
characters.
Dryden. Parallel of Poetry and Painting.

The Spaniards, though long accustomed to an arbitrary govern-
ment, received this proclamation with great spirit, as an infringement
of the common rights of mankind, and made a vigorous
struggle against its being carried into execution.
Cook. Voyage, book ii. ch. ii. v. 1.

I then affirm that, if in time of war trade had the good
fortune to increase, and at the same time a large, say the largest
proportion of carriage had been captured by several nations,
it ought not in itself to have been considered as a circumstance of
distress. *Berke. Observations on a late State of the Nation.*

It is from their attachment to their native place, and particu-
larly where they have brought up their young, that these birds
are employed in several countries as the most expeditious carriers.
Goldsmith. Animated Nature, vol. iii. p. 186.

CART, v.
CART, n.
CARTAGE,
CARTERS,
CARTFUL,
CART-JADE,
CART-LOAD,
CART-ROPE,
CARTSTAFF, n.
CARTWHEEL,
CARTWRIGHT.

Lat. *carra*, from the A. S.
cyran; to turn or return.
Chaucer, (Knight's Tale, quoted
hereafter,) and G. Douglas, use
cart and carter, as chariot and
charioteer.

For ye ben men betyr y tigt to schooles and to spade,
To carters and to plowmen, and a fyching to waite,
To hauser and to neele, and to marshalland al so,
Jyn with sword or hauberk any battail to do.
R. Gloucester, p. 99.

— Ours cart shal be drawe
And fetter forth ours vitules.
Piers Plowman. Plow, p. 33.

Behold my body wounded, depe and wide,
Arise up erty in the morrow tide,
And at the west gate of the town (good he)
A carts full of dunge ther shall then see,
In which my body is hid pryly.
Do thinke certe arresen boldly.
Chaucer. The Nonnes Preestes Tale, v. 1524.

Awake and with the dawning day arise:
To take the weavers gale the rusty way;
Far by that passage they my carps convey;
My corps is in a tumbrel laid; among
The filth, and odor, and carles'd dung.
That cart arret, and raise a common cry;
For sacred hunger of my gold I die;
Then shew'd his grisly woundes.
Dryden. The Cock and the Fox.

He should beare a nicker eye,
That he to love, ne to hie
His cart drive at any throue
Whereof that he might overthrow.
Gower. Conf. Am. book iv. fol. 69.

Ther ben as foure wheles in the foure horrid carts of the lord
that hereth him aboute in prynging of the Gospel.
Wiclif. Prologue on Matthew.

In the meane season by y diligent labour of y Lord Barne,
y pece of ordinance was rayed & ceried, and furthe was it
caried, by this time the French armye apyed in sleight.
Hall. Henry VIII. fol. 28.

Fell many carriages of three oxen great
About the fyre war belind and downe bet.
Douglas. Enchiridion, book ii. fol. 367.
q u q

CARRY.
CART.

CART.

CARTEL.

Nought was forso't by th' infortune of Marte
The *carter* overriden with his *carte*.

Under the wheel ful low he lay adown.

Chaucer. The Knights Tale, v. 2924.

Nor he as wayes persail his *cart* or *char*,
Nor see his sister, that had his *carters* be.

Douglas. Escadets, book xiii. fol. 446.

Woe he vato vayne persones, y^e drawe wyckednes vnto the, as
it were w^e a corde: and synne, as it were with a *cart-rop*.

Bible, 1551. Eccl. ch. v.

My lord, good he, when that the weder is faire,
Withouten wyle, or pertourning of aire,
Let bring a *cart-wheele* here into this hall!
But loke that it have th' *cart-wheele* commynly.

Chaucer. The Sompnours Tale, v. 7837.

If either of you both lose Katherine,
Because I know you well, and lose you well,
Lease shall you haue to court her at your pleasure.
GAE. To cart her friend. Shee's too rough for me.

Shakespeare. Taming the Shrew, act. 211.

But lest I set the horse behind the cart.

I mind to tell each thing in order so

As thou maist see and shew whence spring my woe.

Mirror for Magistrates, fol. 60.

News is brought to the Regent, that the French by stratagem
of a *carter*, that with a load of bay coming over the draw-
bridge, caused the allectre to break, and whilst the porter was
ready to help the *carter*, the porter's brethren were beaten out
the town of Arles surprised, and the Lord Fauconbridge Captain
thereof taken prisoner.

Baker. Henry VI. Anno, 1446.

The king hath leu'd certain victuals into the town, and wood
upon strately of the Cardinal Gondif at twenty-five crowns the
cart-full, and a cow eight.

Reliquie Heliconianae, p. 614.

When they were next to, to send over to the camp certain *cart-
loads* of leasen provision, which the Mayor accordingly provided,
the common rose about Cripplegate, and by strong hand kept
the *cart* from going out of the city.

Baker. Henry VI. Anno, 1469.

A sentence well couc'd, takes both the sense and the under-
standing. I love not those *cart-rop* speeches, that are longer
than the memory of man can follow.

Filken. Reader 26.

After these local names, the most names in number have been
derived from occupations, or professions, as *wright*, *cartwright*,
shipwright, &c.

Cassid. Remains, p. 125.

Another priest, called Sir Thomas Snowdell, whom they nick-
named Parson Chicken, was *carted* through Chesham for assailing
an old acquaintance of his in a ditch in Finsbury Field, and
was at that riding saluted with chamber-pots and rotten eggs.

Siryp. Memoirs. Queen Mary, Anno, 1553.

He came out with all his cloues, hoked upon such *cart-jades*,
so furnished, I thought if that were thrift, I wished none of my
friends or subjects ever to thrive.

Sidney.

For though the motion of the *cart-wheel* is so obvious, and
seems so plain a thing, that the *carman* himself never looks upon
it with wonder; yet after Aristotle had taken notice of the diffi-
culty, that occurred about it, this trial phenomenon has perplexed
divers great wits, not only schoolmen, but mathematicians; and
continues yet to do so.

Hegle. A Discourse of things above Reason.

Milliners, innum'd from star,

Arr'd in shouls at Temple Bar,

Strictly commanded to import

Cart-loads of loppery from court.

Cherchill. The Ghost, book iv.

CARTEL, s. } Fr. cartel, charta, chartella, char-
CA'VELL, s. } tellum. Menage. It. cartello. "A
little paper of defiance or challenge for a single com-
bat." Cotgrave. Applied to any paper expressing the
terms or conditions upon which any thing is done.

To *cartel*, in Jonson, is, elliptically, to challenge.

Box. By the foot of Pharaoh, and 'twere my case now I should
send him a *cartel* presently. The hastinado! A most proper
and sufficient repugnance, warranted by the great Caratus. Come
hither. You shall *cartel* him.

Ben Jonson. Every Man in his Humour, act. 1. sc. 5.

He swore by Saint George they were valiant venes; and com-
mended them to be shot upon an arrow into the cliffs, as a
cartel of challenge.

Cassid. Remains, p. 344.

Though by a *cartel* that had been settled between the two
armies, all prisoners were to be redeemed at a set price, and within
a limited time; yet the French, having now so many men in their
hands, did, without either colour or shame, give a new essay of
their perfidiousness: for they broke it upon this occasion, as they
had often done at sea.

Bernal. Own Times. William III. Anno, 1659.

The above extracts illustrate most of the senses in
which CARTEL is used. In *Military Language* it is a con-
vention between the belligerent powers, generally for
exchange of prisoners or delivery of deserters. It is also
applied to the ships commissioned for this exchange. In the
days of Chivalry it sometimes implied the terms
agreed upon in the celebration of a tournament, but it
was most frequently employed to signify the billet
of personal challenge. The Cartel sent by Edward
III. to Philip de Valois is preserved by Rymer. In it
the English King challenges the French Monarch to
meet him within ten days before the gate of Tournay,
body to body, one hundred men to one hundred, or
army to army.

CARTHAGE. RUINS OF, the remains of that
ancient and celebrated city in Northern Africa, which
was once the rival of Rome, and the grand emporium
of that part of the world. During the Punic war, the
population of this city was estimated at 700,000 in-
dividuals; yet now its ruins are scarcely to be distin-
guished. These ruins are about twelve miles nearly
north-west of Tunis, in a pleasant situation, and one
that is reckoned very healthy, commanding extensive
prospects both of the bay of Tunis, and of the interior
of the country. As the vicinity of this city was desti-
tute of fresh water, great labour and expense were
incurred by the Carthaginians in bringing it from a distance;
and the aqueduct by which it was conveyed,
and the cisterns in which it was preserved, are among
the principal remains of their architecture. The chief
stream was brought from the mountain of Zuan, about
forty miles south-east of the city. This stream was
conducted through mountains and over valleys, and the
length of the aqueduct, by which this was accom-
plished, was nearly seventy miles. Considerable
remains of it are still visible. One of the most perfect
specimens of these remains, is a series of arches near
Udena, about twenty miles south of Tunis. This
includes about a thousand arches, supporting the con-
duit across a wide valley, in the middle of which some
of them are at least a hundred feet high. Some tra-
vellers have thought, that those arches, as well as the
conduit which they support, were repaired by the
Romans, as they are regularly numbered in Roman
characters; and a cement has been used in building
the aqueduct as durable as the stones themselves,
which are of a yellowish colour, and harder than our
lime-stone. In the channel in which the waters have
run, the cement is about four inches thick, and some
places, more than 100 feet long, have fallen to the
ground without breaking. This conduit was about
six feet high within, and four wide, arched and

CARTEL.

CAR-

THAGE.

CAR-
THAGE.CARTH-
AGENA.

pointed at top. At Urtana, about four miles north-west of Tunis, the vestiges of several arches are also visible, but these have been injured for the sake of the stones to build the Dey's palace at Mannaba. The line of the conduit may be easily traced. The site of Carthage itself, is not marked by any grand architectural remains. The relics of most of the buildings are buried in the ground; but the great reservoirs, constructed for holding the water conveyed thither by the above-named aqueduct, are in good preservation; and being all arched over they are not exposed like the walls. They are in general covered with a thick coating of strong cement, and some of them might easily be rendered fit for their original purpose. The largest of these reservoirs consisted of more than twenty cisterns 100 feet in length, and thirty feet broad. When Mr. Jackson descended into some of the subterranean rooms, through holes in the arches, he found many of them very perfect, and the cement with which they were plastered scarcely broken. The plough now passes over the greater part of the site once occupied by this renowned city; and Mr. Jackson saw a good crop of wheat growing, under which were very handsome apartments, with their floors laid with gypsum. The most considerable of the remains, now visible above the surface of the ground, are near the sea, and are supposed to have once formed a part of the Temple of Æsculapius. They consist of some massy walls about thirty feet high, and twelve thick. These are in the lower part of Carthage, near the bay of Tunis, and towards Goletta, where the sea has made considerable incroachments on the land. The principal part of ancient Carthage was situated on the side of a hill which grows narrower as it rises, till it approaches almost to an angle, on the north side towards Porta Furina. This promontory is still distinguished by the appellation of Cape Carthage. The north side of the hill has not the appearance of ever having been much inhabited. This, as well as the east towards the sea, is extremely steep. A great variety of marbles have been found among the ruins, but generally in small pieces, as the Beys have selected the best for the construction of their palaces. The whole peninsula, in which Carthage stood, is about thirty miles in circuit; and Dr. Shaw, as well as Mr. Jackson, thinks that the city did not at any time occupy more than half that space.

CARTHAGENA, a seaport of Spain, on the coast of Murcia, and the shore of the Mediterranean. This city, if not one of the most ancient in the peninsula, is one of the most noted. It was originally founded by Adrubal, the Carthaginian General, by whom it was called *Carthago Nova*; and designed as a rival to the parent city. It was also called *Carthago Spartaria* by the Romans. It has the advantage of one of the best harbours in the Mediterranean, if not in Europe. This consists of a natural basin of great depth, close to the town, and sheltered on every side by the surrounding hills. The town stands on a peninsula in this basin, the entrance of which is well defended. Some manufactures are carried on here, and it participates in the general commerce of the country, by which it supports a population of about 25,000 individuals. Some rubies, amethysts, and other precious stones, have been found in the neighbourhood by washing the soil in the usual manner. The hot springs of Archena are a few miles east of Cartha-

gena, and are much resorted to at certain seasons. The situation, and other circumstances attending this ancient town, early rendered its possession a desirable object with each of the parties which at various periods contended for those distinguished regions. It was taken by the Romans under Scipio, in the year of Rome 534; and it suffered greatly in the war with the Vandals, during the fifth century of the Christian era. It laboured, too, under certain oppressions during the usurpations of the Moors; and Philip II. was the first monarch who exerted his influence after this period, to promote its commerce. Carthage is about twenty-five miles south-east of Murcia, in latitude 37° 36' N. and longitude 1° 0' 21" W.

CARTAGENA, is also the name of a Province and city in South America, in the Kingdom of New Grenada, and now included in the recently formed Republic of Colombia. The Province is bounded on the north by the Caribbean Sea; on the east by the great river Magdalena, which divides it from the government of Santa Martha; on the west it is separated from the Province of Darien, by the river St. Juan or Atrato; and on the south it borders upon the confines of Antioquia. The whole length of this district is about 100 leagues, stretching nearly from north-east to south-west. Its width is nearly eighty leagues. The whole population, in 1816, was stated at 210,000 persons. A considerable part of the country is covered with woods, mountains, marshes, and pools of salt water. The climate is hot and moist, and in many places unhealthy. The part of these territories towards the sea is very low, but it rises on approaching the interior. Many tracts of it are fertile, and considerable quantities of maize, pulse, and fruits are produced, besides numerous cattle, the hides of which afford a considerable article of traffic. Some parts of its mountains are covered with excellent woods, among which is a famous species of dye-wood, thought to be fully equal to that brought from the bay of Canpeachy, besides several balsams, gums, and herbs. Indigo, cotton, and cocoa of an excellent quality are cultivated in several places, particularly near the banks of the Magdalena.

CARTAGENA, the Capital of the preceding Province, is situate on a small sandy peninsula or island near the shore of a very commodious bay, and is joined to the main land by two artificial mounds, each about sixty or seventy yards wide. The suburbs, which are nearly as large and populous as the city, occupy an island which is connected with the former by a wooden bridge; and both are defended by fortifications, constructed in the modern style. At a short distance, on the main land, stands the strong fort of St. Lazaro, which commands both the port and the town. The streets in general are wide and straight, and many of the houses are built of stone, with balconies and latticed windows. The cathedral is a handsome structure, besides which there are several churches and monasteries. The population also amounts to about 84,000; and it is one of the chief places of trade in the late Kingdom of New Grenada. The climate, however, is very hot, and often proves injurious to European constitutions; but notwithstanding this, many of the traders are natives of the eastern continent; though they seldom stay longer than to realize a small fortune, with which they return to their native country. The rains fall very heavily here, and the place is completely

CARTH-
AGENA.

CARTHAGENA.—deluged for months together. The bay is one of the finest on the coast, stretching for about two leagues and a half from north to south, and so completely sheltered, that the water is as smooth as in a river. Carthagena carries on a considerable trade with Spain, the West Indies, and other parts of the world; it likewise participates largely in the internal commerce of its own Continent; for much of the trade with Santa Fé, Popayan, and Quito, passes through this port. Including two or three small contiguous places, the value of the exports have been estimated at £260,000, and the imports at £866,000. The bay and country round Carthagena, were anciently called Calamari, and were discovered by Rodrigo de Bastidas, but were not conquered till 1533, by Don Pedro de Heredia, who laid the foundation of the present city in that year. The commercial enterprise of this place soon exposed it to warfare. In 1544, the neighbourhood was invaded by the French, and some years afterwards by Sir Francis Drake, from whom it was runnied by the principal inhabitants for the sum of 190,000 doctos. It was also pillaged a third time by the French, under M. de Pointis, in 1697. The British troops besieged Carthagena unsuccessfully in 1741; and it has likewise suffered from the contending parties within a recent period, as it was besieged both by Bolivar, for the Independents, and by Morillo for the Royalists. Latitude 10° 32' N. and longitude 77° 30' W.

CARTHAMUS, in Botany, a genus of the class *Synonymia*, order *Egualis*, natural order *Cynaroccephale*. Generic character: calyx ovate, imbricate with scales, subovate, foliaceous, corolla funnel-shaped; border five-cleft; receptacle, chaff bristled.

Sixteen species, natives of the South of Europe and Africa: the *C. tinctorius*, or Safflower, is used in dyeing, and was formerly cultivated in England.

CARTILAGE, *n.* } *Simpliciter a carne fit cartilago*, *adj.* } *nilago, hinc cartilago.* **Vossius.**
CARTILAGINEOUS. } *Fr. cartilage, a gristly or*
tendril of the ear or nose, or such a skin as is between the toes of geese or ducks, &c. Cotgrave.

In a piece, which hath a soft and low note, 'tis [i. e. the windpipe] partly *cartilagineous*, and partly membranous, viz. where the rings meet. In an osseous, which hath a good audible note, 'tis more *cartilagineous*. But that of a jay's, hath hard bones, instead of cartilages: and so of a linnet.

Grow. *Comm. Spera.* book 1. ch. v.
The *cartilagineous* kind—which by what artifice they poison themselves, ascend and descend at pleasure, and continue in what depth of water they list, is yet unknown to us.

Ray. *On the Creation*, part 1.
Though I have declared in the beginning of this work, that the means whereby *cartilagineous* fishes raise and sink themselves in the water, and rest and slide in what depth they please, is not yet certainly known; yet I shall propound a conjecture concerning it.
Id. *Fr.* part ii.

These eye-lids are of excellent use to the eye, serving both for certain to keep out the light, when it is not desired; which the *cartilages* that strengthen their edges, and help them to shut very close, enable them the better to do, and to fence the eye from dust, and cold, and smirch, and other outward injuries.

Bayle. *The Christian Virtuoso*, part ii.
Tallentius grafted a new one on the remaining part of this globe, or *cartilagineous* substance, which would acetate, smell, take scent, pronounce the letters M or N, in short, do all the functions of a natural nose.
Yetter. No. 266.

CARTINAAD. (Cartinád, formed from Cádóti-náda,) a small district in the northern part of the Province of Malabar. It is on the western declivity of the G'háts;

the higher parts of which are overgrown with wood, till lately encouraged by the Náirs as a protection against foreign invaders. The lower parts of the hills have spots here and there, which produce cardamoms and other valuable plants of the retiniferous family. The vallies are fertile, and tolerably well cultivated. The nobles are Náirs and Námboorí Bráhmans, as in the rest of Malabar, (Málava-vár.) The Capital of the district is Cádi-páram, where the Rájá resides. Hamilton's *Hindustan*, ii. 933.

CARTOON, *Fr. carton; It. cartone*; from the Lat. *charta*, paper. The thick paper, (says Cotgrave,) whereon painters draw sometimes. Applied euphemistically to the famous *Cartoons* of Raphael.

There needs no other proof of this truth, than the testimony of every reasonable creature, who has seen the *cartons* in Her Majesty's Gallery at Hampton-Court: these are representations of no less actions than those of our blessed Saviour and his Apostles.
Spectator, No. 226.

The most considerable and the most esteemed works of Raffaello are the *cartons*, and his fresco works in the Vatican.
Sir Joshua Reynolds. *Discourse*, 11.

CARTRIDGE, *Fr. cartouch; Lat. charta*, paper. A full charge (says Cotgrave,) for a pistol (musket, &c.) put up within a little paper to be the readier for use. See *Boss* for an example from Dryden.

In them she [the bee] builds or forms her cylindrical nests or cases, resembling *carriages*, or of a very narrow tumbler, only in proportion longer, of pieces of wood or other leaves.
Rep. *On the Creation*, part 1.

CARTRIDGE, although, as the word itself implies, originally made of paper, have been composed of various other substances, as pasteboard, parchment, bladders, and flannel. Paper and pasteboard cartridges are apt in part to remain in the barrel of the piece. Those of pasteboard shrivel up and harden in the vent, so that the priming-ion cannot clear it. Those of flannel, previously boiled, in order to give it greater stiffness, and thus prevent the powder from passing through, are least exposed to these objections, and therefore are now most generally used.

CARUCATE, *Lat. curru; Fr. curue*, (a plough,) from *curvus*, Vossius thinks. See *Ca.*

A *carucate* of land, says Spelman, is that portion, which is marked out for the labour of one plough, a plough-land. It is also called a *carue*.

In this roll of Winchester, so most of all ruled, because it was made after the example of the other, were taxed and set down, the carlemons, hundreds, tythings, woods, parks, and all farms, in every territory, or precinct, how many *carucates* of lands, how many plough-lands, &c.
Stow. *William the Conqueror*, Anno, 1086.

CARUCATE, Carve, or Hide of Land, in our ancient laws and history is, as much land as could be tilled in a year and a day by one plough. Bede calls it as much as would maintain a family. The exact quantity of land of which the Carucate was composed, appears to have varied in different reigns. In the Domesday survey, the Hide and Carucate appear to be the same, the Hide being the measure in the Confessor's reign, and the Carucate that to which it was reduced by the Conqueror's new standard. Sir Edward Coke says, that a Knight's fee, a Hide of plough-land, a yard land, or an oxgang of land do not contain any certain number of acres. Co. Litt. fol. 69. Crompton, in his *Juridict.* fol. 928, says a Hide of land contains 100 acres, and eight Hides make

CARTINAAD.
CARUCATE.

CARU-
CATE.
CARVE.

a Knight's fee. In the early part of the reign of Richard I. the Carucate is estimated at sixty acres, and so it continued till his ninth year, when in the 5th aid it was fixed at 100 acres. In the time of Edward I., it is estimated at 160 acres; and in the time of Edward III., at 102 acres and 150 acres. The distribution of England into Hides, is 10 very ancient, as they are mentioned in the laws of King Ina. Spelman, cap. 14. In the 29th Edward I. *Statutum de wardis et relevit*, we find the words "une verge de terre," and "un carue de terre" used; and by the stat. 7 and 8 William III. c. 39, for charging persons to the repair of highways, a plough-land is rated at £50. per annum, and may contain houses, mills, pasture, meadow, wood, &c.

CARVE, v. A. S. *carfan*, *carcan*, *scindere*. Hence *car* to carve, *turn sculpture*, *turn dissecare*. Sommer. Dutch, *kerwen*; Ger. *kerben*.

To cut, (whether meat, or copper, or other substance,) to grave or engrave.

Ver sir William Maistrumers (book nabbe he non)
Carf him of fet & honde, & is limes mani on.

R. Gloucester, p. 560.

The pilers were ypaunt, and pilcrud ful cleme,
And specially ypaunt, with curious knottes,
With wyndowes wel yrought, wyde vp alofte.

Piers Plouman. Crete, book iv.

Tho was he carven out of his harnes,
And in a bed yrought ful fayne and blive,
For he was yet in memorie, and live,
And alway crying after Eusebe.

Chaucer. The Knights Tale, v. 2698.

Apon the plinth did he carven and grave
Androgeneus slayer.

Dungies. Enander, book vi. fol. 143.

For in the land there is no craftsman,
That geometric, or arithmetic can,
Nor portraiture, or better of images,
That Thebanus ne yet him mette and vages
The theatre for to maken and devine.

Chaucer. The Knights Tale, v. 1901.

As well may the mode rude yonge and mode simply wrought,
put vs in minde of Christ, & our body, and my other saint, so may
the most costlye and mode curious that saye payntour or carver
can devine.

Sir Thomas More. Works, fol. 116.

I m'de thee so, thou lov'dst none else; nor any where woldst este
Till I had crown'd my knee with thee, and carved thee tenderest
meate.

Chapman. Doctor's Hind, book ix. fol. 123.

Or list us make two striving shepherds slag,
With costly vapours for the victory,
Under Mendoc's judge; while one doth bring
A carven bowl well wrought of brechen tree.

Hell. Satire, Defence to Envy.

In little pieces of wood, naturally bow'd like a man's elbow,
the carver doth not unbow it, but carves an head at one end of it,
and shapes it into a complete figure of a man's arm.

Henry More. Against Atheism, book ii. ch. i.

— But yet (Paulina)
Hermione was not so much wruckled, nothing
so aged as this seems.

For. Oh, not by much.
PAUL. So much the more our carver's excellence.

Which lets goe by some sixteen yeeres and makes her
As she liv'd now. Shakespeare. Winter's Tale, fol. 302.

The inward spiritual or mystical sense is the gold more precious
and more beneficial, that glitters through those cuttings and
artificial carvings in the letter.

Henry More. Introduction to Defence of Threefold Cabbala.

When King Richard heard that word, he took the carving
kneife in his hand, and stroke the squire on the head, saying, the
Devil take Henry of Lancaster and thee together.

Beber. Richard II. drama, 1399.

I asked a gentleman the other day that is famous for a good
carver (at which acquisition he is not of consternation, imagining
it may detract from some of his more essential qualifications) to
help me to something that was near him; but he excused himself,
and blushing told me, of all things he could never carve in his
life; that it ran be proved upon him, that he cut up, disjoins,
and uncarves, with incomparable dexterity. Spectator, No. 473.

Instead of fretting and complaining, that things succeeded
otherwise than he expected, he is content with himself, that that
condition, whatever it be, in which he actually is, is indeed best
for him, and that which he himself, were he to be the carver of his
fortunes supposing him but himself to understand his own concerns,
would chuse for himself above all others.

Allegory. Scenon I. vol. i. p. 52.

Each day a sister-limb is carv'd,
And at the glutton's table carv'd;
The crashing bones he grinds for food,
And slakes his thirst with streaming blood.

Moore. Fable vi. The Wolf, Sheep, and the Lamb.

— Smooth linden best obeys
The carver's chisel; best his curious work
Displays in all its nicest touches.

Dedley. Agriculture, can. 2.

CARVE, Fr. *carve*. See CARCATE.

He gave also to Saint Cutha (made by consent of him and
King Oenry, Bishop of Lindisfarne) fifty hides of land (a hide,
a plough-land, or a carue, I hold clearly equivalent) towards
foundation of a monastery.

Dryden. Poly-olion, Song xi. Illustrations.

CARUM, in Botany, a genus of the class Pentandria,
order Dycogynia, natural order Umbelliferae. Generic
character: fruit cylindrical, striated, elliptical; petals
keeled, inflexed, notched; general involucreum of few
leaves; partial none; outer flowers abortive.

One species, *C. carui*, the Carraway seed, is a native
of England.

CARYATIDES, in Architecture, female statues em-
ployed as columns, of the invention of which Vitru-
vius (i. 1) gives the following history. The inhabitants
of Carya, a city of Peloponnesus, allied themselves
with the Barbarians in the Persian war. The Greeks,
on the successful termination of that struggle, razed
the treacherous city to the ground, exterminated its
inmates, and reduced all the women to slavery. The
captives, as a further mark of infamy, were forbidden to
lay aside the maternal robes and ornaments in which
they had decorated the conqueror's triumph; and the
architect of the time, in order to perpetuate the
memory of the transaction, employed statues represent-
ing these women in the servile office of supporting
entablatures: so that their name and position might
deliver to posterity the story of Carys.

Hence, with little propriety, all statues substituted
for columns have generically received the name of
Caryatides; and the ruins of the Memnonium, and the
rock temples of Eilora have been sometimes said, in
loose language, to be thus adorned. The most com-
plete genuine specimen of these statues, is to be found
in the Pandroseion at Athens. The Caryatides which
there supported the open portico (one of which has been
transferred to the British Museum) fully agree with
the description of Vitruvius. Their height, including
the capital and plinth, is seven feet nine inches. The
capital, which somewhat resembles that of the Doric
order, rises from the head of each, and above it is placed
an entablature of three feet, consisting only of archi-
trave and cornice. Precise copies of this building have
recently been erected, as Vestries to the new church
of St. Pancras.

CARVE.
CARYA-
TIDES.

CARYATIDES.
—CASALE.

In Rome we have Pliny's authority (xxxvi. 5) for believing that the interior of the Pantheon was decorated with Caryatides. They are supposed to have stood in the present attic; and Winckelmann thinks that one of them is now to be seen at Naples. The proportions of the mutilated figure there preserved, agree with those of its vacancy in the attic of the Pantheon, but it is the statue of a male not of a female. It is rather therefore to be called an *Atlas* or *Telamo*, (of the etymology of which last word Vitruvius confesses his ignorance,) than one of the Caryatides. Such figures, the Roman architect informs us, (*ibid*) habitated as Persians, were employed to decorate a portico in Sparta after the battle of Platæa. In the Villa Albano are (or were, for it was rudely plundered by the French marauders in 1798) two Caryatides inscribed with the names of the Athenian artists Crito and Nicomachus; and in the tomb of the freedman of Scatus Pompeius, on the Appian way, is a double story of Caryatid pilasters, the upper row of which whimsically holds columns supporting nothing.

The most beautiful Caryatides of modern workmanship, support the tribune of the Salle des Gardes in the Louvre. They are from the chisel of Jena Goujon.

CARYBDEA, in *Zoology*, a genus established by Peron, and according to Cuvier forming only a division of *Rhizostoma*. Generic character: body orbicular, transparent, convex or conoid above, concave beneath; margin lobated; no peduncle, arms, or tentacula. Belonging to Lamarck's *Radiatares medusæ*; *Scalphe libera* of Cuvier; Peron, *Ann. Mus.* xiv. p. 333.

CARYOCA, in *Botany*, a genus of the class *Polyandria*, order *Tetragynia*. Generic character: calyx five-parted; corolla, petals five; styles frequently four; drupe, kernel four-furrowed, reticulated.

Four species, natives of Africa and South America.

CARYOPHYLLEUS, in *Zoology*, a genus of the class *Ferres*, inhabiting the intestines of fresh-water fishes.

CARYOPHYLLA, in *Zoology*, a genus of the class *Polypti*, order *Faginati*, Lam. Generic character: polypary stony, fixed, either simple or branched; the branches subterranean, longitudinally striated, each terminating in a cell composed of lamellæ, disposed in a stellated form.

The animal which forms this coral, has an elongated body, terminated with eight feathery radiated tentacula. The mouth is polygonal, surrounded with little appendices which terminate in pincers.

CARYOPHYLLUS, in *Botany*, a genus of the class *Icoandria*, order *Monogynia*, natural order *Myrti*. Generic character: calyx funnel-shaped, four-cleft; corolla petals four; drupe or berry dried, oval, one or two celled, crowned with the calyx.

The only species, *C. aromatica*, produces the Cloves, which are the young fruit dried.

CARYOTA, in *Botany*, a genus of the class *Monococcia*, order *Polyandria*, natural order *Palme*. Generic character: spathe universal, compound; male, calyx three-leaved; corolla petals three; female, calyx three-leaved; corolla of one petal, three-parted; style one; berry one-celled, two-seeded.

C. urens, native of the East Indies, and *C. horrida*, native of Caracacas, in South America, are magnificent Palms.

CASALE, a town of Piedmont, and the Capital of the Duchy of Monferrat. It is situated on a plain, on

the right bank of the Po, and near to the site of the ancient *Sedula*. It was formerly a place of great strength, and is still a considerable town, with a population of 16,150 individuals. It contains a cathedral, sixteen churches, two hospitals, and a gymnasium. The inhabitants carry on a good trade, and pay great attention to cattle and pigs, and their hams are noted in many other parts of Italy. Casale suffered a memorable siege in 1629, and is distinguished by the victory gained there by Count Harcourt, over the Spaniards, in 1640. It was taken by the Imperialists in 1706, by the French in 1745, and frequently changed masters with the rest of Italy during the late revolutionary period. Casale is about thirty-five miles south-west of Milan, and nearly an equal distance from Turin. Lat. 45° 12' N. long. 8° 19' E.

CASANARE, a large river of South America, which rises in the eastern ridge of the Andes, in the Republic of Colombia, and falls into the Meta more than seventy leagues above its junction with the Orinoco. It is navigable at all seasons of the year; and it was by means of it and the Meta, with their various tributary streams, that the inhabitants of Santa Fé conveyed their produce to Guiana, and thence to Europe. The effects of this intercourse were obvious in the increased industry and superior cultivation near these rivers, when the merchants of Carthagena claimed an exclusive right to the commerce of Santa Fé, and completely checked the improvement which had commenced.

CASAS GRANDES, signify the great houses, forts, or stations, which the Aztecs built in the places they rested in, on their journey southward to Mexico.

The discovery of these singular edifices, has caused much additional discussion on the long agitated question, of the origin of the American tribes. Three or four of the above-mentioned stations or fortified camps are still remaining, almost entire, in the solitudes of the forests and wastes of New Alhion or Mexico.

The most northerly one, but which is not very authentically described, is on the banks of the great river Colorado, which flows from the western front of the Sierra Madre or Main Cordillera, with an immense, but almost unexplored channel into the Vermilion Sea.

The second station is better known. In a tract of uncultivated country, traversed by wandering tribes, and chiefly by the Apaches Tontos, two missionaries, in the year 1773, discovered very unexpectedly the ruins of a Mexican or Aztec city, at the distance of about three miles from the river Gila, and in about 33° 30' N. long. The most entire of these fortified houses, consisted of strong stone walls, three stories in height, enclosing five rooms. In length, this singular edifice was 445 feet; its breadth occupied 276, the walls being three feet eleven inches in thickness. A wall, flanked by towers, surrounded this castle, and the remaining ruins of the city covered more than a square league; fragments of pottery and domestic utensils were also found in every direction, and a canal had conducted the waters of the Gila to this camp.

The existence of the Casas Grandes of the Rio Gila so long as the present day is not a subject of much surprise. In the temperate climate in which they were erected, in the strength of the materials employed, and in the unaltered oblivion to which they have been consigned for ages, the causes of their preservation are

CASALE.
CASAS
GRANDES

CASAR
GRANDINES
CASBIN.

clearly evinced. The nomadic tribes, perhaps, also hold them in great reverence; and as it is well ascertained that they are more civilized in the neighbourhood of these great edifices than in any part of the surrounding country, they are probably a remnant of the wanderers who built them, (as is supposed,) about the year 1100.

It is not necessary, in this place, to give an opinion on the origin of the American population; but it may not be improper to mention that Acosta, in his work on the Indians, notices the immense ruins of Tishunaco in Peru, which have to this day remained unexplored, and may afford a link to the chain of reasoning arising from the Aztec stations.

Of the third known camp or fort of these people, we have better materials for an accurate account, as it is situated in a country more open to the Spaniards, so the province of Durango, about 150 miles north from the town of Chihuahua, and a few miles to the south of Fort Yanos. This station is called Casas Grandes, and is in 30° 30' N. lat. but on the eastern side of the Sierra Madre, and in a direct line across this immense chain from the Gila to Mexico.

Amongst other vestiges of great antiquity, it presents a large building similar to that already noticed, constructed with three floors, and crowned by a terrace; the lower story has no door, and the upper is accessible only by a ladder. This fort has been surrounded by a wall seven feet in thickness, in which stones of an enormous magnitude were used. The beams of pine supporting the floors, &c. are said still to exist; and in the centre of all is a keep or mound, the whole being enveloped and secured by a deep broad ditch. Earthen pots and jars, with mirrors of the tyli stone, a species of obsidian, are also dug up in the vicinity.

After quitting this place, the Aztecs crossed the mountains again, and rested three years in Culiacan; they then moved to Tula, the Capital of the Toltèques, where they remained twenty years, and in 1216, as it is supposed, came to Zumpango, in the vale of Anahuac or Mexico. From the Colorado to Mexico they have been clearly traced; and if they originally migrated, as it is conjectured, from Asia, perhaps the spirit of modern research will soon unveil their stations northward of California.

CASBIN or CASVERN, a City of Persia, the ancient *Aracria*. It is situated in the Province of Irak Agemi, on a sandy plain, about nine miles west of the most elevated branch of Mount Taurus. It was once a large and flourishing city, and now covers a great extent of ground, but much of it is in ruins. These have not only been occasioned by the civil wars that have so frequently desolated large portions of the country, but many of the buildings were thrown down some years since by an earthquake. It was at one time about six miles in circumference, and contained 12,000 houses; but now many of its finest palaces are in ruins, its walls are destroyed, and it possesses little means of defence. Nadir Shah built a palace at Casbin, contiguous to an old one which belonged to Shah Abbas the Great, during whose immediate successors it became the Capital of Persia; and contained many noble edifices towards the end of the seventeenth century. The wall of the new palace was about a mile and a half in circumference, very thick and lofty, and entered only by one large archway. Besides the various houses included in this area,

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there were four squares adorned with trees and fountains; but great inconvenience is experienced from the bad quality of the water. Most of the houses are built of sun-baked bricks, cemented with lime. The gardens of Casbin are supposed to produce the finest grapes in Persia. The manufactures and trade of this city are considerable. The carpets are much valued; and its sword-blades are also in high repute. Casbin trades largely with Georgia, Azerbaijan, Ghilan, and the Caspian Sea. A great variety of statements have been made respecting the population of this city. Benachour puts it at 12,000; Oliver, between 30,000 and 55,000; General Gaudmaire estimates it at 60,000. Casbin is about 310 miles acutely north-west of Isfahan, and 180 south-east of Tebriz, and is supposed to stand on the site of the ancient Ecbatana; and is in lat. 36° 13' N. and long. 49° 33' E.

CASCADE, *n.* Fr. *cascade*; It. *cascata*, from the Lat. *cadere*, *casum*, to fall.

A fall, *sc.* of water; a waterfall.

Those only, who have endured a long series of thirst, and who can really feel the desire and agitation which the ideas alone of springs and brooks have at that time raised in them, can judge of the emotion with which we eyed a large *extense* of the most transparent water, which poured itself from a rock near a hundred feet high into the sea, at a small distance from the ship.

Johnson. Voyages, book ii. ch. i.

And streams, as if created for his use,
Pursue the track of his directing wand,
Sinuous or strait, now rapid and now slow,
Now murm'ring soft, now roaring in *cascades*—
Er's as he bids! The *transport*'d owner smiles.

Cowper. The Task, book iii.

CASCALHO, a name given to the alluvial soil in which the diamonds are found in Brazil. It appears to consist of sand and small pebbles, clay, and oxide of iron, and is frequently considerably indurated.

CASCHAU, sometimes called *Cassiova*, an old strong town, the Capital of Upper Hungary, and the first in rank of the five free towns in that Kingdom. It stands in one of the finest countries of Hungary, on the banks of the Hernah, and in the County of Aha-Ujvar. It contains a Royal academy, a gymnasium, a grammar-school, and extensive manufacture of pottery, with about 8650 inhabitants. The Circle of the same name is chiefly distinguished for its salt mines, and is inhabited by Hungarians, Bohemians, Sclavonians, and a few Rascians. Caschau is about 100 miles south of Cracow, and nearly the same distance north-east of Buda. Lat. 49° 40' N. long. 20° 40' E.

CASCO BAY, a bay in the District of Maine, in the United States of North America, situated between Cape Elizabeth on the one side, and Cape Small Point on the other. Within these points, which are about twenty miles asunder, there are nearly 300 small islands, most of which are cultivated, and are more productive than the opposite coast. Portland harbour is also on the west side of this bay.

CASE, *v.*

CASE, *n.*

CASE-KNIFE,

CASE-TWO,

CASO/ANOV, *v.*

Fr. *casus*; *casus*; Sp. *caso*; Dutch, *casus*; Lat. *casus*; *capitulum*, *sc.* *Vossius*; yet he refers the Gr. *καῖς*, which in *CASO/ANOV*, *v.* Lennep's opinion is *pro casu*, from *καῖς*, the future of *καίω*, *culic* compactor, *casus*, to take, to hold. (See *CASULAE*.)

That which takes, receives, holds, or contains, whether arrows, (as in Chaucer and G. Douglas,) knives, books, watches or any thing else. And thus, the skin.

2 x

CASE.

To case is used, in Shakespeare, for—to uncase, to strip off the case. "We'll make you some sport with the fox, ere we case him." *All's Well that Ends Well*, act iii. sc. 6.

And with that word, the armies in the air,
Of the goddesses clattered fast and ring.

Chaucer. *The Knights Tale*, v. 2360.

How, say me sougheris, saw se walkand here,
Be auntere, oay of my sistris dere,
The cast of arrowe caught by her eyde
And cind into the sporte liche byde.

Douglas. *Enchiridion*, book i. fol. 23.

And now my tongue's use is to me no more,
Than an unstringed violl, or a harpe,
Or like a cunning instrument cutt'p
Or being open, put into his hands
That knowes no tounch to tane the harmony.

Shakespeare. *Richard II.* fol. 26.

Nine great pieces of ordnance, mounted over the west gate
thundered forth a continual storm, out of single bullets, but of
chain-shot and case-shot. Camden. *Britannia*, 1601.

For generally as with rich furred cooles, their case are farre
better than their bodies, and like the bark of a cinnamon tree,
which is dearer than the whole lulk, their outward accommen-
tments are far more precious than their inward endowments.

Burton. *Anatomy of Melancholy*, fol. 474.

Adding, that in several places the Portuguese kept their great
guns cased over, that the dew might not fall upon them, and by
its corrosiveness to rust them, as to be apt, after a while, to
break in the discharge.

Boyle. *The General History of Air*, Tit. 11.

But if an hundred watches were to be made by an hundred men,
the cases may be assigned to one, the dials to another, the wheels
to another, the springs to another. Spectator, No. 232.

The poet, being resolved to save his heroine's honour, has so
ordered it, that the king always sets with a great case-knife stuck
in his girdle, which the lady snatches from him in the struggle,
and so defends herself. Addison. *On Italy*. Venice.

Like a dart,
Launch'd from the sinews of a Parthian's arm,
Without reply th' inspired Carystian flew,
Ere he was in steel.

Greene. *The Athenian*, book xiii.

Adam, old fellow, and let me give thee this advice at parting;
e'en get thyself case-harden'd; for though the very best steel
may scap, yet old iron, you know, will rust.

Guardian, No. 86.

CASE-HARDENING is a process by which iron is super-
ficially converted into steel, in such articles as require
the toughness of the former conjointly with the hard-
ness of the latter substance. The articles intended for
case-hardening are first manufactured in iron, and are
then placed in an iron box with vegetable or animal
coals in powder, to undergo cementation. Immersion
of the heated pieces into water hardens the surface,
which is afterwards polished. Coarse files and gun-
barrels are among the articles most commonly case-
hardened. Ure's *Dictionary of Chemistry*; Moxon's
Mechanic Exercises, 56.

CASE, *n.* Lat. *casus*, *casum*, to fall; Fr. *cas*;
Casual, *adj.* It, and Sp. *caso*.
Casually, *adv.* As it fell out, as it turned out, as it
happened, as it came to pass,—are
equivalent expressions.

The state or condition, in which any thing may
happen to be; the state or condition of circumstances,
actual or possible.

Casual, *i. e.* accidental or incidental; unconnected
with, independent of, plan, purpose, or design; not
foreseen, premeditated or predetermined.

he trying to Rome com put he yalawe was,
just hem haddis ydo schamit, heo were deat of just cas.
R. Glouceter, p. 83.

CASE.

And ypon case lefel, that through a rout
His eye pierced, and so depe it went
Til on Cresseide it smote, and there it stant.
Chaucer. *Troilus*, book i. fol. 153.

Rhetor start in betwix, and catcht the dysn,
As he one case was stand fairs so flynt
From thi handia.

Douglas. *Enchiridion*, book x. fol. 330.

But O most miserable case, that when the lights of God doth
shine vnto vs in these daies so bright as it did neuer shine in the
remembrance of men, yet so little scale favour and love should be
founde.

Coleine. *Four Gospels Sermons*, serm. 2.

I put case the sea had promised the, to be alway in covert of
hls, and the skie cleere wether, the summer snowes, and the
wynter flowers.

Golden Dusk, aa. 5. 6.

Thinke eke thyself to sauen art thou hold;
Such fire by process, shall of kind cold;
For new it is but cawell pleasure
Some case shall put it out of remembrance.

Chaucer. *The Fourth Booke of Troilus*.

But or that he had half his ruyn raynsd,
No! not why, nor what assistance it ailed,
But casually the shippes bottom rente.

Id. *The Naxos Prestes Tale*, v. 1607.

Not for that I mean
Such a casualty should be seene
Or such chance should fall
Vnto our cardinal.

Shelton. *Why come ye not to Court*.

Also age runneth on a pace which may every day worse than
other suffer displeasure, and is more fervice to sustaine the car-
acities chauncing.

Fives. *Instruction to Christian Womans*, book ii. ch. xii.

But when we've past the perill of the way,
Arriv'd at home, and laid that case aside,
The naked light how clearly doth it ray,
And spread its joyful beams, as bright as summer's day.
Henry More. *On the Pre-existence of Souls*.

Such delight take they in skirmishes and warres, that he is
deemed among all other right happie, who spendeth his life in
battles: for such as depart otherwise by casual or naturall death
they rayle at and revile, as base persons and woe-wards.

Holland. *Amianthus*, fol. 233.

The law of God, and after it our own laws, and in effect the
law of all nations, have made difference between slaughter casual
and furious. Raleigh. *History of the World*, book ii. ch. 17.

The cause why the children of Israel took a vito one man may
winer, might be, least the casualties of warre should in any way
hinder the promise of God concerning their multitude from taking
effect in them. Hooker. *Ecclesiastical Polity*, Preface, E. 3.

But like the marlet
Builds in the weather on the outward wall,
Even in the force and rode of casuallie.
Shakespeare. *Merchant of Venice*, fol. 172.

Without about the time of his escape, had by force taken
Muckroo, his principall seat, so it was casually lost.
Cowden. *Britannick Annals*, 1607.

He that is versed in making reflections upon what occurs to
him; be that, (consequently,) has the works of nature, and the
actions of men, and almost every casualty that falls under his
notice, to set his thoughts on work, shall scarce want theories to
employ them on. Boyle. *Occasional Meditations*, sec. i. ec. 11.

Had Diocretes really carved Mount Athos into a statue of
Alexander the Great, and had the memory of the fact been obli-
terated by some accident; who could afterwards have proved it im-
possible, but that it might casually have been formed so.

Bentley. *Sermon 5*.

CASE.

CASIL.

Yet on his way, (no sign of grace
For folks in fear are apt to pray.)
To Phobus he prefer'd his case
And beg'd his aid that dreadful day.

Gray. *A Long Story.*

CASEARIA, in *Botany*, a genus of the class *Dicandria*, order *Monogynia*. Generic character: calyx five-leaved; corolla none; nectary four or five leaved, alternating with the stamens; berry three-valved; one-seeded; seeds lodged in a pulp.

Twelve species, natives of both Indies.

CASEMATE, *Fr. casemate*; *Sp. casamata*; *It. casamatta*, of uncertain etymology. See *Mesage*.

Cotgrave calls it, a loop, or loophole in a fortified wall. And Skinner is to the same purport.

Secure your *casemates*,
Here Master Picklocke, sir, your man o' law,
And learn'd attorney, has your man a bag of mmlion.
Bica Jouana. Steps of Nicos, act i. sc. 3.

CASEMENT, from the *It. casamento*, a building, a small house, with a slight deviation from the meaning. Skinner. Junius says, it is also used for the Dutch, *kassine*, *ingewantment fenester* vel *outi*; *Fr. chasis de fenestre*; and *Mesage* derives *chasis* from *copa*. And thus we are brought round to the English case, itself from *copa*. See **CASE**.

— And when you hear the drum
And the vile clamour of the wry-neck'd life,
Climber you not up to the casements there,
Nor thrust your head into the publick streets,
To gaze on Christian foolies with varnish'd faces.
Shakespeare. Merchant of Venice, fol. 170.

CEL. Who can be sad? out with these tragick lights,
And let the day possess her natural hours;
Tear down these black, cast eyes the casements wide,
That we may joyously behold the sun.
Beaumont and Fletcher. Queens of Corinth, act iii. sc. 2.

For by these casements enter in adulterous thoughts in the mind as they did in David's; and likewise impure thoughts conceived in the heart may discover themselves by the motions of the eye.
Ray. On the Creation, part ii.

Yet when the new light which we beg for, shines in upon us, there be who cry and oppose, if it come not first in at their casements.
Milton. Of Valencin's Printing.

CASEOUS, *Lat. caseus*, a cheese; cheesy.

Dec. 24. This evening I perceived that the *caseous* part was severed from the *butyrous*, in the closed receivers as well as in the milk, which, at the same time, I had left exposed to the air.
Huy. Physico-mechanical Experiments, part ii.

CASERNS, *casernes*, *Fr.* properly lodgings for soldiers in garrison, usually built along the ramparts; but in general acceptance used indiscriminately with *barracks*.

CASERTA, of *CASERTA NOVA*, a town of Naples, situate about thirteen miles north-east of that Capital, to the Terra di Lavoro. It is a Bishop's See, and was formerly the chief place in the Principality. There is also a District of the same name, the population of which is about 15,000, but not more than a third of the number live in the town, which is most noted for the magnificent palace built by the King of Naples, (afterwards Charles III. of Spain,) in 1732. The latitude of Caserta is 41° 8' N. and its longitude 14° 30' E.

CASH, *v.* } *Fr. casse, caisse*; *It. cassa*. Hence
CASH, *n.* } *Fr. caissier, caissier*; *It. cassiere*,
CASHIER, *n.* } with us *cashier*; *q. d. caparius*; i. e.
CASH-BOOK, } *qui capsum custodit*. All from the
CASH-KEEPER, } *Lat. capsu*. Skinner and *Mesage*.
(See **CASE**.)

Fr. casse, Cotgrave says, is "a box, case, or chest; also a merchant a *cash* or counter." And Sherwood explains *cashier*, "*Qui garde la casse de l'argent d'un marchand*." And see the example from Sir William Temple.

Cash is now transferred by usage from the case, which holds the silver or gold, to the silver or gold itself.

Give me thy hand.

Nvm. I shall have my noble?

For. In cash, most justly paid.

Shakespeare. Henry F. fol. 74.

Or as a thief bent to unboard the cash
Of some rich heretic, whose substantial doras,
Cens-hurd and bolster had fast for no assault,
In at the window climes or o're the tiles.

Milton. Paradise Lost, book iv. l. 155.

Go take other men, though they be able to count and cut up these riches, yet they are but as *cash-keepers* for merchants that tell over other men's money; but for the heir, the possessor himself, for him to tell over all this, is all the while to study his own riches, and so his heart is comforted according to the value that is in them.

Goodwin. The Glory of the Gospel, vol. v. ch. p. 28.

So as this bank is properly a general cash, where every man lodges his money, because he esteems it safer, and easier paid in and out, than if it were in his coffers at home.

Sir Wm. Temple. On the United Provinces, ch. ii.

At the new Exchange they are eloquent for want of cash, but in the city they ought with cash to supply their want of eloquence.

Spectator, No. 136.

I say this in answer to what Sir Roger is pleased to say, that Bile that is truly noble can be expected from one who is ever pouring on his cash-book or balancing his accounts.

Id. No. 174.

CASH, OF } From the *Lat. cassus*; (from *casus*
CASHIER, *v.* } *is coritum*, whence, (as Priscian
CASHIER, *v.* } teaches, lib. xi.) *casum*, in the same
manner as from *defectus* instead of *defectus*, we have *defessus*. Vossius.) From the *Lat. cassus*, which signifies—vain, useless, good for nothing, says Caseneuve, has been formed the barbarous Latin verb, *casare*, *casare*; and thence the *Fr. casier*, "to pass, to casere, discharge, turn out of service." It was written *cash*, as in Golding; *casier*, as in Warner.

To annul or annihilate; to render useless or unserviceable; to dismiss or discharge from service; to disband.

Three and twenty thousand talents were bestowed here abouts. Furthermore he *cash'd* the old soldiers and supplied their rooms with young beginners. But such as were retained still, grudging at the dismissing of the old soldiers, required to be *cash'd* themselves also, bidding him pay thei their wages and not to tell them of their yeres, for saying they were chosen into warfare together, they thought it but right and duty to be discharged together.
Arty. Golding. Justice, fol. 63.

The ruffians among them, and soldiers *cash'd*, which he was the chief doctor for spoil: so that it seems no other thing but a plague and a fury among the vilest and worst sort of men.
Steepe. Originall. The Duke of Somerset in Sir Philip Hoby.

Mourour, if the Tartars draw houseward, our men must not servicer depart and *casier* their bandes, or separate themselves *casier*; because they doe this upon policie, namely to have our armie divided, that they may more securely invade and waste thei country.
Hakluyt. Voyages, &c. The Tartars.

This opinion as I hinted before, especially *casier* the best medicine we have to demonstrate the being of a Deity, leaving no other demonstrative proof, but that taken from the innate idea.
Ray. On the Creation, part i. idea.

After this Richard, the election of three archb. was *casier* at Rome.
For. Martyrs, fol. 363.

Q x 2

CASH.
CASHEP.

And (for, perhaps, from such consort
The brutes counted will be.)
Three blended blonds of nations three,
Hath given us natures three.
Warner. Alston's England, book ix.

Cassio hath beaten thee,
And thou by that small hurt hast cashep'd Cassio.
Shakespeare. Othello, fol. 322.

Bar. And being sap, sir, was, (as they say,) casheerd, and so
conclusional past the car-cars.
Id. Merry Wives of Windsor, fol. 40.

And so it is likewise with the sinner when once he has out of
the fear of God, and considered the sense of religion out of his
mind, (which is the best security of man's innocency, and the
most effectual curb to keep them from going astray,) he presently
flies out into all sorts of extravagancy and debauchery, as his
temper and inclination does prompt him.
Sharp. Sermons, vol. vi. serm. 2.

All which passages, if we do not acknowledge to have been
pursued to their respective ends and effects, by the conduct of a
superior, and a divine hand, we do by the same assertion casheer
all Providence, strip the Almighty of his noblest prerogative, and
make God not the governor, but the mere spectator of the world.
South. Sermons, vol. iii. serm. 11.

CASHAN, or KASHAN, a city of Persia, situate
on a stony plain in the Province of Irak, which
owes much of its present prosperity to its manufac-
turing industry. It is about three miles long, and
half as much in breadth, and contains many fine
mosques, bazars, and caravanserais. It stands on the
road from Isfahan to Tebran, and is nearly central
between the two cities. The King has a palace and
fine gardens there; and among the objects which ar-
rest the attention of travellers, are three sepulchral
monuments erected to the memory of three of the
descendants of Ali. Many of the houses of this city
had fallen into decay, but it has been greatly revived
within a few years, and is now actively engaged in the
manufacture of beautiful silks, carpets, and cottons, as
well as a variety of copper articles. The flowered silks
of this place are classed among the most beautiful of
their kind. The artists of Cashan are also expert in the
working both of gold and silver. Though Cashan is
represented to be in a flourishing state, like many other
towns of the same country, it is still far inferior to its
former extent and population, which in one period
was estimated at 150,000, but now it does not exceed
40,000. Among these are Christians, Jews, and Gen-
toes, as well as Mohammedans. The heat at Cashan
is sometimes very great, in consequence of its standing
so near the borders of the Great Salt Desert, and the
vicinity is greatly infested with scorpions. Cashan is
about 110 miles north of Isfahan, and in latitude 35°
54' N. and longitude 51° 38' E.

CASHIEF or CASHEP, (i. e. the Opener,) is the title
of an officer under the Mamluks in Egypt, whose duty
consisted in superintending the canals, taking care to
prevent them from being choked up, and causing the
fields to be sown as soon as the inundation had
subsided.

The whole country was divided into districts, each
of which was placed under the direction of a Cashif,
who gave orders to the Sheikh-el-Beled, (Controller
of the Country,) and Sheikhs of the different villages,
but was himself responsible for any deficiency. The
districts, or Cashifities, were as follows:

1. Usyút or Siyút. 2. Fayyum and Behnesá. 3.

Menúfiyeh. 4. Damashúr. 5. Mahallah Gharibeh. CASHEP
6. Iscanderiyeh, (Alexandria.) 7. Dimyát, (Damietta.)
The Cashif, whenever any vacancy occurred, were
appointed by the Páshá, with the approbation of the
Názir Emwál, (Controller of the Finances.)

Káit Báí, the last Sultan of Egypt but one, made
them Collectors-general of the taxes levied in their
districts; but liable to imprisonment and confiscation
in case of a deficiency in the revenue, and to capital
punishment, if convicted of neglect or embezzlement.

Ten medins, (or párahs=sixpence sterling,) was the
fee which the Cashif was allowed to levy on each vil-
lage he visited; besides which, he had a fixed salary
deducted from the sums he received, and could claim
a pecuniary reward from the Páshá for any extraordinary
services.

His accounts were to be carefully examined by the
Názir Emwál, (Controller of the Finances,) and Shehr
Emír, (Controller of the City,) who were to surcharge
him for any unnecessary expenditure. He had autho-
rity to lay an additional impost on the villages, whe-
ever extraordinary repairs were required; but was to
be severely punished if this power were improperly
exercised.

The defence and police of the villages was also
entrusted to him, who was therefore empowered to
call upon the Páshá for a body of troops, whenever
the Arabs threatened his district with an attack. The
spoils were to be divided among the captors, the pri-
soners delivered up to the Páshá. On peasants dis-
turb the public peace, he could, with the assent of
the Kádí, impose fines according to the regulations
established in Róm-ili, (Romelia:) if condemned for
capital offences, their property was not confiscated,
but inherited by their heirs. The Cashif could not try
a culprit twice for the same offence, and was liable to
severe punishment if convicted of doing so. The Páshá
was bound to listen to every complaint on this ground,
authenticated by the Kádí.

The Cashif was also to prohibit the peasants, (fel-
láhs,) from carrying lances.

It is evident that the Cashifs had no jurisdiction
beyond the low-lands liable to inundation; and this
will account for the small number of Cashifities; but
the remainder of Egypt was also divided into districts,
each of which was governed by a Sheikh. These
divisions were,

1. The Upper Súd, (southern Egypt.) 2. Sharkíyeh,
(the eastern Delta.) 3. Jizah. 4. Menúfiyeh. 5. Bo-
hairah, (in the Delta.) 6. Gharbíyeh and Seménút.
7. Sharkíyeh, (other parts of the Delta.)

The duties and powers of these Sheikhs were nearly
the same as those of the Cashifs. Their accounts were
to be delivered in and payments made monthly. They
were prohibited from carrying a large train of fol-
lowers in their circuit round their districts. They were
to seize all refractory Arabs, run-away slaves, and
other disturbers of the public peace, and deliver them
up to the nearest Cashif. More dangerous offenders
were to be sent in chains to the Páshá. If themselves
disobedient or otherwise culpable, they were to be
imprisoned by order of the Páshá and the Názir
Emwál, and the case laid before the Porte. The ma-
nagement of the district was to be committed, during
the detention of the Sheikh, to a Beg or an Aghá,
named by the Páshá, and assisted by a collector of the
taxes.

Sheikhs.

CASHIEF. The Pishah had the right of appointing, displacing, and even inflicting capital punishment on the Sheikhah, (Sheikh-el-Arah,) but was required to render a particular account of his proceedings at the close of every year.

When those Sheikhahs who farmed the public revenue or domains, were exact in their payments, they were to receive a robe of honour from the Pishah.

The Sheikhahs were bound to deliver in a statement of their account with the Imperial Treasury, at the close of every year.

An estimate of the value of each village was to be made by the Controllers of the Finances and the City, and the farms were to be let according to it. An accurate register was to be kept containing the old and new sales, and names of those who farmed the lands, &c.

The superintendents and clerks were to assist the Cashifs and Sheikhahs in promoting the cultivation of their districts.

A deed countersigned by the Pishah and Controllers of the Finances and City, was to be drawn up for each village, specifying the sums claimable by the Cashifs, Sheikhahs and farmers, in order to prevent any misunderstanding or plea for extortion.

Accounts taken by the peasants who accompanied the collectors, were to be allowed as a justification, in case of any arbitrary surcharge.

Such is the outline of the regulations established by Suleiman I. in A. H. 939, (A. D. 1533,) which are, nominally at least, still in force; and which give an adequate notion of the authority and duties of the functionaries to which they relate.

See Von Hammer's *Omanischen Reichs Staatsverfassung*, i. 601; Sohelli Effendi's *History of Egypt in Turkish*, Constantinople, 1146, (A. D. 1730.)

CASHELL, a town in Ireland, in the County of Tipperary, the See of an Archbishop. It stands about three miles from the banks of the river Suir. Few of the modern buildings of Cashell deserve notice except the cathedral, which is a handsome edifice of Grecian architecture. There is also a good market-house, a Scansion's house, and a County infirmary. Cashell also contains an endowed School, with a public Library, containing some valuable manuscripts. It was a place of much note in former ages, and was considered as the Capital of Munster; and its ancient state is still attested by several fine specimens of antiquity. Among these are the ruins of the old cathedral, the erection of which tradition assigns to St. Patrick. It was a large building, situated near the edge of a remarkable perpendicular rock. Near it are the vestiges of two buildings, called the Hall and Chapel of Cormac McEulenan, which are supposed to have been erected in the year 901. The mausoleum containing Cormac's body is still shown. On the east side of the north transept of the cathedral, stands one of those buildings called *Round Towers*, which is fifty-four feet in circumference, and built of brown stone of the finest workmanship. The roof is also composed of stones, which are so admirably put together, that the surface is quite smooth. The coronation stone of Scotland, which is now in Westminster Abbey, is said to have been originally kept in the cathedral of Cashell. There is but little trade carried on here; the population, in 1821, was nearly 6000. The city sends one Member to the Imperial Parliament, and is about thirty miles

from Waterford, and seventy-six from Dublin. Latitude 52° 31' N. and longitude 7° 50' W.

CASHENAH, called *CARINA* by some of the Negro tribes, who cannot pronounce the *sh*, but Cashinah with strong aspirations, by a native of Gôber one of its Provinces, is a considerable State lying between Haush and Burnâ, still very imperfectly known, as all our information respecting it is derived from the scanty accounts given by Leo Africanus, (ii. 652.) and the vague reports of African traders. It is situated on the Niger, and probably between the tenth and fifteenth parallels of northern latitude, and 5° and 10° of longitude east of Greenwich. In the time of Leo it had ceased to be an independent State, having been conquered by Iokia, King of Tombueth; and it again experienced the same fate a few years ago, when invaded and subdued by the Fellâtahs or Fûlahs, in 1807 or 1808. It formed the eastern part of the Kingdom of Haush, when visited by Hâjî Abd Beer, a Fûlah pilgrim from Fûto-Toro, probably about two years afterwards. (Mahe Brun, *Annales des Voyages*, viii. 128.) Its boundaries and extent are of course little known; that it has Haush on the west, the desert inhabited by the Taghâmah Tawârîk, and Agâides on the north, Daûrah and Câmeh on the east, and is separated by the Niger from Melli (Mâli of Ibo Batûtah) on the south, seems to be all that is tolerably well ascertained. It is represented by the modern accounts, as well as those of Leo, as a hilly but fertile country, abundantly producing various grains, such as barley and millet, the *durrah* and *diqum* of the Negroes; called *durrah* and *dochnah* by the Arabs, (*Sorghum vulgare* and *saccharatum*;) and largely cultivated in Nubia and Arabia, (Niebuhr's *Flora Arabica*, and Delille's *Flora Egyptiaca*.) Woodlands and pastures are also abundant, and the whole appears like a paradise to the traveller who has just crossed the dreary wastes and burning sands of the Sahara. With respect to climate, soil, and productions, it is said to differ little from Burnâ; but its periodical rains are less violent; it exclusively produces *kashnah*, (a species of grain;) and its woods abound in monkeys and parrots. It is also said to be the last country to the west, in the tropical regions of North Africa, in which camels are bred. The Cashawâs, or people of Cashenah, are represented as the carriers of central Africa, and agents for the salt-trade of Burnâ to all the neighbouring States; but this is not correct, unless Agâides be considered as a Province of Cashenah. The senn produced in the territory of that town, is peculiarly excellent, and is a leading article of commerce between Cashenah and Tripoli. It used to sell for fourteen mahbûbs, (segains, equal to four guineas,) per hundred weight, nearly one-third more than that brought from Tibesti. The civet cat is found in the woods, and its perfume is another of the exports from Cashenah. Among the favourite imports, the Gurd or Worô nut, is one which deserves notice. It is the fruit of the *Sierria arumata*, (Pelliot de Beauvois, *Flora d'Océane et de Bénin*, i. 41, tab. 24,) called *Bia* by the Ashantis, and *Cola* (Culu?) on the western coast, a luxury of which all the Negroes seem passionately fond. Cauries, (*Cypripis Moneta*), called *went* by the Arabs, and *cardi* by the Negroes, are the common currency; and 2500 were valued at a mithkâl of Fezzân, or ten shillings sterling. The language of Cashenah is used through a considerable extent of country. Some short vocabu-

CASHELL
—
CASHENAH.

CASH-
NAB.

aries of it may be found in Captain Lyon's *Travels in Africa*, and the *Annals of Oriental Literature*, p. 549. The numerals are as follow :

Nayà or Dayac	1	Récol	7
Bia	2	Tácon	8
Ukka	3	Tarra	9
Iluddu	4	Goma	10
Biet	5	Gomn sha dayà	11
Shidda	6	Gomn sha hiù	12, &c.
Teli	100	Dubbù	1000.

These were received from a native of Gùber; and on comparing them with those given in the *Proceedings of the African Association*, (l. 250,) they appear to indicate a slight difference of dialect between the language of the Capital and its Provinces.

Of the Provinces the northernmost is Aghâdes, perhaps the Aôlaghest of Idrisi. It is separated on the north by Mount Negzem from Azhen, and its principal town, situated on a plain, is said to be walled, and larger than Marrùk. A considerable trade in cattle is carried on by the Tawârika; in salt with Burnù, Fashi, and Bilmah. This is, by the other inhabitants, exchanged for clothes manufactured in Cashenâh, Gùber, and Zenferânnh. The northern part of the country abounds in dôm palms and talk trees, (*Cocifera Thebaica*, and *Acacia gummifera*, &c.) for nearly 100 miles to the south. It is very thickly wooded, but apparently not well provided with water. The town of Aghâdes, probably somewhere near 16° N. lat. and 8° 30' E. long., "was built," says Leo, (650,) "by some of the latter Kings on the borders of Libyah," (the desert El-Sahrâ,) "and next to Gualata," (Walâtah, pronounced *Wâlât* by the Moors,) is the nearest to the land of the whites of all the Negro towns. It was walled round, had good houses like those in Barbary, and most of its inhabitants were foreign merchants. The natives were employed as mechanics and soldiers, but the King, who was of Libyan (i. e. Berber) origin, had many Berbers in his army. He was often displaced by his troops, and some other member of his family placed on the throne in his stead. In the southern part of the kingdom, the inhabitants were all herdsmen, living much in the same manner as the Bêchwânnâ, (Booshumân), in South Africa, do at present; but they were nomads, which the latter are not. Aghâdes was then tributary to Tombueth. It was governed by an independent Sheikh, named Yâuf, 1818.

Güeber.

Gùber or Gùber, another State, now forming a Province of Cashenâh, was 500 or 600 miles to the south-east of Tombueth, according to Leo, (648,) and separated by a desert on its western frontier from Gago. It consisted of a large and fertile valley, between very high mountains, abounding in pasturage, and producing much rice and other kinds of grain. The low-lands were annually overflowed by the Niger, which traversed the country, and doubtless formed its southern boundary. It was subdued by Iskin, King of Tombueth, who together with his Vice-roy, oppressed the inhabitants in the true style of an African despot; and their numbers had already been reduced one-half, in the time of Leo. Gùber is at present, as well as Cashenâh, in the possession of the Fellâtahs, (Lyon, 141,) who seem to have wrested them both from the King of Burnù. These countries are on the eastern confines of the region called Afrik by the Negroes, and Sôdân,

(Negro-land) by the Arabs; names which seem nearly synonymous with Ilaûsâ; but Aghâdes is not considered as belonging to Sôdân, though it does not distinctly appear to be separated from it by hills or deserts, (Lyon, 131.) Sacentù, which appears to belong to Gùber, was, a few years ago, (1819,) the residence of Bello, son of Hatman Danfodio, the Fellâtah chief, and Sovereign of the country. The inhabitants manufacture ear-rings from gold found in their country, according to the account of Abdallah, a native of Gùber, but more probably procured from their neighbours. Among the rivers and lakes in Gùber, mentioned by the same Negro, was the Tabkî-n-cheminâ, a large lake in a flat woody country, where a black dog, an ox, and fowl, are annually sacrificed. Gulbi-n-mirâsh, the river of Marasdi, he represented as a large stream flowing from the west, between Cashenâh and Cano, at a distance from the town of Gùber; he understood that it joined the Gulbi-n-Cahâ, which discharges itself into the Gulbi-n-Kwâra, (probably the Quolla or Quorra of Mr. Bowdich.) The latter he spoke of as the Great River flowing from the west to east, joining the Egyptian Nile, and distant, he believed, twenty days journey to the south of Gùber. Of Luffô, (Noufi of Nyffe,) also, at three months distance, he had heard much, and told some ridiculous stories of the Beibets, a race of Christians inhabiting its borders. They are Christians and peculiarly selected as Eunuchs for the Harems in Tunis. The Luffô is crossed in boats to Gaggahab, (the Gonga of Sherif Imhammed,) employed, it seems, principally in the gold trade; that nut, being in great request. (*Annals of Orient. Lit.* 536.) On each side of the lake, the town of Gùber was mentioned to Captain Lyon, (141,) as walled and regularly built in streets, and placed in a very fine country. It is five or six days west by south of Cashenâh, and probably somewhere near lat. 13° 15' N., and long. 4° 30' E.

Cashenâh, the Capital of the State bearing the same name, is situated somewhere near 13° 10' N. and 5° 50' E. long., if the distances and bearings given to Captain Lyon are correct. It was said to be only five days journey to the north of the Great River, (the Niger.) It is walled, has seven gates, and is two miles across, according to Hâjî Kâsim, who had sold cloths and horses to Calinghiwah, the King; and who also added, that many of the inhabitants are Christians, and wear large wooden crosses hanging from their necks. (Walckenner, *Recherches*, 451.)

John. Leo, *Africani Africa*, Lugd. Bat. 1638; *Proceedings of the African Association*; Captain Lyon's *Travels*; *Annals of Oriental Literature*; Ritter's *Erkunde*, 494; Hornemann's *Travels*; *Quarterly Review*, 1822.

CASHMIR, (CAEMINA in Sanscrit,) a valley of considerable extent, and of an oval form, lying between the thirty-fourth and thirty-sixth parallels of northern latitude, and seventy-fifth and seventy-seventh degrees of eastern longitude, is enclosed by a belt of lofty mountains, which separate it from Little Tibet on the north and east; Kishitwâr and Prâncuk on the south; and the Derdis and Bamûda on the east. It is nearly a perfect ellipse, of which the greater diameter, from east to west, measures about sixty geographical miles; the smaller, from north to south, about forty. It is traversed in its greatest breadth by the Jâmâm, (called J'hamâm by some authors, and Vitastâ in Sanscrit;

CASH-
NAB.
—
CASH-
MIR.

Cashenah.

CASH-
MIR.

the Hydaspes of the Greeks,) also called B'hat; the westernmost of the five streams of the Penj-áb. This river, passing through a defile in the western mountains, receives the Kishn-ganjū, (Crishna-gangā,) near Muzaffar-ábād or B'arah-málāh, and there turning nearly at right angles flows in a southerly and south-westerly direction, till it falls into the Chinab nearly in lat. 31° N. To the north and east the mountains rise, chain above chain, to a stupendous height; for the whine of this part of the valley is flanked by a part of the Himalāya covered with eternal snows. To the south-east and south, the ranges though lofty are vastly inferior to those last named; and they are divided by the pass of B'himber, a remarkable defile passing nearly in a right line, and a south-westerly direction from the vale of Cashmír to the neighbourhood of B'himber, whence it takes its name. On the western side of this defile, the mountains rise nearly to the same height, separate Cashmír from Frónck, and bending round to the west, gradually sink into the valley, through which the Jélan passes in its progress towards the west. The outer range of mountains inaccessible as an Alpine region of such vast elevation must be, presents only two routes by which the valley can be easily entered on its northern side; but there are four on the south, two of which are still used; those of Jamūd, (Jamūa,) and B'himber; the latter being the best of all the routes into this Province; but the most frequented route is that of Muzaffar-ábād, (B'arah-málāh,) on the western side, where the interval between the mountains is wider, and the country is covered with wood.

The hills immediately surrounding the valley are of a moderate height, and have none of those bold, terrific features, which characterise the more elevated ranges of the Himalāya. They are well-wooded, or clothed with a rich verdure, affording pasturage to large herds of cattle, without being infested by hosts of prey. From the higher regions innumerable streams, forming cascades as they fall from the precipices above, descend into the valley, and afford a never-failing supply of water for the gardens and rice-fields. Lakes, both natural and artificial, brooks, and canals intersect the plain in every direction, and contribute very materially to the perpetual verdure for which this country is so much celebrated by the eastern writers. The low-lands in the centre of the valley, and the declivities of the surrounding hills are extremely productive; large crops of rice are yielded by the plains; wheat, barley, and other grains, by the rising grounds. The European fruits are abundant, and peculiarly excellent; and the singárā, or water-nut, (*Trapa bispinosa*), which grows in the lakes, is much eaten by the poorer inhabitants. Saffron, of a peculiar excellence, is another valuable production, and the mountains contain much iron. There are many smaller lakes, besides the large one of Aúler, which is of an oval figure, and measures twenty-three miles from north to south, by fifteen from east to west. The shape and position of this valley, with the abundance of water poured into it from the neighbouring mountains, give an air of probability to the traditions mentioned by Abd'l Fazl, (*Asya Sherif*, il. 143.) according to which it was, at a very remote period, one vast lake called Sati-sar, the reservoir of Sati, the consort of Mahā Déva. The periodical rains, which fall in torrents on the middle ranges of hills,

between June and October, descend only in gentle showers on the low-lands, and the declivities which surround them; hence the climate in the valley is as temperate as its perpetual verdure is refreshing to the eye; no wonder, therefore, that the poetical Asiatics have delighted to call it *Cashmír jewel net*; Cashmír, the rival of paradise!

The manufactures of Cashmír are still more renowned than its climate, scenery, fruits, and flowers. Its vicinity to the table-land on the northern side of the Himalāya, the native country of the goat, whose wool is finer than even the Mohair yarn brought from Angora, makes the materials for the finest woollen manufacture abundant; and the skill and industry of the Cashmirians have brought the productions of their looms to the highest degree of excellence; so that in spite of the grievous oppression and misrule, which have overwhelmed this country ever since the Moghul Empire began to decline, the shawls of Cashmír are admired and imitated, but still unrivalled in every other part of the world. Paper, superior to that made elsewhere in Asia, lacquered-ware, cutlery, and sugar, were also formerly large exports from this country; but now all its trade is in a very languishing state. Amrit-sar, the Capital of the Sikhs is at present the great mart for its manufactures.

The revenue, in the time of Aureng-zéb, amounted to only 3½ lacs of rupees, (£36,560.) under the Afghāns, in 1783, to 30 or 30 lacs, (£325,000, or £337,500.) seven of which (£78,750) only reached the Royal Treasury. (Forster's *Travels*, i. 317.) In 1809, more than 46 lacs were squeezed out of this wretched people; for the gross revenue of the Province was estimated at 4,636,000 rupees, (£518,000.) The Governor entered into a contract with the King, to pay a certain sum annually, and the highest ever given was 3,200,000 rupees, (£325,000.) but a deduction of 700,000 was made for the pay of the troops, so that no more than 1,500,000 came into the public Treasury. Upwards of six lacs were assigned as grants to the neighbouring Rájās, Musulmān and Hindū devotees, &c. and the remainder was charged for expenses of collection, and the maintenance of the civil and military establishments. (Elphinstone, 607.)

The number of troops stationed in this Province, Government was 5400 cavalry and 3300 infantry. With such a small force, in a country so distant from the seat of government, and by nature so well calculated for resistance, the Governors had constantly a strong temptation to rebel, and were frequently in a state of open hostility to the King; but till lately, no one succeeded in maintaining his independence; for Cashmír may be called the Caput of India. Its luxuries enervate the hardy Afghāns, as well as the Cashmirians themselves; and the Governor's troops have never been a match for the poor adventurous soldiers of the King, fresh from their native mountains. The authority of the Governors or rather Vice-roys, under the King of Cabul, was absolute; and to what an excess it was abused, appears from Mr. Forster's account, of what he heard in almost every part of the country.

The Cashmirians are a distinct branch of the Hindū family; stout, active, industrious, luxurious, artful, &c. and fraudulent, they bear a very bad reputation; though much is to be ascribed to the horrible system of tyranny under which they so long have groaned. Their manners and language differ from those of all their

CASH-
MIR.

Language.

CASH-
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neighbours; but more than two-thirds of the latter are derived from the same stock as all the other cultivated languages of Hindustán; and the learned among the Hindus, study and compose works in Sanscrit. The Musulmán's delight in the Persian, especially for their love songs, as being softer and more harmonious than the Cashmírian. They bear as little resemblance in person as in speech, to their Totarian neighbours. The population is very small compared with the natural resources of the country. Its utmost amount cannot exceed 600,000, of which nearly one-third must be assigned to Sŕi-nagar, the Capital. Notwithstanding the whole valley is Holy Land to the Hindus, the greater part of the people are Musulmán's. Their Princes, indeed, have long been of that religion, ever since the middle of the fourteenth century, according to Ahál Fazl, (*Ajya Acheri*, ii. 151;) and after the conquest of the country by Mirzá Haider, one of the Ilumáyún's Generals, in A. D. 1542, it became a favourite residence of the Moghul's Court, which must have occasioned a rapid increase of the Musulmán population. This Province was wrested from the Moghols by the celebrated Ahmed Sháh, the Abdálí Afghán, in the middle of the last century, and retained by his successors till their Súbah-dár, Mohammed Azim, threw off his allegiance, 1809, and kept possession of Cashmír till he was expelled by the troops of Renjit Sing's, the chief of the Sikhs, in 1819.

Cashmír formed a sérár or district of the Province (Súbah) of Cábúl, in the time of Acher, as appears from the Takám jumá, or public rent-roll annexed to the *Ajya Acheri*, and the text itself, in accurate copies. In Mr. Glodwin's translation, indeed, the contrary appears to be the case, and Cábúl figures as a sérár in the súbah of Cashmír; but a slight attention to the commencement of that chapter would have shown, that his text was defective. The sérár of Cashmír, then under Acher, contained thirty-eight pergunahs or mahalls, (lordships.) It was subdivided into the Mer-ráj, or eastern, and Cám-ráj, or western portion, of which the former contained twenty-two mahalls, and the latter sixteen. The force then stationed in this sérár, consisted of 3210 horse, and 37,765 fots; and the population could not be much below 1,000,000.

The Capital of Cashmír, formerly called Sŕi-nagar, (the Holy City), and now bearing the same name as the Province, is nearly in latitude 34° 43' north, and in longitude 75° 56' east. It now extends for about three miles on each side of the J'halám, (Hydaspes;) while in the time of Acher it was four farasangs, (ten geographical miles,) in length. Its breadth is about two miles, and four or five wooden bridges thrown across the stream, keep up the communication between the opposite sides. The houses are slightly built, principally of timber, on account of frequent earthquakes; and their flat roofs are covered with a bed of earth, which is supposed to increase their warmth in winter, and is converted into a parterre in summer; but how the mischievous effects of the moisture, collected by such a covering are prevented, does not appear. The streets are proverbially filthy; the buildings are all, not excepting the Jámí or principal Mosque, underserving of notice. A fortress, named Shŕi-gar'h, (from Shŕi Khán the Afghán) in the south-eastern quarter of the city, is the residence of the Súbah-dár. There are floating baths stationed

along the edge of the B'hāt. The rivers Mar and Lach mah-cal, also run through the town, but are entirely, or nearly dry in the hot season.

The Lake of Adler, called Dêl in the language of the country, (but only so called at P'hac according to the Aráyah,) is a fine piece of water, nearly oval in shape, and more than twenty miles in diameter, according to Mr. Elphinstoe's *Map*, which agrees with Ahál Fazl's account, (ii. 135,) who says that it measured 28 cós, (=50 miles) in circumference. It lies to the north-east of the city, and is connected with the B'hāt (or Jélam,) by a narrow channel near the eastern suburbs. An isolated hill at the eastern side of the lake and city is sacred to Solomon, and therefore called his throne (Takhtí Sulaimán;) it is on one side of a defile, which seems formed to let the waters make their escape, and according to the Musulmán traditions was actually formed by the Prophet, who found this beautiful valley a stagnant pestilential pool; but by thus giving egress to the water, left the rich soil which it covered open to the fertilizing influence of the atmosphere. Thus we have the Musulmán version of the Hindu fable, according to which the vale was the Sufi-sar, or Tank of Mahá Dé's spouse, till the waters had been drained off. (*Ajya Acheri*, ii. 143.) The opposite hill, called Harí Parbat, (the green hill, says Mr. Forster; is it not rather the hill sacred to Harí, i. e. Vishnu?) is low and covered with gardens and verdure. On its summit there is a mosque in honour of Makhdúm Sábah, one of the most propitious saints that any shrine, Musulmán, Greek or Pagan, could ever boast of. On the northern side of the lake, a gentle ascent leads gradually to the summit of an isolated range of hills, and on this well-watered, luxuriant spot, one of the Moghuls formed an extensive garden, and called it Sháleh-már, from a cascade in the neighbouring mountain of Sháh-cót. It was a favourite retreat of Jehán-gír, and most of his summers were passed there in the society of his much-loved Núr Mahall. A fairy palace raised on arcades, passing over the canals and fountains, and furnished with every thing which eastern luxury could devise, seemed to combine all that art could contrive, in order to enhance the charms of nature. This palace and garden were still kept up when Mr. Forster was at Cashmír in 1783; he was much struck with its splendid architecture and rare materials, particularly some door-ways, formed of a black marble, with yellow stripes, more closely grained, and taking a finer polish than porphyry. Several other beautiful gardens on the shores and islands, which appear to rise from the bosom of the lake, still showed what a delightful abode Cashmír must have been under more favourable circumstances, though much had gone to decay since the country fell into the hands of the Afgháns. This lake, and its lovely shores, were also a favourite resort of Zéúu I Aabidlo, a contemporary of Beldál Lóúl, Sultán of Dehli, in the middle of the fifteenth century; and he bestowed much labour and expense on the improvement of its natural beauties. (*Ajya Ach* ii. 131, 135.)

Vehí is a lordship nearly due east of Sŕi-nagar, Vehl, which, in the time of Acher, contained 10,000 or 12,000 big bahs of land, (100,000 feet square,) covered with saffron. The ground was prepared by ploughing and spade-husbandry; the plants began to flower in Míhr, (March,) were in full bloom in Ferfardín and Ardibehist, (September and October,) and continued to flower

CASH-
MIR.Lake of
Adler.City of
Cashmire,
Sŕi-nagar.

CASH-
MIR.

Pan-per.

Phank.

Wernauag.

Bennal, or
Bannhant.

for six years; the roots were then taken up, divided, and transplanted into other plots of ground.

Pan-per, (called Pan-pūr, in the *Agri Atkeri*, and Min-pūr in the *Ardyshi mahāli*), on the north side of the J'hailam, and twelve miles east of Cashmir, is the principal place in this lordship, and a great mart for saff-flower. Lat. 34° 35' N., long. 76° 5' E.

Phāc is a pergunah, (or lordship,) to the north-east of Sri-nagar, abounding in flowers and fragrant herbs. It is on the shore of the lake, (Dāl,) and was connected with Sri-nagar by a causeway, formed by order of Sultan Zein-ul-Ashidin in the fifteenth century. To its neighbourhood there was a chalybeate spring, and the ruins of very ancient buildings, in the time of Aker.

Vir-nāg, the first village within the Province when Mr. Forster entered it, is about six miles south-east of the Capital, on the northern declivity of the southern range of mountains. "In the neighbourhood of Vir-nāg," says Mr. Forster, (l. 274,) "I saw a torrent rushing with great impetuosity from the side of a hill, and immediately forming a large stream which contributes, with a great number of other small rivers, to fertilize the beautiful valley of Cashmir. At the spot where this stream enters the plain, there is a basin, constructed, as is said, by the Emperor Jehān-gīr, to receive the overflow of its waters. Trees of different kinds, scattered round its borders, afford an agreeable shade to the inhabitants of the neighbourhood, who frequently repair thither in summer, to enjoy the refreshing coolness which it offers." This stream is the B'hat or V'bel, as the Cashmirians call it, the Vitasth of the Sanscrit books, and Hydaspes of the Greeks. It takes its source in a country so rich, and so beautifully romantic, that Mr. Forster was often tempted to think himself in fairy-land. At Vir-sar, the source of the river, says Abū'l Fazl, there was a basin measuring a jarib, (120 feet square,) into which the water rushed with an astonishing noise. The spring was called Vir-nāg; and there were temples on the east side of it. It was, no doubt, as almost all the springs in Cashmir are, a place of pilgrimage for the Hindūs. (*As. Res.* ii. 132.)

Bānāl, in lat. 34° 7' N. and long. 76° 11' E. is a lordship in the Mēr-rāj or eastern division of Cashmir, and on the southern declivity of its natural boundary. It is thirty-three cōs (sixty miles) south-east of Sri-nagar. It consists of several valleys extending for ten or twelve miles, and naturally fertile, but left uncultivated, as a barrier against foreign invasion. At three cōs (five miles) to the south-east of the village, the Cashmirian territory commences, and at the same distance from it, to the north-west, the traveller reaches the summit of a mountain covered with snow till late in spring, whence he first discovers the plains of Cashmir stretching out from south-east to north-west, and presenting a variety of scenery seldom equalled. Bānāl formerly possessed a temple dedicated to Durgā, and famous for the oracular power which it possessed of predicting success in war, or determining disputed claims.

As Cashmir has at length been added to the dominions of Ranjit Singh, and that Chief maintains a good understanding with the Government in Beogāl, it is not improbable that ere long some enterprising person among our countrymen in India, will visit this beautiful valley, one of the most interesting spots to Hindūstān, whether we consider its physical peculiarities

or its historical celebrity. In this short sketch it was impossible to give any thing more than a very cursory notion of the various objects which would engage the traveller's attention, and which, though more fully detailed in the authorities cited below, have never yet been examined with the requisite care and accuracy. Many ancient monuments mentioned by Abū'l Fazl may still be in existence, and when the contents of the *Rājā-tarangīnī*, or History of Cashmir, in Sanscrit, (a copy of which has happily been found, *As. Res.* ix. 294.) shall have been made public, it is probable that a much wider field for antiquarian research will be opened. To the naturalist also the plains and mountains of Cashmir would offer ample scope for useful and interesting observations. To say nothing of the vegetable kingdom, the many chalybeate springs and the mines of iron, mentioned by Abū'l Fazl, show that these mountains are rich in mineral productions; and the climate of a country so peculiarly circumstanced, would certainly present phenomena which can rarely be found in any other part of the globe.

Hamilton's *Hindustan*, l. 504; *Agri Atkeri*, ii.; Foster's *Travels*, l.

CASHO, the common name of the *Anacardium occidentale* of Linnaeus, a native of Bohar. The fruit of the tree is called *Cashoo-nut*. The expressed juice makes a pleasant wine; and an aromatic and medicinal drug is prepared by a decoction and unceration of several parts of the tree, afterwards consolidated by evaporation. The Indians chew it. The Europeans employ it as a digestive and a soothing of cough.

CASK, *n.* Fr. *casse* or *cague*; Sp. *casco*, *Meca*, *Cask*, *n.* } Fr. *casse* derives from *casus*, *casus*, *casus*, *Cask*, *n.* } *casse*. Skinner says from the Lat. *casus*, (see *Cask*.) or from the Fr. *casse*; It. *casca*, *casse*; q. d. *casca*, *casca*, *casca*, *vel casca* *casca*.

Casker is the diminutive of *cask*. *Lyc.* See *Cask*. Certain vessels for wine and other liquors are called *casks*. But *caskets* are used for depositing letters, trinkets, jewels, &c.

New wine will search to find a vent,
Altho' the road be set so strong;
And wit will walk when wit is bent,
Although the way be never so long.

Flaccianus Jacutus. Where good Will is, &c.

And because we be not sure what timber they shall find there to make *cask*, we have laden in these ships 140 tonnes empty *cask*, that is 54 tonnes shaven *cask*, and 46 tonnes whole, and ten thousand hoops, and 400 wretches of twigs.

Hakluyt. Voyages, &c. Letter of the Mca Company.

No alchemist dare Nature can displace,
Except that God doth give abundant grace.
The *cask* will have a taste for evermore,
With that wherewith it was once before.

Mirror for Magistrates, fol. 193.

BRA. I have writ my letters, *casked* my treasure,
Given order for our homes.

Shakspeare. All's Well, fol. 210.

A garter or a bracelet of hers is more precious than any Saint's relique, he lays it up in his *cask*, (O blessed relique) and every day will kiss it. *Burton. Anatomy of Melancholy*, fol. 524.

Yet this notice of former superstitions was gained by this hierarchy, that among a great number of rotten carcasses were found *caskets* full of precious safely folded and lapt together in the bottom of their graves. *Stryer. Edward VI. Ann.* 1549.

Oh thou! who late on Vaga's flowery banks
Slumbering secure, with Siron well bedew'd,
Fallacious *cask*, in sacred dreams were taught
By ancient seers, and Merlin, prophet old,
To raise ignoble themes with streams sublime,
Be thou my guide. *Souvenir. Hebbel*, can. 1.

2 Y

CASK.
—
CASPIAN
SEA.

Maid, farewell!
I leave the casket that thy virtue held;
To him whose breast sustains it, more beloved,
Perhaps more worthy, yet not loving more,
Thus did thy wretched Cæsar.

Measure. *The English Garden*, book iv.

CASK, n. } Fr. *casse*; Sp. *casco*. A helmet, or
CASQUET. } head-piece. Messing and Skinner, from
the Lat. *casus*; though the latter observes that in
Spanish *casco* (and also in Fr. *casse*) *testum notare*,
and what is *cassis*, but *capitis testa*. See the preceding
CASK.

Can this cock-pit hold
The rustic fields of France? Or may we crumple
Within this wooden O, the very *cassus*
That did affright the syre at Agincourt.

Shakespeare. *Henry V.* fol. 60.

Now with thick crows th' enlighten'd pavement swarms,
The furnace sweats beneath his crooked arms;
A leathern *casse* his ventrous head defends,
Boldly he climbs where thickest smoke ascends;
Moor'd by the mother's streaming eyes and prayers,
The helpless infant through the flames he bears.

Guy. *Trials*, book iii.

First at his for Leonphron aim'd a stroke;
But on his polished *casse*, the falchion broke:
From the smooth steel the silver'd weapon sprung;
Aloft in air its hissing splinters sung.

Milton. *The Rhymer*, book iii.

Situation
and names.

CASPIAN SEA, an inland sea of Asia, bounded on the north by Russia, east by Tatars and Persia, south by Persia, and west by Persia, Circassia, and Russia. It was known to the ancients by the title of *Mære Hyrcanum*; by the Tatars it is called *Akdingis*, or the White Sea; the Georgians call it the *Kartakhsian Sea*; and the Persians *Gurvan*. The Caspian is situated about eight or nine degrees east of the Euxine, and stretches about 650 miles from north to south, and nearly 250 from east to west; but its northern part bends to the east through several degrees of longitude. The meridian of 50° of east longitude from Greenwich runs through the middle of it, and the parallels of 40° and 45° cross it at nearly equal distances from its extremities. It constitutes one of the peculiar features of Asia, and is merely a large lake, which receives a number of rivers without any visible outlet for their waters. It was anciently supposed to be a Gulf of the Arctic Ocean. All the statements of antiquity are too vague in their expressions to afford any thing definitive as to the extent of this Sea; but it has been affirmed, from the appearance of the adjacent country, that it once covered a much larger space than it does at present. The northern and eastern shores are low and flat, and the countries in these directions have the appearance of having at some distant era been a submarine bed. Recent travellers have also asserted, that evidences of the superior elevation of its surface are still visible on the flanks of the mountains which bound the western coast. M.

Ancient
opinions
concerning
it.

Pallius thought he recognised the ancient shores of the Caspian on the steppe far above its present level; and the two Prussian naturalists, M.M. Engelhardt and Parrot, who examined the vicinity of this Sea in 1815, place its ancient limits where they found gulfs and bays well defined, at about 330 feet above its present level.

Evidences
of greater
extent.

We are not acquainted with any correct modern information respecting the Caspian Sea of an earlier

date than 1557, when a Mr. Jenkinson, an English merchant endeavoured to open a commercial intercourse by this medium with Tatars. It cannot, however, be expected that this information should be either full or precise; and it is to the Russian surveys, and other more recent information, that we must look for any thing specific and satisfactory respecting it. In 1759, Peter I. sailed from Astracan, on its north-west shore, with 250 gallees, 35 store-ships, and about 33,000 men on an expedition against the Persians. This, however, proved a disastrous enterprise, and more than a third of his army perished either by shipwreck or the hardships of the voyage. After this he caused it to be surveyed by the officers of the Russian Navy, and charts of it have since been published. A Captain Henry Bruce was employed in this work, and according to his statements the whole circuit of the Caspian, including the gulfs and bays, is 2350 miles, and the area of its surface may be estimated at 144,000 square miles. In some places it is very deep, but in others so shallow as to render navigation dangerous; and shipwrecks often happen in consequence of its shoals. The water is salt like that of the ocean, and has besides a peculiar bitter

peculiar taste, which has been compared to that of an infusion of gall. This has been ascribed by some naturalists to the presence of naphtha which is abundant in many places along its western shores, as well as in some of its islands; but an analysis of its waters gives several bitter salts from which its taste doubtless arises. The colour of its waters likewise differs from that of the ocean, as the greenish tinge is only observable near the centre, and particularly at a distance from the mouths of the large rivers which discharge themselves into it. The particles of earth rolled down by these rivers is supposed to give it the muddy and variable colour, which is observed in most parts near its shores, and sometimes even at a considerable distance from them. The tide in calm weather is scarcely perceptible; but when the north or south wind blows strongly, it raises the waters of the opposite part three or four feet, which on the ceasing of the gale return to their ordinary level, with a strong current and a confused sea.

A great part of the northern coast of the Caspian, as well as some other tracts, is low and marshy, and vessels frequently get on shore there from the shallowness of the water. Many tracts on the eastern and southern side are flat and sandy, but most of the western coast is steep and precipitous, and sometimes the mountains run almost close down to the water. Several spacious bays well calculated to give shelter to vessels are found in different parts of the coast. At the north-east extremity, the Gulf of Iskander, or Alexander, forms a good haven, about twenty miles long and twelve broad. This receives several streams, and is sometimes visited by Russian vessels. Between the forty-first or forty-second parallel, there is an extensive gulf approaching to an elliptical form, and about fifty-five miles in one direction, by thirty-three in the other. This is the Gulf of Karabogskoi, which is entered by a narrow channel. It contains deep water, and has been supposed to be the place at which the waters of this Sea found an outlet by means of a subterraneous passage. Nearly opposite this on the west, the peninsula of Baku stretches into the sea. Immediately south of the fortieth parallel, and nearly opposite

CASPIAN
SEA.

Present

Peculiar
circum-
stances,

Nature of
the coasts.

Bays and
gulfs.

CASPIAN
SEA.

the mountains of the same name on the eastern shore, is the spacious Bay of Balkan, which contains several considerable islands. At the southern extremity is the Bay of Asterabad, which, however, is less extensive than any of the preceding inlets. The others on the south and west are inferior to those already mentioned.

Several large rivers fall into this Sea, and convey to it the superfluous waters of a wide district of country. Among the chief of these are the Ural or Yaik, which discharges a great body of water. About sixty miles from this is the Jemba or Yemba, which is also a large stream. The river Daria also enters this Sea in the fortieth degree of latitude, and about forty miles further south we meet with the Ossa or Oxartes. We also observe the Naren and the Asterabad on the south-east, and the Kittozein at the south-west corner. Numerous streams also flow from the Caucasic range and enter the western borders; the largest of these is the Kur, which after receiving the Araxes enters the Sea by several mouths. But of all the rivers which find a termination in this receptacle, the Volga is the most majestic, and brings with it the greatest volume of water. It collects its contents from a vast basin, and finally discharges them by a great variety of outlets, at the northern extremity of this great lake.

Rivers
which fall
into this
Sea.

Expendi-
ture of this
supply.

An abundant quantity of water is thus daily poured into this vast reservoir without any visible outlet for its escape; yet from the testimony above referred to, there is strong ground for believing that the surface of the Caspian is now much lower than it was at a former period. Various conjectures have been offered to account for this phenomenon; but most of them are equally destitute of truth, and inadequate to the object designed. The regular and established process of evaporation is sufficient for the explanation, as will be evident from the following computations, which, though not resting upon the basis of demonstration, have very strong grounds of probability in their favour. The extent of the Caspian, (observes a correct inquirer,) is estimated at 12,000 square leagues, and as it is situated in the temperate zone, the evaporation of its surface may be taken at the quantity which is found to be the medium for that zone. According to this hypothesis, the Caspian Sea would annually lose a mass of water whose base is equal to its whole surface, and its thickness equal to 414 French lines, or very nearly thirty-seven English inches. Now the square league contains about 8,000,000 square toises, (each linear toise equal to 6.396 English feet,) but for the sake of using round numbers only, we may take half a toise instead of 414 lines. Then the quantity of water evaporated from each square league will be 4,000,000 cubic toises. Hence the quantity from the whole surface is 12,000 times multiplied by this number, or 48,000 millions of cubic toises; which gives 131 millions for the mean daily evaporation. This quantity must therefore be compared with that which the rivers discharge into the Sea. With a view to simplify the calculation, we shall suppose that the whole of this water is discharged by one river having a mean depth of two toises immediately above its mouth, where its velocity is a quarter of a toise per second. It would, therefore, require four seconds to discharge a column of the fluid one toise in length; and as the day consists of 86,400 seconds, there would be discharged during that period, a mass of fluid equal to

21,600 toises in length. Multiply this number by the depth, (supposing at first the breadth to be only one toise,) and the whole quantity discharged by the river would be 43,200 cubic toises. Then by dividing the whole of the water evaporated by this number, we have 3000 toises for the breadth of the channel, by which the equilibrium of the waters would be restored. To ascertain how far this hypothesis is realized, it would be requisite to know the mean section of each of the rivers which falls into the Caspian a little above its junction, and the mean velocities at these places; but these are yet unknown. It appears, however, from the above estimate, that the Caspian would require a supply, in order that it may always maintain the same level, nearly equal to one hundred times the quantity which the Seine rolls through Paris. In estimating the return of water to this Sea, however, the quantity which falls in rain on its surface must be taken into the account. This, according to the researches of M. Humboldt, in the latitude of forty-five degrees, which passes through the Caspian, and at the mean temperature of sixty-eight degrees, is about 27.75 inches annually; which taken from the thickness of the stratum evaporated, leaves 9.25 inches only, or one-fourth of the whole to be supplied by the influx of the rivers, which pour their contents into this Sea. Lacroix, *Géographie Physique*.

CASPIAN
SEA.

One of the most striking features of the Caspian is the difference of level between its surface and that of the Baltic or Euxine. From a series of observations carefully made with the barometer at Astracan, and continued for the space of nine years, compared with another series made at St. Petersburg, the Caspian was found to be 306 feet below the Baltic. This curious fact was also one of the points which it was the object of the Prussian naturalists, who lately visited its shores, to ascertain. MM. Engelhardt and Parrot, therefore, made a series of fifty-one barometrical observations between the mouths of the Kuban and the Terek, for the purpose of ascertaining the difference of level between the Euxine and the Caspian. From this they conclude that the surface of the former is 105 metres, or 344.5 above that of the latter; so that the inhabitants of Astracan, and other places near its shores, live upon much lower ground than any other known people.

The productions of the Caspian Sea do not present great variety. Plants are scarce, and the naturalist Plants. Gamelin, by whom it was examined, was unable to discover any zoophytes, and but very few of the mollusca tribes. It contains many kinds of fish, among Fish. which are the sturgeon, sterlet, beluga, salmon, carp, and tench. Most, if not all its shell fish are such as are in the adjacent rivers. Many of the inhabitants of the Volga and the Ural are engaged more or less in the fisheries either of these rivers or of the adjacent parts of the Caspian. A great variety of birds frequent this Sea; Birds. and those which are met with near its shores and islands constitute a great proportion of the common aquatic species. Among these have been observed the swan, goose, duck, heron, crane, coot, pelican, cormorant, and flamingo. Swans are held in great veneration by the Mohammedans, and have been observed of a large size, particularly those which resort to the rivers Ghilan and Maazanderan. Seals of different species are Seals. numerous, and their colours vary greatly. Some have

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SEA—
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Towns on
the coast.

Islands.

been described as yellowish, others are white, while a third kind are black, and a fourth spotted. They become very fat at certain seasons of the year; and an active fishery is carried on for them, both in spring and autumn, for the sake of their oil, which is used in making Astracan soap.

Very few towns or artificial harbours are found on the shores of the Caspian, in proportion to their extent. On the east coast we scarcely meet with any; on the south, those of Asterabad, Langarood, and Euzell; while on the west there are Baku, Derbend, and Yerki. Astracan is about thirty miles distant. A few small places are found near its northern shores. The Caspian Sea contains several islands, but these are almost all near its shores. The Isle of Kulaba is near the north-eastern extremity of this Sea, and is said to possess a good harbour, but is not in other respects either remarkable or of much importance. There are also several small insular tracts in or near the Gulf of Balkan. Among these Idak, Deverish, Naphtonia, Dargan, Dagudav, and Ogrijinskoi may be enumerated; they form a chain stretching from north-east to south-west, between the thirty-ninth and fourth parallels of latitude; but they are either little known, or do not contain any thing worthy of particular description; except Naphtonia, which is about twenty miles long, and is distinguished for its wells of naphtha, and abundance of good water. It contains but few inhabitants, who appear to have settled there between 1723 and 1740; for previously to the former of these dates, none of the Caspian islands are said to have been inhabited but Chitebecua, which is called Czeczeni by D'Anville, and Trezeni by some other writers. This, however, is low and marshy, and lies near the west coast, almost opposite the city of Yerki in Circassia; and was long considered as the most important island in this Sea. Near the same coast, but further south, we meet with the islands of Svetoi, Zeloi, Toolen, and Kura. The first of these, which is sometimes written Desvetoi, lies about twenty-five miles east of Baku, and contains several wells of naphtha, which the inhabitants convey from the springs to their vessels by troughs. Kura is also distinguished from most of the other islands by the steepness of its shores.

Commerce. As the commerce of the Caspian is chiefly carried on by the merchants of Astracan, and through the medium of that port, it has already been described in that article, to which we shall, therefore, merely refer. More minute information may be obtained respecting this Sea, by consulting Tooke's *View of the Russian Empire*; Tuckey's *Maritime Geography*; Pallus's *Travels*; Engelhardt and Parrot's *Travels*; Gmelin's *Travels*; and the various other works referred to at the end of the article **ASTRACAN**.

The name of **CASPIAN GATES**, *Pyle* or *Porte*, was applied by the ancients to passes in the Caucasian range adjoining the Caspian Sea. At Derbend (called by the Turks *Dereh Capi*, Iron Gates, and by the Arabs *Babelsharab*, Gate of Gates) still is seen a wall of hewn stone, thirty feet high and ten feet thick, surrounding the town. A fortress (*Nariz Kale*) stands on an isolated perpendicular rock, and thence westward runs a wall almost a verst in length, which once probably extended to the Black Sea. The name is also applied, but less properly, to the *Berion Gates*, now *Khovan*, a narrow defile on the confines of Parthia, at the termination of the Great Salt Desert, almost due north of

Isphahan, and fifty miles east from the ruins of Rey. *Plin.* vi. 15; *Suet. Nero*, xix.; *Tac. Hist.* i. 6; *Gibbon*, c. 40.

CASSANO, a town in the eastern part of the Kingdom of Naples, situate in Calabria Citra, a few miles from the road that leads from Cassano to the Capital. Its appearance is singularly pleasing. The buildings are large and well constructed, and rise like an amphitheatre on the concave recess of a steep mountain, extending round an insulated summit, which is crowned with the ruins of an ancient Baronial castle. The town is the See of a Bishop, and contains about 5000 inhabitants, whose habits of industry are so well directed, that all branches of useful labour which contribute to the immediate wants and enjoyments of the community are exercised in a style much above mediocrity. Cotton and silk are grown in its neighbourhood, and spun and woven in the town. Its local position is also favourable to a great variety of vegetation. In addition to these, grain of all kinds waves over the vast plain of the Crathris, the banks of which supply rich pasture to numerous herds of cattle, and this complete the scene of plenty. Cassano is about 130 miles from Naples.

CASSATION, in the *Civil Law*, the act of abrogating or annulling any act of procedure; as when a decree is in contradiction to another decree, and both against the same party; when decrees are directly contrary to statutes or customs; or when the formalities prescribed by the laws have not been observed.

CASSEL, a town of Germany, and the Capital of the Electorate of Hesse, which from this town is frequently called Hesse Cassel. This was the ancient *Castellum Cottorum*, and stands in lower Hesse, on the banks of the river Fulda, which divides it into two parts. One of these is called the Old Town, and the other the New, which are united by a bridge. The New Town is again divided into Upper and Lower, the latter part of which as well as the Old Town, is but badly built, the houses being old and the streets narrow. In the Upper New Town they are spacious, and the buildings generally present much regularity and elegance. This part of the town is also crowded with magnificent places and public buildings. Among these may be mentioned the Government-offices, the Arsenal, the Foundry, the Barracks, the Parade-square, the Public Library, and the Church of St. Martin. Cassel was the Metropolis of Jerome Buonaparte's short-lived Kingdom of Westphalia, and the upper part of the New Town is sometimes called the *French Town*. Besides the objects above specified, the Public Baths, the Menagerie, the Pleasure Gardens, the *Omurgery*, and especially the Castle of Weissenstein, with its beautiful fountains and cascades, all present themselves to the traveller's attention. The great school which was founded in 1709, with the title of *Collegium Carolinum*, has been converted into a Lyceum. Besides this institution, Cassel contains an Academy of painting and sculpture, and a Museum for illustrating the history and antiquities of the country. The trade is but small, and it is therefore rather distinguished as the Metropolis than as the emporium of the State. There are, however, a few manufactures of porcelain, earthenware, and woollen stuffs. The town was formerly fortified, and during the seven years war, it was long the head quarters of the French; but it surrendered to the Allies in 1762, after which the fortifications were demolished; the ancient town gates were removed to a

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GATES.
CASSEL.

CASSEL considerable distance, and the intermediate space was laid out to streets, gardens, and promenades. One of the squares contains a statue of the Landgrave Frederick II. the founder of the Society which has been successfully engaged in investigating both German and Hevian antiquities. Cassel contains a population of about 90,000 individuals, and is about eighty-five miles north-east of Coblenz. Lat. $51^{\circ} 19' N$. and long. $9^{\circ} 35' E$.

CASSICUS

CASSIA, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosae*. Generic character: calyx five-leaved; corolla, petals five, the three superior anthers sterile, the three lower beaked.

There are one hundred and forty species of this genus described, chiefly natives of the West Indies; some are stately trees. The *C. Senna*, which produces the Senna leaves used in medicine, is a native of Persia and Arabia.

CASSICUS, from the Latin *cassis*, a helmet, Brisson, *Cassique*. In Zoology, a genus of animals belonging to the family *Cuculitres*, order *Passerini*, class *Aves*.

Generic character: beak large and coracal, very thick at the base and pointed at the tip, longer than the head and rather elevated where attached to the forehead; nostrils small, round, and pierced on the sides.

The birds which form this genus have been separated from the genus *Oriolus* by Cuvier, in consequence of the different shape of the beak, which in the latter is compressed and arched, but in the former is quite straight; the name Cassicus is assigned to it on account of the base of the beak rising on the forehead and sloping out the feathers so as to give the idea of a helmet. These birds are gregarious, living together in large societies like the Rooks; they construct their nests in the form of an alenahic, the entrance being by a narrow neck, which is attached to the branches of trees. They are generally natives of America, living upon insects and maize, upon which they commit great depredations, so that in some parts of the United States they have acquired the name of *Maize Thieves*.

Cuvier has divided them into three subgenera, *Cassicus*, *Icterus*, and *Xanthornus*, from some trifling differences to the shape of the beak.

a *Cassicus*, to which the base of the beak rises upon the forehead so as to expand the feathers in a semi-circular slope.

C. Cristatus, Cov.; *Oriolus Cristatus*, Gmel.; *Xanthornus Maximus*, Pall.; *Crested Oriole*, Lath.; *Crested Cassique*. This species was first described by Pallas in the *Spicilegium Zoologicum*, under the name of *Xanthornus Maximus*; it is about the size of a Magpie; the general colour of the male black, with the lower part of the back, rump, and vent, chestnut, whilst the female is of an olive-green colour, and has the tail yellow as is the male, with the middle feathers dusky; the head of both has a narrow recumbent crest; the eyes blue; the bill of a dusky yellow and legs black. Native of Surinam.

C. Menorrhous, Lin.; *le Cassique rouge*, Buff.; *Red-rumped Oriole*, Lath.; *Red-rumped Cassique*. The general colour of a deep shining black, with the hinder part of the back, the rump, and vent, of a deep crimson; bill and legs as in the *C. Cristatus*. Native of South America.

C. Persicus, Lin.; *le Cassique jaune du Bresil*, Buff.; *Persian Pie*, Willugh; *Yellow Cassique*. About the size of our Blackbird, of a glossy black colour, with a

violet tinge; the wings marked by a large yellow spot; the rump and base of the tail except the two middle feathers yellow; legs black: this bird has the power of raising the crest feathers so as to form a kind of hood; it is the *Grand Troupiale* of Azores. Though named by Linnaeus, *Persicus*, it is not a native of Persia but of South America; it lives in societies like Rooks, and numerous nests are found in the same tree, which are shaped like an alenahic and about eighteen inches long: it is very prolific, breeding two or three times in the course of a year; is easily domesticated, and has the habits of a Parrot, being easily taught to speak, &c. but it has a very unpleasant smell like Castor.

β Icterus, Cov. Of which the beak expands the feathers in an angular slope, itself however being arched throughout its whole length.

C. Varius, Cuv.; *Oriolus Varius*, Gmel.; *le Carouge de Cayenne*, Buff.; *Chestnut and Black Baltimore Bird*, Lath. About six inches in length; head, neck, and back as far as the middle black, the other parts dusky, except the tail and the greater wing coverts, which are black, and the secondaries edged white; beak and feet blue black. Native of Cayenne.

C. Cayanensis, Cuv.; *Oriolus Cayanensis*, Lin.; *le Carouge de l'Isle de St. Thomas*, Buff.; *Cayenne Cassique*. Size of a Lark, black with a yellow spot on the wings, like *C. Persicus*. Native of Cayenne.

C. Louisianus, Cuv.; *Oriolus Capensis*, Gmel.; *Carouge Olive de la Louisiane*, Buff.; *Olive Oriole*, Pen.; *Olive Cassique*. About six inches long; head and body olive, sides the same, dashed with yellow; throat orange; belly yellow; legs ash brown. Native of Louisiana, and out of the Cape of Good Hope, according to Cuvier.

C. Chryscephalus, Cuv.; *Oriolus Chryscephalus*, Gmel.; *Gold-headed Oriole*, Lath.; *Gold-headed Cassique*. About eight inches long; crown of the head, wing and tail coverts yellow. Native of America.

C. Dominicanus, Cuv.; *Oriolus Dominus*, Gmel.; *St. Domingo Cassique*. General colour black, lower part of the belly and vent yellow.

C. Niger, Cuv.; *Gracula Quicula*, Lin.; *Purple Grackle*, Pen.; *Black Cassique*. Length of the male thirteen inches, of the female eleven; upper parts a bright blue-black, under parts green and copper coloured, growing more dusky towards the vent; the tail taking great variety of shapes; bill and legs black; the female entirely dusky. Native of the United States. Cuvier considers the *Gracula Quicula* of Catesby and the *Gracula Banta* of Latham to be varieties of the same species, differing only in the form of the tail. They are great destroyers of maize, and, says Peocant, "after the breeding season, they return with their young from their most distant quarters, in flights continuing for miles in length, blackening the very sky, in order to make their depredations on the ripening maize."

γ Xanthornus of Cuvier, differs from the preceding only in having the bill perfectly straight.

C. Icterus, Cuv.; *Oriolus Icterus*, Lin.; *le Troupiale*, Buff.; *Large Bonana Bird*, Brown. This beautiful bird is about the size of the Blackbird, the head, throat, neck, and middle of the back black, the other parts yellow; two white bars across the wings; legs dusky or lead-coloured; bill pale. Native of the United States; is easily domesticated, following those who

CASSIDUS have the care of it, and fond of being played with: it is domesticated in America for the purpose of destroying insects.

C. Minor, Cuv.; *Oriolus Minor*, Buff.; *Tenagra Bonariensis*, Buff.; which Cuvier considers the same bird, are black, with the wings and tail of a bluish cast; the female not so deep-coloured. Native of North America.

C. Americanus, Cuv.; *Oriolus Americanus*, Gmel.; *le Troupiale de Cayenne*, Buff.; *American Cassique*. About seven inches long; chin, throat, and breast of a deep red, as also the edges of the wings; remainder of the plumage black. Native of Guiana. The *C. Guyanensis* probably a variety of this species.

C. Phœniceus, Cuv.; *Oriolus Phœniceus*, Lin.; *le Commandeur*, Buff.; *Red-winged Oriole*, Lath.; *Red-winged Starling*, Catesby. Size of a Starling; colour black, except the wing coverts, which are of a deep scarlet, bounded below by a yellowish white edge; the female has the red patch less distinct. Native of the United States.

An extremely good description of the general manner of this species is given by Mr. Peonant.

"They inhabit," says he, "from the province of New York to the kingdom of Mexico. In North America they are called Red-winged Starlings, and Swamp Blackbirds; in Mexico, Commandadores, from their red shoulders resembling a badge worn by the Commanders of a certain Spanish Order. That kingdom seems to be their most southern residence. They appear in New York in April, and leave the country in October. They probably continue the whole year in the southern parts; at least Catesby and Lawson make no mention of their departure. They are seen in flocks innumerable, obscuring at times the very sky with their multitudes. They were esteemed the pest of the colonies, making most dreadful havoc among the maize and other grain, both when osw sown and when ripe. They are very bold and not to be terrified with a gun; for notwithstanding the sportsman makes slaughter in a flock, the remainder will take a short flight, and settle again in the same field. The farmers sometimes attempt their destruction by steeping their plant in a decoction of white hellebore before they plant it. The birds which eat this prepared corn are seized with a vertigo and fall down; which sometimes drives the rest away. This potion is particularly aimed against the Purple Grackle, or Purple Jackdaw, which consorts to myriads with this species, as if in conspiracy against the labours of the husbandman. The fowler seldom shoots among the flocks but some of each kind fall. They appear in greatest numbers in autumn, when they receive additions from the retired parts of the country, in order to prey on the ripened maize. Some of the colonies have established a reward of threepence a dozen for the extermination of the Jackdaws; and in New England the intent was almost effected, to the cost of the inhabitants, who at length discovered that Providence had not formed even these seemingly destructive birds in vain. Notwithstanding they caused such havoc among the grain, they made ample recompense by clearing the ground of noxious worms with which it abounds. As soon as the birds were destroyed, the reptiles had full leave to multiply; the consequence was the total loss of the grain in 1749, when the New Englanders, late repentants, were obliged to get their hay from Pennsylvania, and even

from Great Britain. The Red-winged Orioles build their nests in bushes, and among the reeds in retired swamps, in the form of a hang-nest; leaving it suspended at so prodigious a height, and by so wondrous an instinct, that the highest floods never reach to destroy it. The nest is long, made externally with broad grass, a little plastered, thickly lined with bent or withered grass. The eggs are white, thinly and irregularly streaked with black."

C. Leucopterus, Cuv.; *Oriolus Leucopterus*, Gmel.; *White-winged Cassique*. Size of a Lark; general colour black, with a white spot on the wings. Native of Cayenne.

C. Icterocephalus, Cuv.; *Oriolus Icterocephalus*, Lin.; *le Carouge de Cayenne*, Buff.; *Yellow-headed Starling*, Edw.; *Yellow-headed Cassique*. Head and neck yellow; bill black; legs brown. Native of Cayenne.

C. Bonasia, Cuv.; *Oriolus Bonasia*, Lin.; *le Carouge*, Buff.; *Bonasia Bird*, Brown. About seven inches long; head, neck and breast chestnut; upper part of back black; lower part, rump, belly, thighs, vent and under wing coverts chestnut; greater wing coverts, quills and tail black; bill black; legs grey. Native of the West Indies. It builds a curious nest, forming the fourth part of a sphere, which is attached to the under side of a Bonasia leaf, and composed of the fibres of the *Tillandsia usneoides*.

C. Mexicanus, Cuv.; *Oriolus Nove Hispanie*, Lath.; *Mexican Cassique*. Size of a Blackbird; head and wings black, smaller coverts slightly edged with yellow, and spotted in two or three places on the shoulder; near the tip of the tail a black bar; bill and legs yellow. Native of South America.

C. Xanthornus, Cuv.; *Oriolus Xanthornus*, Lio.; *le petit Cul-jaune de Cayenne*, Buff.; *Lesser Bonasia Bird*, Edw. Length seven inches; general colour black; wing coverts tipped with white and sometimes forming a white bar across the wing. Native of South America.

C. Baltimore, Cuv.; *Oriolus Balt.*, Gmel.; *Baltimore Bird*, Catesby. About the size of a Sparrow; head, neck, and upper part of the body bright black; rest of the body of a bright orange, as are the smaller wing coverts, but the larger are black with white tips; quill feathers dusky black with white edges; two middle tail feathers black, the outer orange; bill lead colour and legs black. The female is of an olive brown, above the throat black, under parts yellowish; tail dusky with yellow edges. Native of the northern parts of America.

C. Sparius, Cuv.; *Oriolus Sparius*, Lin. Probably only a variety of the preceding, not having such bright colours, and the tail being concolorous.

C. Melanolicus, Cuv.; *Oriolus Melanolicus*, Lin.; *the Schomberg*, Edw. Size of a Lark; of a ferruginous brown colour varied with black; sides of the head black, descending on either side of the neck. Native of Mexico.

See Linnæi *Systema Naturæ*; Buffon, *Histoire Naturelle*; Cuvier, *Règne Animal*; Pennant, *Arctic Zoology*; Edwards, *Natural History of uncommon Birds*, &c.

CASSIDA, in Zoology, a genus of insects of the order *Coloptera*, family *Chrysomelinae*. Generic character: antennæ submoniliform, gradually enlarging towards the apex; mouth beneath; palpi short; head concealed under the thorax, which has no anterior notch; body suborbicular, depressed, shield-shaped, margined.

CASSIDUS
CASSIDA.

CASSIDA.

CASSI-
QUIARI

The insects of this genus are interesting from the prettiness of their forms and general aspect, as well as from the silver or golden hues of the elytra, and the singularity of the larvæ and pupæ. They live on the juices of plants, against the leaves and branches of which they remain a long time together almost motionless. Their habits resemble those of the *Chrysomelinae* in general, in which article they are described.

CASSIDARIA, in *Zoology*, a genus of onivalve shells of the family *Purpuriferae*. Generic character: shell obovate or ovate-oblong; aperture longitudinal, narrow, terminating at the base in a curved, somewhat ascending canal; right lip margined, or folded back; left lip covering the columella, generally rough, granulate, tuberculate or wrinkled.

CASSIDULUS, in *Zoology*, a genus of the class *Echinodermata*, order *Pedicularia* of Cuvier. Generic character: body irregular, elliptical, oval or heart-shaped, convex, with very small spines; ambulacra five, stellate; mouth nearly central, inferior; anus above the margin.

Echini of the Linnæan arrangement.

CASSINE, in *Botany*, a genus of the class *Pentandria*, order *Trigynia*, natural order *Rhamni*. Generic character: calyx five-parted; corolla, petals five; berry three-seeded.

Nine species, natives of tropical climates.

CASSIOPEA, in *Zoology*, a genus of the *Acalepha libera* of Cuvier. (*Melusa*, Lin.) Generic character: body orbicular, transparent, with arms beneath; no peduncle; no tentacula at the circumference; mouths four or upwards in the inferior disk.

Peron, *Ann. Mus. xiv. p. 357.*

CASSIOPEIA, or CASSEIPEIA, as Scaliger (in *Manitium*) writes it, a constellation of the northern hemisphere, called by the Greeks *Kassiopea* or *Opépea*, because it was represented as a woman sitting in a chair. This constellation is near Cepheus, not far from the North Pole. A new star appeared in it in 1572, exceeding Jupiter in magnitude and brightness; it diminished by degrees, and totally disappeared in about eighteen months, after having excited much controversy among the astronomers. By Beza, Rossa, the Landgrave of Hesse and others, it was asserted to be the same star which appeared to the Magi, and to be the harbinger of the second coming of our Saviour. Tycho Brahe opposed this supposition. Keill and Pigott believe that it has a periodical return, and fix the interval at 150 years. *Phil. Trans. lxxvi. 123, lxxvii. 493.* The poetical legend makes Cassiopeia the wife of Cepheus, King of Ethiopia. Proud of her distinguished beauty, she challenged the Nereids. The exposure of her daughter Andromeda followed, and after her rescue by Perseus, Cassiopeia, either as a reward or punishment, it is not clear which, was transferred to the skies. *Astral. Phen. 674; Nat. Com. viii. 6; Op. v.*

CASSIQUIARI, or CASSEQUIARR, the name of a river in South America, which has excited much interest both in the early and recent history of that country.

This celebrated stream is, however, only an arm of the great *Rio Negro*, or Black River, which rises in the Andes of New Grenada in about 1° 30' N. latitude, and having flowed westward through the plains in an immense channel, sends one branch to the Orinoco directly north, and another south-easterly to the Amazonas; thus forming a communication between New

Grenada, Caracas, the vast plains of the Orinoco, and the whole of the south, by means of the Marañon and its tributary streams. The Cassiquiari enters the Orinoco in 3° 30' north latitude, and is navigable throughout its extent, though with some difficulties, as M. Humboldt experienced in the perils he encountered from the velocity of its currents and other causes, whilst the mosquitoes and ants were so exceedingly troublesome in the 300 miles of solitude through which it passes, as almost to deter the travellers from proceeding.

For many years the assertions of the Indians, Spaniards or Portuguese concerning this river, were totally discredited by most geographers, and the map published by Father Ferreira of Para in Brasil, wherein it was laid down with much clearness, was regarded as wholly chimerical. Since, however, the courage and patient enterprise of Humboldt has verified those details, it is admitted that the Portuguese penetrated through this route with canoes, as stated by Ferreira, in 1744. Condamine has also marked this junction of the two rivers, in the chart appended to the narrative of his adventurous journey down the Marañon, wherein he has given a copious account of the mode in which he obtained a knowledge of its existence.

Gumilla, in his excellent work entitled *Orinoco ilustrado*, printed in 1741, ridicules the older historians and geographers for their omissions concerning this channel, which he asserts was never seen, and could not exist; but by a singular coincidence, La Condamine was shown a short time afterwards, several original letters of this author, which had reached Para, from his mission on the Orinoco, by means of the Cassiquiari, the very channel of the existence of which he had so strenuously denied even the probability.

In the very rare work of the Jesuit Acuña written in 1641, there is a map on which this river is traced under the name of Curiguacury; and in the text, it is stated that the tyrant Aguirre forced his way by it, in the year 1660, to Trinidad; but Acuña refrains from explaining the circumstances attending this discovery, and avoids entering into an examination of the existence of the channel, because he had never personally explored it.

Count Pagan, in his little work on the river Amazonas, published in 1665, and now very seldom met with, enters at some length on this subject; but in his map the word Cariba is made use of, although in the description he clearly traces the same formation of this river as Humboldt has done, and uses the name of Curiguacure, which he says means *Rio Negro*, or Black River; thus confirming beyond a doubt the knowledge which the Spaniards originally had of it, either through the natives or by experience.

In the second book of Acosta's *Natural and Moral History of the Indies*, written as early as about 1580, and of which most of the copies were burnt by the Spanish government on account of the great information it contains respecting the Indies, an outline of the story of Aguirre's invasion of Caracas is given, which Mr. Southey has made too well known to render any details of it necessary; here the junction of the Orinoco and the Amazonas is briefly but obscurely explained.

An inland communication between two of the most celebrated rivers of the world is thus afforded, and as the settlements of the Spaniards in Caracas, and of the

CASSI-
QUIARI

CASSI-
QUARI.
—
CAST.

Portuguese in Guiana, approach each other nearer and nearer every year, this natural canal will shortly become of the greatest importance.

CASSIS, in Zoology, a genus of bivalve shells, of the family *Purpurifera*, Lam. Generic character: shell inflated, aperture longitudinal, narrow, terminating at the base in a short canal, suddenly reflexed on the back of the shell; columella transversely plicated or wrinkled; right margin usually dentate.

The animal resembles the *Buccina*. They are found in the Indian Ocean, &c. inhabiting muddy deeps.

CASSOCK, *n.* Fr. *jaque, casaque*; It. *giacco, casacco*; Sp. *jaca, casaca*; Ger. *kack, jacke*; Dutch, *kasacke, kajaacke, jacke*; Eng. *casack and jack*. Junius adopts from Vossius, that the parent of all these words is the Gr. *κασα*, whence the Lat. *cas*, applied generally to any thing which covers; (*sine domus est, sine vestis*. Wachter;) and that *jack* is corrupted from *knacker*. See Vossius de *Vitiis Ser.* 3. 3. in *v. Casabula*. Vossius is supported by other learned names. See Menage and Wachter. Of *jack, jaque, &c.* Skinner says, *quod si omnia* a Lat. *augum*. Wachter prefers to deduce *jack* from the Gr. *ιαγν*, a covering. A *casack, tasica longior*, is

A long cloak or vestment; used by a soldier or clergyman.

Again shall greet vs, when they Vysses
Both cast and casacke.

Chapman. *Henry's Odyssey*, book xv. fol. 237.

I stretched forth mine arms at length, and waving the skirt of my casacke on high, round about my head; by this usual signe showed, that the enemies were at hand: and so joyning with them, rode amaine, with my horse ready by this time to tyre.

Holland. *Amazons*, fol. 114.

Your broad-bray sons would never be too ailece
To close with Carlin, if he paid their price;
But rain'd three strokes higher, would change their note,
And quit the casack for the casting-coat.

Dryden. *The Hind and the Panther*, part iii.

I put on a casaque of one of the Marquis's guards, and with my page, the Duke of Neuburg's guard, and Colonel Majeste, a French officer in the Minister's service, I took leave at the back door of my inn. Sir William Temple. To Sir John Temple.

It would be right too, let me tell you,
To buy a gown of new pruella;
And bid your maid, that art who knows,
Repair your casack at the elbow.

Cowley. *A Letter to a Clergyman*.

CASSYTA, in Botany, a genus of the class *Emmen-dria*, order *Magnolia*. Generic character: corolla calycine, six-parted; nectary, three truncated glands surrounding the germen; interior filaments glanduliferous; drupe one-seeded. Seven species.

CAST, *v.*

CAST, *n.*

CA'STAWAY, *n.*

CA'STAWAY, *adj.*

CA'STES, *n.*

CA'STING, *n.*

CA'STING-NET, *n.*

CA'STLING, *n.*

Thrown or cast from or away from; *object*; thrown or cast down, *dejected*, (met.) To cast or throw out; to *ject*, (lit. and met.) To cast or throw in; to *ject*, (lit. and met.) To cast forth or throw against; to *ject*, (lit. and met.) To cast forth or forward; to *ject*, (lit. and met.) To cast back; *reject*, (met.) To cast under; to *subject*, (met.)

It has many consequential unges, and is employed with various subauditions; some of the former are derived from *wrestling*, where the party cast or thrown, is the defeated, beaten, vanquished party; and thus to cast, is

To defeat, to best, to vanquish, to overcome, to overpower. And further,

To decide the victory, to determine it, to declare or pronounce to be defeated or overcome; to condemn. And thus generally

To decide or determine; to condemn.

To cast an account—from the old manner of calculating, (see to *CALCULATE*), is, to tell the sum, to reckon, to compute.

To cast, *sc.* faced metal into a mould; is to form or fashion the mould or model; to mould or model; to fix or settle the form, the features, the parts or proportions: and even the hue, or complexion.

To cast the mind, or thoughts; is, to reflect, meditate, consider, contrive.

Al in on company how wendes we? her
In þe se with god wynd, so þat þe lunc
In þe se on ende of Gylgoune þe wynd have schipper caste.
R. Glouceter, p. 15.

Somme wj lance, some wj sword, wyboote vlyste
Wj pleyng at tables, ejet atte chekerre,
Wj castinge ojer wj steynge. M. p. 192.

That in these women men say all day fad
There as they cast hat her there it dwilch.
Chaucer. *Of Laccere of Rome*.

And therefore, I pray you, that in this occurence and in this made ye caste you to overcome yourn herte. Id. vol. ii. p. 131.

This Acteon, as he well might
Abuse all other cast his chere.

Conf. dan. fol. 16.

loo answered to him and seide, mether, we eighen con castege out fendis in this name which seeth not us and we forbiden him.

Wiclif. *Marc*, ch. ix.

John answered him, saying, master, we have one castege out details in thy name, which foloweth not vs, and we forbiden because he folowed vs not.

Bible, 1551.

This sely carpenter poth forth his way,

Fol oft he maid alas, sad wa he wa,

And to his wif he told his plectre,

And she was wace, and knew it bet than he

What all this queinte cast was for to seyn

Chaucer. *The Miller's Tale*, v. 3616.

Min bin also the maludis robe.

The derke treecore, and caste robe.

Id. *The Knight's Tale*, v. 2476.

A wyche that is made with the hande of y^e craftesman and the cester, clothed with yelow sylke and scarlet.

Bible, 1551. *Jeremy*, ch. x.

But when they drawe nye unto the mountaynes, the aling casters came out agaynst them.

Id. *Judah*.

— Apollo's powre prevail'd,

And rust Apenor from his teach, whom quietly he pier'd
Without the skirmish, casting raine to save from being chac'd.

Chapman. *Home's Hind*, book xxi. fol. 298.

Of all his course when casting up the acrocles,
They finde each moment did some herme conspire,
That, (even when dying,) he distrust'd weakes soles,
So that no cast could mitigate his ire.

Shelton. *Downe-day*. *The tenth Hours*.

Three chaild boyles, bred of an eryng word,
By these old Capas and Moyns,
Hone thence distard'd the quiet of our streets,
And made Veruca's ancient citizens
Cast by their grave becoming ornaments
To wield old partizans.

Shakespeare. *Romeo and Juliet*, fol. 53.

CAST.
—
CASTE.

Box. Why do you look on us, and shake your head,
And call us orphans, wretches, castaways,
If that our noble father were alive.

Shakespeare. Richard III. fol. 123.
And when the mind is quickened, out of doubt
The organs, thought defunct and dead before,
Breaks up their drowsy slumber, and newly moves
With roused slough, and fresh vigils.

Id. Henry F. fol. 83.

Others there be who make their boast and report with joy unto others, how in the partition of their patrimony they have by cunning casts coney-catched their brethren, and over-wrought them so by their crafty circumstance, fine wit and sly policies, as that they have gone away with the better part by odds.

Holland. Pinterck, fol. 149.

Where no good gifts have place, nor bear the sway,
What are the men, but wilful castaway.

Almrouf for Magistrates, fol. 112.

That no person whatsoever shall be admitted without a visible security in his aspect, or peculiar cast of countenance, of which the president and officers for the time being are to determine, and the president to have the casting voice.

Spectator, No. 17.

Observing one person behold another, who was an utter stranger to him, with a cast in his eye, which, methought, expressed an emotion of heart very different from what could be raised by an object so agreeable as the gentleman he looked at, I began to consider, not without some secret sorrow, the condition of an cautious man.

Id. No. 15.

The business men are chiefly conversant in, does not only give a certain cast or turn to their minds, but is very often apparent in their outward behaviour, and some of the most indifferent actions of their lives.

Id. No. 157.

Nature herself has assigned, to every emotion of the soul, its particular cast of the countenance, tone of voice, and manner of gesture.

Id. No. 541.

Upon Cheke's learning also he casts a blur, when he says, that for his other sufficiencies, besides skill in Latin and Greek, he was prodigious enough, as appears by his books.

Sirype. Memoirs, Edward VI. Anno.

C A S T E.

CASTE, a term borrowed from the Portuguese word *Caste*, which signifies family, race, breed, has been used in India, to express those hereditary distinctions of rank and occupation, which have from time immemorial been established among the Hindus; and it has thence become usual, in our own language, to denote by this term, any similar hereditary distinctions whatever.

The division of the whole community into different classes, to each of which a distinct rank, authority, and occupation was attached, and handed down from father to son, as an hereditary, inalienable possession; unnatural as it appears, and inconsistent with the common feelings, and common sense of mankind, proves, upon inquiry, to have prevailed to a much greater extent, and at an earlier period than could have been supposed; and immediately suggests a question as to the probable causes of the prevalence of such a system.

"The Egyptians," says Herodotus, (ii. 164,) "are divided into seven classes: 1. priests, 2. warriors, 3. herdsmen, 4. swine-herds, 5. tradesmen, 6. interpreters, and 7. peasants." "They are not allowed," he adds, (165,) "to follow any other profession than that of their ancestors, which is handed down from father to son." The priests and warriors were the only persons who received any marks of distinction. These seven classes appear to have been also arranged under three different

Tab. XIX.

if he, whom the world judges a saint, may yet be in the gall of bitterness and a sea of perdition, it is possible that such a one, whose notions proclaim him even to the world for a reprobate and a cast-away, should yet indeed be a pious and sincere person.

South. Sermons, vol. xi. serm. xlii. xiv.

As polite as those who, when the moon

As bright and glorious in a river shone;

Threw casting-net with equal cunning at her,

To catch her with, and pull her out o' th' water.

Butler. The Elephant in the Moon.

They have upon casting up their accounts found, that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed.

Stillingfleet. Sermons, vol. i. serm. xlii.

All was pure within: no fell remorse,

Nor anxious castings-up of what might be,

Alarm'd his peaceful bosom. *Bissh. The Grave.*

CASTALIA, in Zoology, a genus of hivalve shells, (*Acapha testacea*), forming a sort of transition between *Trigonia* and *Unio*, or between marine and fluviatile shells. Generic character: shell equilateral, triangular; nates decurrent, inflected behind; hinge with two lamellate teeth, transversely striated; one posterior remote, transverse; the other anterior longitudinal, lateral; ligament external.

The external aspect of this shell and its relation in many points to the genus *Unio* would lead to its arrangement with the fresh-water genera, but its habitation is not known.

CASTANET, *castanetto*, Sp.; *castagnette*, Fr. probably because it was originally made from the wood of the chestnut-tree. A snapper fastened by dancers, especially in Spain, on their fingers, and sounded in time to their movements.

heads: 1. the priests or men of distinction; 2. the soldiers and husbandmen; and 3. the mechanics. Diodorus Siculus, (i. 28, 74.) and Plato, (in his *Timæus*.) mention six classes, and Diodorus, in another place, five. It is therefore most probable, that there were three primary divisions, which were again subdivided, and the apparent disagreement of these writers with themselves, may be thus reconciled. So that we find this custom established among a people, who were civilized before almost any other. It also prevailed among the Assyrians, (the next in point of antiquity to the Egyptians,) if we may rely on the authority of Diodorus, which is indeed very doubtful, as Ctesias, who deserves little credit, seems to be his only voucher.

The Athenians, according to Plato, (in his *Timæus*.) Athens were anciently divided into the distinct and hereditary classes of priests, mechanics, herdsmen, hunters, labourers, and warriors, who were not allowed to attend to any business, but that to which they were born.

Aristotle, (*Polit. vii.*) observes, that Minoes established the same distinction of classes in Crete, as Solon, according to some persons, had done in Egypt, where it was still maintained.

Both the Mussulman and Gehr traditions, respecting Persia, ancient Persia, mention the existence of such a distinction in that country. According to the Turkish

* 2

Egypt.

CASTE. Muntakhab, Jemshid, one of the earliest Persian Kings, divided all his subjects into three classes; the warriors, the husbandmen, and the artisans. Here we approach very nearly to the Indian system, and accordingly we learn, from other historians, that four was the real number. (Sir J. Malcolm's *Hist. of Persia*, i. 305.) In the *Zendavesta* it is said, "that Ormuzd declared, There are three rules of conduct and four states; the state of the priest, that of the soldier, that of the husbandman, and that of the artisan or labourer." This is the very counterpart of the Hindû scheme; and would alone be sufficient to show the close connection which formerly existed between the religions and government of Persia and India. The Iberians, perhaps a people of Persian origin, were also divided into four classes, according to Strabo, (lib. ii.) Something very similar to the Indian regulations, seems to have existed among the Peruvians, (Carl *Lettres Americaines*, xiv.) and traces of a similar institution have been noticed among the Mexicans. (Clavigero, *Hist. of Mexico*, i. 5.) But those writers, who, like Millar, (*Hist. View of the Engl. Gov.* l. 2.) ascribe the distinctions of rank observed by our Saxon ancestors, to a like system, have been misled by too ardent a desire to generalize, and might, with equal reason, derive every hereditary distinction whatever from this singular institution.

Hindustan. Among the Hindûs, whether first devised by their ancestors, or borrowed from any more ancient people, this institution is still maintained, if not in all its purity, yet with such a scrupulous regard, as effectually checks any daring infraction of it; and though the accounts of India, which have descended to us from the Greeks, are neither sufficiently copious, nor always consistent with each other, it is plain, from all of them, that a peculiar classification of the Hindûs existed some centuries before the commencement of our era; and several circumstances render it highly probable, that it was no other than the one which prevails at the present day.

An institution of such antiquity, producing such a singular modification of society, and acting so powerfully upon the habits and opinions of every individual in the community, cannot but be deserving of a close examination. It shall therefore be detailed, as far as our limits will allow: and to a succinct account of the different classes and their principal subdivisions, a few words shall be added, respecting the consequences of such a check to the natural progress of civilisation; the effects already produced on the intellectual condition of the Hindûs, and the extent to which it is likely to retard their further improvement. The origin of these restrictions, as assigned by the Hindûs themselves, shall then be briefly noticed, and followed by a few inferences, arising from the preceding statements, as to the causes and events which probably led to their first adoption and ultimate establishment.

I. Primary or original classes:
Brâhman,
Châtrîya or Kâstrîya,
Byâr,
Shûdrâ.

1. The great and leading divisions among the Hindûs are four; the classes of Brâhmanas, Châtrîyas, Vâjyas, and Shûdras, by their names are written in Sanscrit; or Brâhman, Kâstrî, Bais, and Shûdrâ, as they are commonly called by the people. In one of the Vêdas, and several sacred poems, the supposed works of inspiration, more particularly the Ordinances of Menu, the Hindû is told, that the Creator "caused the Brâhman to proceed from his mouth, the Châtrîya from his arm, the Vâjya from his thigh, and the Shûdra from his foot;" and the names of those classes are derived

from words indicating the learning, the valour, the wealth, and the diligence by which the individuals in them ought to be distinguished. The first, therefore, is the priestly order, appointed to regulate the religion and the laws; the second, the military, whose business it is to protect and punish; the third, the mercantile class, whose industry will be crowned with wealth; and the fourth, comprehends all the inferior labourers, who are to earn only a scanty subsistence by the sweat of their brow. The respective duties and functions of the different classes, are more explicitly revealed in another text of Menu.

"For the sake of preserving this universe, the Being, supremely glorious, allotted separate duties to those who sprung respectively from his mouth, his arm, his thigh, and his foot. To Brâhman he assigned the duties of reading the Vêda, of teaching it, of sacrificing, of assisting others to sacrifice, of giving alms, if they be rich, and if indigent, of receiving gifts. To defend the people, to give alms, to sacrifice, to read the Vêda, to shun the allurements of sensual gratification, are, in a few words, the duties of a Châtrîya. To keep herds of cattle, to bestow largesses, to sacrifice, to read the Scripture, to carry on trade, to lend at interest, and to cultivate land, are prescribed, or permitted to a Vâjya. One principal duty the Supreme Ruler assigned to a Shûdra, namely, to serve the before-mentioned classes, without deprecating their worth."

This gives a clear outline of the relation, rank, privileges, and occupations of the four original classes, as they existed at a very early period. Holding on this foundation, the Hindû legislators, who, it may be observed, were necessarily Brâhmanas, did not fail to secure still greater advantages to their own and the higher orders. Imprisonment, banishment, or personal disgrace may be inflicted on a Brâhman, but his life is inviolable. The mere assumption of his distinctive thread, (called paithâ,) subjects a Shûdra to a heavy fine; and if the wretch presume frequently to interfere with the Brâhman's ease, he is to suffer death. If he dare to sit down upon a Brâhman's carpet, banishment, after the infliction of a most gross and cruel torture, is to be his requital; and against the most trifling offences of which a man of the lowest class can be guilty towards an individual of the sacred order, punishments are denounced as cruel as they are disproportionate; while imprisonment, fines, and reprimands, are almost the only penalties imposed on Brâhmanas in similar cases. Offences against the second or military class are required with the same inordinate severity; and in the next state, the audacious Shûdra has nothing to expect but transmigration into a tree, or some other thing still less desirable.

1. Menial services, gifts, entertainments, personal attentions paid to Brâhmanas secure endless advantages to the Shûdra in this world, and in the next; and many are the supernatural cures performed by the water lo which those holy men have rinsed their toes, or the dust which they have shaken from their feet; water and dust devoutly collected and swallowed by the humble Shûdras!

This sacred order itself, moreover, is not left without sufficient safeguards for the observance of the restrictive clauses in the Shûtras, (Sacred Books,) by its own members, as well as by those of the inferior classes. Ten ceremonies, called Sanscras, must be duly performed before the child of a Brâhman can

CASTE.

CASTE. claim the honours inherited from his father. Three of these holy rites are performed before the birth of the child, two at the instant he comes into the world, two more before he is a twelvemonth old, another at the close of his second year, and sometimes as early as the eighth he is invested with the *paitha* or sacred thread, the badge of his order, (see vol. xviii. p. 761.) and, as soon as is thought convenient after this investiture, he may marry; and thus perform the last of the ten *samskara* which are requisite to establish his claim to all the honours due to his rank. In the south of India, where it seems they are less degenerate than in Bengal, these rites are performed for the daughters as well as the sons of Brāhmins.

2. K'hu-trees.

3. The second order, approaching in dignity to the first, though at a very wide interval, is consecrated by the same burdensome but impressive ceremonies, and invested, as the priests are, with the sacred thread. That important rite may be performed at any age between eight and sixteen. After festivals for several days, and a whole day and night devoted to religious ceremonies and junketing, at about six o'clock in the morning, an awning is spread before the house, sustained at each of its corners by a plantain-tree, and adorned with branches of the mango; under this canopy, the father, assisted by a priest, (*Purōhita*.) presents sixteen or twenty different offerings to the manner of his ancestor, to the *Sān-grāma*, or sacred stone, the emblem of Vishnu, (*Ward*, i. 294) and to the Earth. The forehead of the boy is touched with each of these offerings, and he then rises, has his head shaved, is anointed with oil and turmeric, (*Curcuma longa*.) bathed, dressed in new white garments, and seated on a wooden seat preparatory to the investiture. A *hurat*-sacrifice offered up by the priest, worship of the *sān-grām*, recital of prayers, a change of the boy's dress from white to red, and a veil thrown over his head to secure him from profane eyes, prepare him for receiving a branch of the bilva, (*Ægle marmelos*.) and a scrip made of cloth; the branch he rests upon his shoulder, and a *paitha* of three threads of the *sars*, (*Sarcocornu Sara*.) is passed over his left shoulder, and suspended under his right arm, while incantations are read. His father then, guided by the priest, repeats certain formulas, and recites some texts from the Védas, and in an almost inaudible tone, to shield it from profaned ears, pronounces three times the *Gidyatri*: "let us meditate on the adorable light of the Divine Ruler, (*Saivtri*, the Sun:) may it guide our intellects!" The boy repeats this most sacred text after his father.

Here it is, and here only, that the ceremony for the investiture of a Brāhmin differs from that used for a Chātriya. Three parts only of the *Gidyatri* are allowed to be uttered by the latter. When this, which is, in fact, the seal of the initiation, has been pronounced, the *paitha*, six or more threads of cotton, is substituted for the temporary one, by the wives or daughters of Brāhmins. Prayers are again repeated; the rejected end of grass (*Sara*) is fastened to his staff; shoes are put on his feet, an umbrella in his hand, the staff of bilva wood on his shoulder, the scrip by his side, and he begins to beg of his parents and the company in a *Sanscrit* formula. Alms are given, and another *hurat*-sacrifice offered; at the close of which, he starts up and declares his resolution to become a Brāhma-chātri, (a mendicant devotee.) His parents entreat

him to remain at home; he at length yields, receives a staff of bamboo, instead of the bilva branch; hears other prayers repeated, and, at the close of the ceremony, retires into the house, performs a service called *sandhya*, sets rice which has been offered up to the idols, and becomes a Brāhmin or Chātriya complete!

The daily services and studies allowed or enjoined to the latter, are also much the same as those prescribed for the former; but, as appears above, the Chātriya have to protect their countrymen, and were destined to rule, as well as defend them. They are like Indra, (the Hindd-Jove,) to shower down plenty on their subjects; like Sūrya, (the Sun,) to animate them with the rays of Royal favour; like Vāyu, (the Wind,) to penetrate into all their wants and intentions; like Yama (the judge of Hell,) to distribute justice with impartiality; like Varuna, (the regent of Water,) to enclose all who transgress; like Chandra, to cheer all by the beams of mercy; and like Pṛithivī, (the Earth,) to sustain all by their bounty. But courage is the duty of every Chātriya; for all may fight, as all ought to be soldiers. "They," says the *Bhāgavat*, "are the favourites of Heaven; an abode among the Gods is theirs, if they die; a heaven upon earth, if they conquer!"

3. The line of demarcation between the second and 3. Byre. the third classes is still more strongly defined than that between the other two. The Vaisya can perform no religious rites, and are forbidden to read the Védas; but they wear the sacred cord, or *paitha*, and are distinguished in several minor points from their inferiors.

4. It is plain from what has been already said, how 4. Shooders wretched the condition of the Sūdras would be, were the Hindd code rigidly enforced. Its enactments are indeed so abhorrent from the common feelings of our nature, that it can hardly be supposed that they ever were executed in all their rigour; the laws of Draco were the essence of indulgence, compared with this part of the divine oracles of the Brāhmins; and it is difficult to conceive how men could be brought to submit to such a heart-breaking enthrallment. It is to be lamented that we have no detailed accounts of the condition of the inferior classes in territories under the uncontrolled power of Hindd rulers. In the parts of India best known,—from which almost all our information respecting the natives is derived,—the Muslimin authorities, at an earlier, and still more European interference, in later times, have so often checked, or modified the execution of the Hindd laws, that the condition of all classes has been materially altered. Under the mild influence of the British Government, the Sūdras are not only freed from the apprehension of those dreadful punishments to which even an involuntary transgression once exposed them, but they are no longer in danger of being told that they have no right to accumulate "superfluous wealth," as their great legislator Menu has declared. They now even dare to refuse their services to Brāhmins, unless a sufficient recompense is offered. Bows and external homage are all the arrogant Brāhmin often obtains; and it rarely happens that more solid proofs of veneration are given, unless the Brāhmin condescends to look favourably on the degraded Sūdra. The Sūdras are not allowed to worship the same idols in their private devotions, any more than to use the same prayers as their superiors. The water of the Ganges must, by them, be substituted for the *sān-grāma*, just

CASTE. as their prayers must be taken from the Purāṇas, not the Vēdas. They are not prohibited from the exercise of any trade, and the continuation of the same craft from father to son is voluntary, not, as has been supposed, imperative. Many of them choose the profession they think most likely to become profitable; though in the more mechanical trades, the son seldom quits that of his father. Several of them can read; and the Vaidys often study Sanscrit.

H. Seem-
dry or
mixed
classes.

11. A system of restrictions so unnatural and galling could not long remain without being infringed; and children would necessarily spring from the intercourse between persons belonging to different classes. Such children would obviously be doubly illegitimate in the eyes of a Hindū legislator; and must therefore sink into the lowest class; far lower than the undiluted offspring of parents, each lawfully born Sūdras. In what light such a spurious race may have been considered in purer times, there is now no evidence to show; but at present they are not all held in the same degree of contempt, and the Brāhmanas are agreed that a pure Sūdra is no longer to be found. All of the present race are derived from illegitimate marriages between individuals of different Castes; and comprehended under the name of Varṇa-sancāra, "the aggregate of mixed Castes."

Burra
Shankur
or Burn
Shankurs.

Now, as the degree of guilt incurred by such violations of the Śāstra, will depend upon the greater or less degree of degradation to which the parents have exposed themselves; the illegitimate offspring of a parent in a higher, will naturally claim a rank above that of one in a lower class. Hence arose the various orders among the Sūdras themselves, now universally established and acknowledged; so that a Cāit (Cāyastha) or Writer, would no more enter the house of a Barber, than a Brāhman would enter his.

These different orders or subdivisions, have each its place as distinctly defined as that of any of the purer classes; and to one or other of these subdivisions does every individual in the great body of the people belong; it will therefore be neither useless, nor uninteresting, to notice the various gradations of rank, occupation, and character, by which they are distinguished. They are regulated by the purity of the parent's blood, and are as follows.

1. Castes of
Pure origin.

1. Baidyo,
Bide or
Bide.

1. Castes of which each progenitor belonged to one of the original classes.

1. Vaidys or Ambashthas, (Baid or Béd in the spoken dialects,) the offspring of a Brāhman and a Vaiśya mother, are allowed to wear the pūth, and consider themselves as Vaiśyas. They are indulged with several privileges by the Brāhmanas; such as using the same pipe with themselves, and taking precedence of all other Sūdras. They constitute what may be termed the medical Caste; for almost all the Indian doctors are Vaidyas, and they do not ordinarily follow any other vocation.

2. Cāyastha
or Koyt.

2. The children of a Cāyastha father and a Vaiśya mother are Cāyasthas, (Cāits,) commonly called the Writer Caste by Europeans. Most of this Caste can read and write; several practice medicine; many are merchants, tradesmen, farmers, &c. Though not so numerous as the Brāhmanas, they are, as a body, more wealthy. They perform the same daily religious ceremonies as the Brāhmanas, but use prayers taken from the Tantras. Some authorities seem to consider them as pure Sūdras. (*As. Res.* v. 54.)

3. The union of a Brāhman and a Vaiśya gave birth to the Grand-ha-vaṇias (Grand-ha-bani) or druggists. Many of them are merchants, farmers, servants, &c. Brāhmanas condescend to eat sweetmeats at their shops.

CASTE.
3. Gand'-
ha-banik.

4. The same union also produced the Cāsārās or 4. Coera. Cāma-cāras (Cāsérh) brass-founders and braziers. Some of them are employed as labourers, servants, &c. Most of them can read and write, and few are in a state of indigence.

5. The Saac-ha-vaṇias (Sanc'hā-cār,) or shell-or-5. Shank'-
nament-makers, sprang from the same union. Bracelets made of shell are prescribed, as a part of women's dress, by the Śāstra. Sometimes the whole arm, from the wrist to the elbow, is covered with them. Some of this Caste are farmers, labourers, &c. They are not often met with except in large towns.

6. From the union of a Cāyastha and a Sūdra arose 6. Ooguree. the Aguris or Ugras (U'gar), i.e. husbandmen; their original occupation, according to Mena, was the destruction of vermin; and writing encomiastic verses, according to one of the Tantras; so little do the Hindū authorities sometimes coincide! For the ordinary condition of the farmers in Bengal, see article Bāxāat, (vol. xviii. p. 435.)

7. The same union gave birth to the Nāpita (Nāi) 7. Noy or
or barber; a Caste held in little respect, but very N^y. indispensable to the other Hindūs; for shaving, paring his nails, or picking his ears, is an undertaking which the poorest among them either knows not, or scorns to set about. The wives of the Nāpitas pare the nails, and paint the feet of women. As not a hair, if possible, is left, except the lock hanging from the top of the head, the labour and patience required from the shaver is not small. This tedious job is always done in the open air, often in the street. The Bengālī shaver can hardly be called a barber-surgeon, as he is never required to bleed or draw teeth; but solves and ornaments, pills and cathartics, he generally has in store for any one who will try his medical skill.

8. Another Caste derived from the same origin, is 8. Mōdaks. that of the Maudams (Mōdās) or confectioners. Their calling is one much in vogue, as all, who can afford it, eat vast quantities of sweetmeats; but since sugar, flour, and spices are almost the only ingredients used, they are very pelling to European palates. Several of the Mōdās are farmers, merchants, &c. and many are able to read Bengālī.

9. From a Sūdra and a female Cāyastha sprang the 9. Koolāur. Camh-ha-cāras (Cūmār and Cūlāl) or potters. They Koolāur. are likewise plasterers and brick-makers. Their pottery and earthen-ware, though much used, is very indifferent. A few are wealthy, and many can read.

10. To parents of the same classes the Tāntis or 10. Tunters. Tānta-vāyas (Tāntarā and Tānti,) i.e. weavers, owe their origin. They are divided into six subdivisions, which hold no intercourse with each other. In Bengal, where they are numerous, they are reported to be very ignorant. The spinning is usually done by women.

11. From a similar union sprang the Cāma-cāras 11. Kurn-
(Cūm-cār or Garm-cār,) i.e. smiths, who are not very Kurn-
numerous. They are very clumsy workmen till schooled by Europeans; and few of them are able to read.

12. The Māgād'ins, or heralds, also arose from 12. Man-
similar parentage. Their business is to wake the g^d'h.

CASTE. King in the morning, tell him the hour, point out lucky omens, and go before, to announce his approach whica he is travelling.

13. Man-lau-kaur.

13. A Chatriya and a female Bráhmán gave birth to the Málá-cáras or dealers in flowers. Wedding garlands, artificial flowers for marriage processions, nose-gays for religious rites, gunpowder and fire-works are the articles in which they deal.

14. Sootas.

14. From similar parents sprang the Sútás or charioteers, groomers, &c.

15. Tiller or Towleok.

15. The Tillá or Tillács, i. e. areca-sellers, arose from the union of a Váisya and a Sódra.

16. Thum-booly.

16. Who also gave birth to the Támbúlis or dealers in the betle-nut. They cultivate, as well as sell the pán or leaf of the piper betle, which wrapped round the aat of the areca palm, together with a little lime, is one of the favourite luxuries of the Hindús.

17. Kervon, or Kern.

17. The Carnas, or secretaries to Princes, clerks, &c. commonly called Cáyas has, have a like origin.

18. Chana-doula.

18. The Chándálas are derived from a Sódra and a Bráhmán. This is universally considered as the most sordid of the classes; fishing and dry-labour are the most honourable occupations they can follow; the carrying out corpses, and acting as executioners is also their business. "Avoid the touch of the Chándála," says the *Rudra-yámala Tantra*.

19. Churn-kaur.

19. A Sódra and a Chatriya gave birth to the Charma-cáras or shoe-makers. Few classes are more despised and wretched; shoes made from skins, even of cows, (one cause no doubt of the contempt in which this Caste is held,) and employment at festivals as musicians, are their only sources of subsistence. Their music is as discordant as their shoes are ill-made. It is remarkable that the ornamented shoes sold in Bengál, are all imported from the upper Provinces.

20. Chas-sau-kywatt.

20. From parents of the same classes respectively sprang the Chásá-cárvatas, employed in agriculture.

21. Gopos.

21. The Gópas, a class of milkmen, are derived from the union of a Váisya and a Chatriya. The members of this Caste, however, are considered as pure Sódras by some authorities.

22. Barar or Barotia.

22. From a Bráhmán and a Sódra were born the Várús or Várávjí, (in the spoken dialects Barar or Baráya,) the cultivators and sellers of pán, (the leaf of the pepper called betle.)

II. Castes of mixed origin, on one side.

1. Tok-hi-yaw.

1. The Tachucas or joiners (Tac-hi-yá) sprang from a Cáyas'ha and a Váisya. They are also painters, and sometimes masons. They had an notion of rules and compasses till taught to use them by Europeans; and are in general ignorant.

2. Rajak.

2. From the same origin arose the Rajacs or washermen. The urine of cows, or ashes of the plútaia, or the Mexican argemone, form the lye which they use; in this they steep the dirty clothes, then boil, rinse, and beat them on a board; and when dried, pound them with a heavy mallet. This Caste is very dishonest, and it is only the men who are employed in washing clothes.

3. Sharn-kaur, Shern-kaur or Sossakaur.

3. The Swarna-cáras or goldsmiths, (Shérún-cáras or Snádrá,) sprang from a Váidya and a Váisya: They cast idols, make dishes, trinkets, &c.

4. Shobh-run-bukit or Sossaur-buniyaw.

4. The Suvarna-hanics, (Shóharan-banics, or Snádr-haniás,) or money-changers arose from the same Castes. They are among the most wealthy of the Hindús, and have agents in every part of India, to whom they allow ten per cent. on their transactions. They buy and sell old gold and silver, exchange currencies, (Cypra moneta, commonly called Blackmoor's teeth,) and are employed to detect base coin. They and the Sunáras are commonly charged with a strong propensity to defraud.

5. From a Gópá and a Váisya sprang the Tallá-cáras 5. Tylee or (Tállí or Téli) or oilmen, who express, as well as sell, Taliec. the five different kinds of oil used by the Hindús. They are generally poor and ignorant.

6. Parents of the same Castes also gave birth to the 6. Ash'-Ab'híras or milkmen, they are a very illiterate tribe. They are not the only Castes who sell milk, but that business properly belongs to them. They keep cows, cut grass for them, and sell curds, whey, liquid butter, and other produce of their cattle. Their women collect the dung and prepare it for fuel.

7. From a Gópá and a Sódra the D'hívars (D'hé'-bars or Jalyás,) i. e. fishermen, are descended; but the business of fishing is followed by many of the other Castes as well as this. Fish, being almost the only animal food eaten by the Hindús, is in constant request, and was formerly one of the bloody sacrifices offered to the Gods. The men of this Caste are a hardy, industrious, indigent, illiterate race of people; and contrary to the ordinary repugnance of the Hindús to suffer their wives to appear in public, theirs are allowed to sell fish in the open bázár.

8. The same origin gave birth to the Shaundicas, (Shúndrie or Sándrí,) who manufacture spirituous liquors; the most common of which is d'beno, distilled from rice, molasses, water, and a mixture of spices, said to be extracted by the druggists of Berd'hán from the roots of 126 different plants. Another kind of spirit called mati-chúra is distilled from the same ingredients in different proportions; and the juice which exudes from the tála, (*Bornaea Flabelliformis*) together with the bark of the báhala, (*Mimosa Fornesiana*) mixed with molasses, in the proportion of one-eighth of the bark to equal quantities of the other ingredients, affords another spirit, called rum by the natives. Besides these, nine or ten different sorts of liquors are distilled by the Hindús.

9. From a Málá-cára and a Sódra sprang the Nátas 9. Nant, or dancers. None of this Caste at present exist in Bengál. The Hindú women, who dance before the idols at their religious festivals, are brought from the brothels. Dancing is considered as highly unbecoming decent people.

10. The Pátáais (Putná) or ferry-men are derived 10. Pattee, from a Rajaca and a Váisya. As there are so many streams and so few bridges in Bengál, this class of people have much employment.

11. From a Tallá-cára and a Váisya sprang the Dólá- 11. Dolan-váhis or palanquin bearers, &c.

12. From a Mágad'ha and a Sódra came the Málás 12. Maul, another tribe of fishermen.

13. From a similar origin arose the Shicáris, or 13. Shikar-hunters.

14. From a Málá-cára and a Sódra, the Sávacas 14. Shav-back, were derived.

15. From a Swarna-cára and Váisys came the Málá- 15. Mala-gráhis, or sweepers.

16. From parents of the same Castes sprang the 16. Kooroo-Curnvas, (Cárbíha.)

17. From a Charma-cára and a Váisya arose the 17. Tuk'ha-Tachaus, (Tac'has.)

CASTE.

18. Churn-kaur.

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100. Churn-kaur.

CASTE. 18. From a Dhīva and a Sūdra, the Mallas, or snake-cutters and quack doctors drew their origin. They are the Payllī of India, and profess to charm serpents.

III. The third division comprehends the Castes derived from parents neither of whom belonged to one of the original classes.

These are enumerated in the *Rudra-yāmala Tantra*, but their names probably mean nothing more than the professions to which they belonged, they are therefore generally omitted in the list of the classes.

IV. Those which have confessedly a fabulous origin.

The divine bird, Garuda, (Jupiter's eagle,) dropped in the kingdom of Bengāl, a man called Dēvala, and from him and a Vaidya woman sprang,

1. The Gannaks, who are allowed to wear the paitā, and are called *Daivayaga Brāhmins*; Astrology is their vocation; they compose almanacks, cast nativities, find out stolen goods, &c. They are probably a tribe of Brāhmins who have fallen into disgrace.

2. The Bādyā-cāras (Bādac or Bādī) who are drummers, musicians, and nut-makers; of these they manufacture a great variety.

3. From the limbs of the tyrant Vēna there sprang, in a miraculous manner, the tribes called Mīch'has, i.e. persons who are not Hīndūs, and who eat forbidden meats. They are thus enumerated:

Pulindus, Pūccasas, C'hasas, Yavanas, Sūcasas, Cāmbōjas, Shavaras, and C'haras; some of these are evidently, and all were probably, the names of foreign nations, anciently known to the Indians. Europeans, of course, belong to this class, according to the notions of the Hīndūs, and receive this title when courtesy does not intervene to prevent so offensive a term from being used.

The above forty-three Castes are the principal subdivisions of the Varna-sanāra, or "aggregate of mixed Castes"; but "on the subject of mixed classes," as Mr. Colebrooke informs us, (*As. Res.* v. 53), "Sanascrit authorities, in some instances, disagree."

The lists, therefore, already published do not entirely coincide either in the number, names, or occupations of the different classes; and indeed the more minute subdivisions are almost innumerable; those however of the most frequent occurrence have been here given, nearly according to the order of precedence, the male and female progenitor being always mentioned in the same order; and the names commonly used being added in the margin.

Besides these ramifications of the mixed Castes, which are divided into no less than seven or more different sections, according to the rank of the parents respectively, the primary Castes themselves have several subdivisions, which often draw as complete a line of demarcation as could be made by subdivisions of the most positive difference of Caste.

Brāhmins. The distinctions of rank among the Brāhmins, Vaidyas, and Cāyast'has, were established by Bullāla Sēna, in the twelfth century. He divided both the Rārijas and Vārendra Brāhmins into three classes, according to their qualifications.

1. Kootēas. 1. Those who, on trial, were found to possess the requisite observance of religious duties, meekness, learning, reputation, desire of performing pilgrimages, love of devotion, dislike of gifts from Indians, attachment to spiritual abstraction and liberality, were called

Calīmas, (men of a noble race.) 2. Those who, born Brāhmins, had passed through the ten Saṅskāras and read a part of the Vēdas, he called Srōtriyas, (learned auditors;) and 3. those who had nothing but their birth to boast of, were denominated Vāsajjas, (men of family.)

Besides these, there are the following orders of Brāhmins who have incurred disgrace, and are scrupulously avoided by their uncontaminated brethren.

1. Agrādānias polluted by the acceptance of gifts at sacrifices to the Manes, (Preta-srādha.)

2. Marapōrās, who perform services over the dead.

3. Capālis, who officiate for a low Caste of Sūdras called by that name.

4. Svarna-cāras, Gōpālis, &c. Brāhmins who officiate for the classes bearing those names, and are therefore shunned by others of the sacred order.

5. Dāivayagas already mentioned above.

6. Madydōās, the descendants of Virupāccha, a Brāhmin of Vir'hōmī, and a most notorious drunkard.

7. Vyās-ōtas, the descendants of a Sūdra raised to the rank of a Brāhmin by Vyāsa, the celebrated Muni, (saint.)

8. Four families of the Vaidyas were raised by the same Prince to the rank of Cālinas; their family names are Sēnas, Mallīcas, Dattas, and Gupta.

III. The Cāyast'has, who have pretensions to rank as true Sūdras, were divided, like the Brāhmins, into the Utra-rārijas, Dacshina-rārijas, Vansajjas, and Vārendras; and from them three families of Cālinas were created; the G'hōshas, Vāsas, and Mitras, and forty-two of Srōtriyas; the Dē, Datta, Cara, Pālita, Sēna, Sing'ha, Dāsa, Gūha, Gopās, &c.

The second and third of the original classes are now supposed by many Hīndūs to be extinct. "None but Brāhmins and Sūdras," they say, "exist in the Calliyaga, the second and third having sunk into the fourth;" but the Rājās of Berh'hwan and a few landowners, merchants, &c. in Bengāl, affirm that they are Cāst'riyas, and that distinction is claimed by many in the west of Hindōstan, and the case is precisely the same with respect to the Vaidyas.

The Cāst'riyas, it may also be observed, are commonly called Rājā-putras, (Rāj-pōts, King's sons,) but that name is also given to a mixed Caste and a tribe of fabulous origin.

The first and most obvious consequence of such an exclusive system is the stability of the despotism which it establishes. All power and authority are vested by it in the higher classes, who have, therefore, the strongest motives for giving support to a code so favourable to themselves; but they are at the same time prohibited from following the occupations assigned to the lower classes, or uniting with them by ties of affinity; so that they could have no common bond of interest or affection with their inferiors, if the laws were rigidly observed. The sacred Order, indeed, though raised above the military, was not armed with any of the ordinary resources by which superiority can be maintained; but its supremacy was of an intellectual, rather than a political character, and as such more likely to excite veneration than jealousy in illiterate soldiers, who would be little disposed to dive into mysteries which require profound study, and still less to practise the austerities and self-denial exacted from all who aspire to the reputation of peculiar sanctity. As long as the Brāhmins acted up

CASTE. 1. Ugur-dawans. 2. Shrotriv. 3. Sangajjas.

1. Ugur-dawans. 2. Shrotriv. 3. Sangajjas. 4. Kappaw-lee.

4. Svarna-cāras, Gōpālis, &c. Brāhmins who officiate for the classes bearing those names, and are therefore shunned by others of the sacred order.

5. Dāivayagas already mentioned above. 6. Madydōās. 7. Vyās-ōtas. 8. Cālinas.

II. Subdivisions of the Hīndūs, Coolies, &c.

Rāj-pōts.

General consequences of the system.

CASTE. to the spirit of their institutions, they could take no obvious part in the temporal management of the State, however they might in reality mould the actions of the Sovereign according to their will. With a little circumspection, it was easy for a designing ambitious ascetic to regulate the destiny of millions, while his followers gave him credit for complete abstraction from the world, and an entire indifference to all earthly concerns. By abstaining from any obvious interference with the authority of the civil Magistrate, by strenuously enforcing the innate superiority of the Royal class, and the duty of unlimited submission to the will of the Sovereign, the Brāhmins, at once avoided all risk of awakening the jealousy of the Rājā, and made him sensible that they were his most powerful allies. By a scrupulous attention, moreover, to the ritual of a showy, imposing, system of idolatrous worship, they confirmed the notion, so carefully inculcated, of their exclusive devotion to the service of the Gods; they excited the hopes and fears, while they gratified the imagination of their weaker brethren; and if any bold spirit arose among the higher classes, with intellectual powers capable of dispersing the mists with which they had veiled every truth hostile to their pretensions, they could disarm him at once by soothing his vanity, and by unfolding secrets too sacred for vulgar ears, the symbolical signification of these apparently unmeaning ceremonies.

Thus were the members of the higher classes secured by this well contrived scheme of spiritual despotism, from any wish to subvert it. With regard to the lower classes, those whose occupations were productive of wealth, were prevented by their habits and pursuits, exclusively tranquil and pacific; by their religion, which denounced future as well as present punishments to the disobedient; by their wealth, which procured for them a variety of personal indulgences; and by their pride, which constantly reminded them of the wide interval between them and the lowest class; from any disposition to change an order of things, so flattering to some of their strongest passions. The power and opportunity of improving the mind, it may also be observed, were restricted exactly in the inverse ratio of the order of the classes, and consequently of their numeric magnitude; for it is manifest that at the early period, when the Hindū system was first established, the priests and nobles must have formed a very small part of the community, probably only a few families at most; and the artificers could bear only an inconsiderable proportion to the great mass of the people; hence it follows, almost to demonstration, that the number of individuals in each class, at the time of its first institution, was in the inverse ratio of the rank which it held. Now, exclusively of religious services, the improvement of his mind, was, according to the letter of the law, the only occupation which a Brāhman was allowed to pursue. He was also to teach others; therefore if a Cshātriya wished for instruction, it was to the Brāhman that he must have recourse; and there were certain secret truths which could never be revealed to him. There was one step in the acquisition of knowledge which he could not reach. The study of the Védas was allowed to the second class, but the magnitude, obscurity, and subjects of those sacred volumes, could not but be repulsive to the active, hardy, soldier, such as the Rājā-putra believed himself born to become. To the

Vaiśya, the Védas are forbidden books; and the Śūdra is to have heated oil, together with melted wax, and tin poured into his ears, if he only presume to listen to the reading of those sacred texts! (Halhed's Code, p. 269.)

If the permanence of despotic rule be the first consequence, which strikes the mind as likely to arise from this system, its tendency to promote oppression on one hand and pusillanimity on the other, is the next. All substantial power is placed in the hands of the Sovereign, and though the interpretation of the law rests with the Priest, the execution of it depends upon the Magistrate, and if he think it consistent with his interest to set it aside, there is no check upon him except the apprehension of punishment in another state. The inferior classes could not have been brought to act against the superior, without a complete subversion of the system, the maintenance of which was as important to the Brāhmins as to the Cshātriya; the former had therefore always a motive for winking at the defects of the latter, and for abstaining from pressing obedience to the law, in opposition to the will, or as a check on the violence of a tyrannical Prince. These exalted depositaries of the law, had also motives equally strong for silencing the cries of the oppressed, and opposing any attempt to resist.

The abject condition into which the great mass of the people was sunk by these conspiring causes, would be sure to increase that tendency to superstition, which seems inherent in the uneducated mind; and it required little sagacity in the Brāhmins, to discover how much it was their interest to foster a propensity so favourable to the exaltation of their own order, and so likely to reflect back its influence on that very class which it would require most skill to controul. Accordingly, we find, that almost all the resources which were ever called forth, in order to rivet superstition on the mind, have been applied in the mythological system of the Hindūs. An endless succession of showy ceremonies; an abundance of objects calculated to charm the senses; doctrines, fables, and rites fitted to inflame the passions; temples, idols, sacrifices, festivals, pilgrimages, sacred streams, and consecrated groves, nocturnal orgies, and itinerant ascetics, voluntary penances, and even voluntary death; all the artillery of pious fraud, or overpowering enthusiasm, has been ably brought into action by the Brāhmins, and has succeeded for ages in repressing the efforts of reason, and effectually quashing any latent inclination in the breast of the Hindū to rise above the rank in which he was born, and shake off trammels to which he feels himself superior. Superstition commands him to check every presumptuous thought, and humble himself before those Gods on earth, who were placed by the Divinity, in a sphere to which it is the will of heaven that he should never aspire.

The moral, or rather demoralizing effects of a system thus calculated to establish despotism on an immovable basis, to excite a spirit of oppression in one part of the community, and of grovelling superstition in the whole, might be easily conjectured; but instead of indulging in vague conjectures, which, however plausible, are always open to controversy, it will be better to give a rapid sketch of the actual state of the Hindūs with respect to their moral principles and practice; to show, not the effects which their system might

CASTE.

CASTE. produce, but those which really have arisen from the observance of it for ages. And here the Protestant Missionaries in India, furnish us with much valuable information. Their characters and functions are vouchers for the truth of their statements, and though some allowance must be made for excess of zeal and ardour in men, who make the sacrifices required from them,—since religious zeal, even in its mildest form, is apt to warp the judgment,—yet such is the strict regard for truth, and spirit of universal charity inspired by the religion which they are labouring to teach, that their statements of fact will never be found disputable; or in matters of opinion a slight shade in the colouring, or a different interpretation of the sentiments of the Hindoos, will be the only modification which their accounts will be found to require.

Present state of religion and morals. The Brâhman, it must be remembered, are supposed to have received their name from their "inclination for the divine sciences," (*As. Res.* v. 55.), and the study of the holy books is to be the great business of their lives; but one of those sages declared to Mr. Ward, (*Face of the History of the Hindoos*, i. p. lxxx.) that, "at present nine parts in ten of the whole Hindû population, have abandoned all conscientious regard to the forms of their religion. They rise in the morning without repeating the name of God, and perform no religious ceremony whatever till the time of bathing at noon, when, for fear of being reproached by their neighbours, they go and bathe, or hypocritically make a few of the signs used in worship, and then return home and eat. Among these nine parts, moreover, there are many who spend the time of bathing, in conversation with others, or in gazing at the women; and some are to be found who ridicule those who employ a greater portion of time in religious ceremonies. Three-fourths of the single tenth part attend to the daily duties of their religion in the following manner: when they rise, they repeat the name of their guardian Deity, make a reverential motion with the hand and hands in remembrance of their absent spiritual guide, then wash themselves in the house, and pursue their business till noon." If his family neglect to prepare the flowers, &c. for worship, he reproaches them for their supineness, "declares himself ashamed of such a family, and desires to see their faces no more. He then gathers the flowers himself, and, going to the river-side, takes some clay, examines whether it be free from every impurity, lays it down, taking a morsel with him into the water, immerses himself once, and then rubs himself with the clay, repeating this prayer, 'O earth! thou hearest the weight of the sins of all; take my sins upon thee, and grant me deliverance.' He then invites to him the river-goddesses," [*the seven sacred streams, sat-nad, or setya-nadi. See Rennell's Memoir*, p. 245.] "Yamunâ, Gôdâvarî, Sarasvatî, Narmadâ, Sind hu, and Câvîrî, that he may, in Ganga, have the merit of bathing in them all at once, and again immerses himself, after repeating, 'oo such a day of the month, on such a day of the moon, &c. I, (such an one,) bathe in the southward flowing Ganga.' After some more prayers, repetitions, and immersions, he ascends the bank, wiping his hair, and repeating the praises of Ganga; 'O Ganga, thou art the door of heaven, thou art the watery image of religion, thou art the garland round the head of Siva: the very eaw-fish in thee are happy, while a King at

a distance from thee is miserable!' He then sits down, and among other prayers to the Sun, repeats the holy Gâyatrî, 'Let us meditate on the adorable light of the Divine Ruler, (Savitrî,) may it guide our intellects.' He next pours out drink-offerings to Yamo, Bṛahmâ, Vishnu, Rudra, (Siva,) to the eight progenitors of mankind, to all the Gods, and all living things in the three worlds, to certain sages, and at length to his forefathers, praying that they may hereby be satisfied. Now he turns, with the clay he had prepared, an image of the lingam, and worships it; which act includes praise to one of the Gods, prayers for preservation, meditation on the form of the idol, hymns on the virtues of some Deity, and repetitions of the names of the Gods. He then returns home, and repeats, if he has leisure, certain portions of one of the Sâstras. Before he begins to eat, he offers up his food to his guardian Deity, saying, 'I offer this food to such a God'; and after sitting, with his eyes closed, as long as would be requisite to milk a cow, he takes the food and eats it. In the evening, just before sunset, if he have a temple belonging to him, he presents some fruits, &c. to the image, repeats parts of the ceremonies of the forenoon, and the name of some deity, at considerable length. When he retires to rest, he repeats the word, *Madma-nidra*, a name of Vishnu. Perhaps one person in ten thousand carries these ceremonies a little further than this."

"Little in all these religious ceremonies," as Mr. Ward observes, "is found to interest or amuse the heart!" there is no domestic worship, nothing social or benevolent; nothing to instruct or improve. Though expressions, which imply a dependence on superior beings, supplications for their aid, and gratitude for their support, with prayers for the happiness of relations, and an honourable commemoration of ancestors, however imperfect, must have some interest, and some tendency to preserve proper feelings in the mind; it cannot, indeed, but shock every reflecting person, to observe how completely the whole worship, even of a Brâhman is idolatrous; for, notwithstanding the metaphysical sense which may be given to the Gâyatrî, there can be no doubt that it is rarely addressed to any object but the Sun, and is as gross an act of idolatry in the wisest, as the adoration of the lingam (*phallus*) is in the most illiterate Hindû. There is, moreover, abundantly sufficient to justify the general inference as to the useless, unmeaning, unimpressive nature of these prayers and ceremonies; and to show how little they are calculated to become 'profitable for doctrine, for reproof, for instruction in righteousness!' But with regard to the Brâhman himself, when it is considered, that almost every institution of his country, as well as every part of his religion is furnished, as it were, to fill his bosom with unholy passions, to inflate his pride, sanctify his arrogance, harden his heart, stimulate his ambition, augment his avarice, gratify his malice, foster his revenge, strengthen his selfish, and repress his generous and disinterested feelings, little doubt can be entertained as to the sort of morality which will be usually found in the sacred Order. Such, then, is the chosen tenth! as for the remaining nine, they are constantly employed in selling forbidden things, giving countenance to unlawful dealings, practising and promoting frauds; and too often in solacing themselves with the grossest polygamy, and encouraging their daughters in continual fornication."

C A S T E.

CASTE. But if they, who are so carefully provided with leisure, and every other requisite for attention to their moral and religious duties, are in such a state, can it excite our surprise, to hear that the grossest irreligion is prevalent in the inferior classes? More particularly, as in the greater part of Hindostán, none but Súdras are to be found; who are all placed by the law in a state of degradation, with respect to the Bráhmans. Hostility, therefore, to those whose pretensions make them rivals, and indifference or contempt for their inferiors, are the feelings which they imbibe with their mother's milk; and some of the worst passions and habits, such as pride, intolerance, arrogance, unfeelingness, self-sufficiency, hatred and revenge, are fostered in all the classes, by this imaginary distinction of birth. Theft, lying, and perjury, almost any crime, in short, is allowed in defence of the sacred Order, and that circumstance alone, would be sufficient to determine the question, whether the institution of Castes, as established in India, is beneficial or injurious to the community. Two writers, indeed, whose opinions may be thought to have some weight, Dr. Robertson, (*Historical Dissertation on Ancient India*), and the Abbé Dubois, (*Character, &c. of the people of India*), have given reasons for considering the system as beneficial; but, had the former known as much respecting the laws and condition of the Hindús as we do now, he would probably have come to a very different conclusion; and the latter, though enjoying the advantage of an intimate acquaintance with the habits and manners of the nations in the peninsula of India, is too deficient in solidity of judgment, freedom from prejudice, and a rigid regard for truth, to deserve any formal refutation.

Effects of
the law of
Caste.

It most evidently be the object of all wise institutions to promote the tendency to progression, which we perceive in every living being, and by the degree in which they do promote that tendency, must their utility to mankind be measured. But a system which entirely overlooks the variety of intellectual and bodily powers possessed by different individuals, which restricts the exercise of the former to a very small part of the community, which makes no provision for difference of taste or aptitude, which excludes any advancement from a lower to a higher rank; cannot fail to cramp and check the progress of the mind, and to retard the improvement of society, if it do not ultimately give it a retrograde direction.

Even in mechanic arts, where instruction from the earliest infancy seems calculated to produce a peculiar skill in the workman, these hereditary restrictions are not found by practical experience to have a beneficial effect; because they give a sort of monopoly to a certain part of the population, and act as a bar to that spirit of emulation, which alone can give rise to any essential improvement. The institution of Castes, however, in fact, like a dead weight on the mind of every Hindú; and combined with the influence of an enervating climate, has impressed a negative character on all his sentiments and actions. His virtues, as well as his vices, are more frequently the want of good and bad qualities than the positive possession of either. By restricting competition within such narrow limits, this system has gone near to a complete extinction of it; and doubts may be reasonably entertained, whether the Hindús would have continued in so advanced a state of civilisation as

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they now are, but for the influence and example of their Mohammedan conquerors. (See Bengal, vol. xviii. p. 442.) "The apathy of the Hindús," says Mr. Ward, (iii. 146,) "has been noticed by all who are acquainted with their character; when a boat sinks in a storm on the Ganges, and persons are seen floating or sinking all around, the Hindús in those boats which remain by the side of the river, or in those passing by at the time, look on with perfect indifference, perhaps without moving an oar for the rescue of those who are actually perishing." This want of feeling has often been mistaken for gentleness, and has misled some whose portraits of the Hindú character have since been found to be too flattering.

Another, and an equally mischievous consequence of the institution of Castes, is its tendency to produce an excess of labourers in particular departments of industry, and by that means to multiply all the evils arising from an overflowing population. This is so obvious, that the Hindús appear to have felt the necessity of some modification of their rules, at a very early period.

"The most commendable means of subsistence," says Mr. Colebrooke, (*As. Res.* v. 63,) are "respectively for the four classes, teaching the Vêda, defending the people, commerce, or keeping herds or flocks, and serving attendance on the learned and virtuous priests."

But "a Bráhmán, unable to subsist by his duties, may live by the duty of a soldier; if he cannot get a subsistence by either of these employments, he may apply to tillage, and attendance on cattle, or gain a competence by traffic, avoiding certain commodities. A Chatrio, in distress, may subsist by all these means; but he must not have recourse to the highest functions. In seasons of distress, a further latitude is given. The practice of medicine and other learned professions, painting and other arts, work for wages, menial service, and usury, are among the modes of subsistence allowed to the Bráhmáns and Chatrios. A Vaisya unable to subsist by his own duties, may descend to the servile acts of a Súdra; and a Súdra, not finding employment by waiting on men of the higher classes, may subsist by handicrafts; principally following mechanical occupations, as joinery and masonry, and practical arts, as painting and writing; by which he may serve men of superior classes; and, although a man of a lower class is in general restricted from the acts of a higher class, the Súdra is expressly permitted to become a trader, or a husbandman."

"Besides the particular occupations assigned to each of the mixed classes, they have the alternative of following that profession, which regularly belongs to the class from which they derive their origin on the mother's side; those, at least, have such an option, who are born in the direct order of the classes, as the *Márádú hisriko*, *Amsháhi*, and others. The mixed classes are also permitted to subsist by any of the duties of a Súdra; that is, by menial service, by handicrafts, by commerce, or by agriculture."

"Hence it appears, that almost every occupation, though regularly it be the profession of a particular class, is open to most other classes; and that the limitations far from being rigorous, do in fact, reserve only one peculiar profession, that of the Bráhmán, which consists in teaching the Vêda, and officiating at religious ceremonies."

The remote period at which these modifications

CASTE.
Origin of
the institu-
tion.

were introduced, is a strong evidence of the antiquity of the institution—*anterior*, it is plain, to the earliest legislators of whom the Hindûs have any record. The very distribution of the whole mass of the people into the four classes of priests, warriors, labourers, and servants, implies the infancy of society and the mere dawn of civilisation. And circumstance may afford a clue to the probable origin of this institution, and the object of those who first established it.

The four primary classes are, according to the Hindû Scriptures, coeval with the Creation; and the progenitors of each sprang immediately from the Creator. They continued unmingled till the time of Vêna, the tenth or eleventh in descent from Svâyambhûva, the first created being, and parent, according to another legend, of the heads of each of the four tribes. Vêna was an impious tyrant, and under the influence of his misrule, all sorts of iniquities, such as illicit intercourse between persons of different castes, prevailed. Hence arose the Varna-sancâra, or "confusion of classes;" and this spurious progeny, say the Purânas, was distributed into subordinate Castes, to each of which its proper occupation was assigned, by Prit'hû, the successor of Vêna, or rather by the Brâhmanas at his desire.

The truth concealed under this fable, seems to be this: that when, in process of time, the wants of men had increased with their numbers, and the inconvenience arising from the restrictions of Caste began to be felt, a Prince, who had spirit enough to resist the encroachments of the sacred Order, ventured to overstep the boundaries which the Brâhmanas had prescribed, and encouraged, perhaps compelled, his subjects to form alliances which he supposed would modify the structure on which their preeminence was built. "The Brâhmanas," says the *Fiddâra Sôu*, (Halbed's Code, cv.) "execrating the oppressive Magistrate with internal hatred, put him to death," and by their miraculous power, drew forth Prit'hû from his right hand; i. e. they selected some convenient subject from the Royal family, whom they placed on the throne of the murdered Prince. A Sovereign who was their own creature, would naturally listen to their suggestions, and instead of following the dangerous example of his predecessor, would accommodate the old and new order of things in such a manner as to preserve the supremacy of the Priesthood inviolate. Thus might a deviation from the fundamental law respecting Castes, be reconciled to the original system, and the fetters, by an artful and timely interference of the highest class, be firmly rivetted on the descendants of their inferiors.

But, it may be asked, whence could it arise that this distribution of the community into a small number of classes distinguished by hereditary rank and employments, could have been so generally adopted by mankind? The answer appears to admit of little dispute. It was doubtless an early perception of the necessity of a division of labour, of the advantages attendant on perseverance in the same object, and the utility of subordination in the State. The line was first drawn, probably, by some individual of superior genius, who had sufficient influence over his countrymen, to persuade them to submit to his guidance. The wisdom of his laws was soon felt, and it was thought a duty to guard against their infringement by additional restrictions in the same spirit. The number of individuals in

the lower classes would, from the first, be greater than that in the higher; their disproportion therefore would rapidly increase, and the jealousy of the latter would be alarmed by the numerical superiority of the former. The artful and ambitious in the higher orders, would on that account, exert all their skill in fencing their claim to superiority with the most powerful sanctions; and ancient traditions, or some new revelation, would be alleged, in order to consecrate the law by the authority of heaven. The Priests and Nobles would, as was before observed, willingly believe and maintain a system so advantageous to themselves; and the regular subordination of the lower classes would convert every one, but the lowest, into an unintentional auxiliary to its own degradation.

That single class could only amount to a very small portion of the whole body, and being bound to the rest by no community of interests, would meet with no support in case it attempted to resist. It would moreover itself be held in check by another powerful engine, the dread of further degradation; complete privation of Caste, that entire communication which cuts off the offender at once from every thing that endears life, and makes its painful vicissitudes tolerable.

Well may the Hindû dread this most appalling punishment! When deprived of his Caste, he is at once prohibited from entering his own, or his parents' house; his nearest and dearest friends are afraid to approach him; the commonest offices of humanity are refused; he is, in short, an utter outcast, shunned, scorned and insulted, if not injured and plundered, by the vilest among his countrymen. Nor is it in this world only, that he has nothing but misery to expect; punishments still more severe are painted by his imagination, as awaiting him in the next: unless, therefore, he can at once divest himself of all the prejudices impressed upon his mind from his earliest years, and abandon, without a pang, home, family, friends, fortune, reputation and religion, the remainder of his days must be spent in unavailing efforts to regain what he has lost, and be embittered by contrasting his present condition with that of those who spurn him from their doors. It cannot create any surprise, then, to hear that no sacrifice is considered as too great if it can remove this dreadful ban; that a poor artificer will give up all his earnings; that many are driven to insanity, and numbers to the commission of murder in order to screen their violation of this law from detection; while more abridge their sufferings by suicide, despairing of ever expiating an offence, which was perhaps unintentional and unavoidable on the part of the offender.

On eat of food prepared by persons of an inferior Caste; to eat or smoke in company with them; to cohabit with women of the lower classes; to partake of flesh or spirituous liquors; to deal in prohibited articles, such as cow's hides, fish, &c. are the principal transgressions which, according to the Sâstra, subject a man to loss of Caste. Living, as many Hindûs have done for centuries, in the midst of foreigners and infidels, it was almost impossible for them not to be guilty of frequent violations of some of these rules; and in several points, the number of offences has become so great, that the law cannot be enforced. It may, in general, be remarked, that in this, as well as in many other respects, a considerable relaxation has of late years crept in; and that an atonement is now more

CASTE.

CASTE. frequently received in explanation, than was formerly the case. A cow, a piece of gold, a few yards of cloth, or a handful of snuff, are the peace-offerings commonly required. The Prâmdâna, or head of the Caste, whose business it is to watch over the interests of the body of which he is President, commonly settles disputes respecting violations of the law, by reminding the accuser of suspicions respecting his own family: and the licentious habits of large towns are making continual inroads into these restrictions, which the young and dissolute are often tempted to disregard. That so stubborn an obstacle to the moral and religious improvement of the Hindûs should be removed, must be the wish of every reflecting and benevolent person; but that violence should ever have been used to root out a prejudice, which such opposition could only confirm, is most deeply to be lamented. The story to which we are about to allude seems to be generally believed in India, and may be added here as a striking example of the threshold in which the Hindûs are kept by their laws respecting Caste, and of the cruelty into which men are sometimes betrayed by the wantonness of idle mirth. It is said that soon after the English power was established in Bengal, an European, probably in a drunken frolic,

amused himself by forcing men and spirits into the mouth of a Brâhmân, thus rendering him an object of abhorrence to his family and countrymen. For three years the wretched man continued in this hopeless state; and a sacrifice of 80,000 rupees, (£10,000.) was not sufficient to make atonement for his compulsory transgression. Nor was it till after two lac more, (£20,000.) had been expended, that all the Brâhmâns of the same rank would again consent to acknowledge him as their brother! Happy is it for the Hindûs, that few, if any, of those Europeans who are now employed in the public service in India, are so ignorant as not to be aware of the consequences of such an act of folly; and that such is the tenderness with which the Government respects the religious opinions of its Indian subjects, that no palliation would screen the offender from the retribution so justly merited!

See Hamilton's *Hindûdâs*, l. xxvii.; *Aspen Akbery*, li. 373; *Asiatic Researcher*, v. 53; Ward's *View of the History, Literature, and Religion of the Hindûs*, iii. 64—154; Hothbed's *Code of Gentoo Laws*, Pref. xcix.—cix.; Sir William Jones's *Institutes of Menu*, ch. ii. iii. vi. and x.; *Travels of Frâ Paulinn di San Bartolomeo*, book ii. ch. iv. p. 293.

CASTE.
NEW.

CASTELNAUDARY, a town of France in Upper Languedoc, now included in the Department of the Aude. It stands on a gentle eminence in a very fruitful district at a short distance from the great canal, and near the vast reservoir which supplies it with water. The population is about 8000 or 9000; and its chief manufacture is that of silk, which is flourishing. There is here a Collegiate Chapter. An engagement took place near this town between the Duke of Montmorency and Marshal Schomberg in 1633, in which the former was taken prisoner, and afterwards beheaded. Castelnauudary is 450 miles south of Paris, in latitude 43° 19' N. and longitude 1° 57' E.

CASTIGATE, v. } Fr. chastier; It. castigare; Sp. Castigar; }
CASTIGATION, } castigar; Dutch, kastiden. Pe-
CASTIGATOR, } trottius thinks the Lat. castigo, to
CASTIGATORY, } be composed of castum ago.
To chasten, to purify, to amend, to correct, to chastize.

If thou didst put this sword cold habit on
To castigate thy pride, 'twere well; but thou
Dost it unadvisedly: thou'dst courtier be againe
Wert thou not unbecome.

Shakespeare. Timon of Athens, fol. 92.

Violent events do not always argue the anger of God: even death itself is, to his servants a fatherly castigation.

Hell. Contemplations. The Orchard Prophet.

What assueth intemperance is it then, for any mere vain-glorious, and self-loving puff, that every where may read these inimitable touches of our Homer's mastery, any where to oppose his arrogant and ignorant castigations!

Chapman. Iliad, book i. fol. 16.

In these and all other things whatsoever, when by nature and the laws we are quill from the empire of the father, and that power which is called castigation, or the power of command and coercion, we are still tied to fear him with a reverential fear, and to obey him with the readiness of piety in all things where reverence and piety are to have regard and prevail, that is whenever it is possible and reasonable to obey.

Tagler. Rule of Conscience, book iii. ch. v.

The Latin *castigare* hath observed, that the Dutch copy is corrupted and faulty here and in divers places elsewhere.

Barnes's Apology, (1618.) F 2. b.

Aristophanes, in his Comedy of Peace, reckons the feast of Adonis among the chief festivals of the Athenians. The Syrians observed it with all the violence of grief, and the greatest cruelty of self-castigation.

Longbore. The Death of Adonis.

For which offence also (a common acrid) may be indicted; and if convicted, shall be sentenced to be placed in a certain engine of correction called the turbotuck, castigation, or cucking stool, which in the Saxon language is said to signify the scolding stool.

Blackstone. Commentaries, li. 168.

CASTILE.

Situation and boundaries.

CASTILE, NEW and OLD, two important Provinces of Spain. New Castile is one of the largest Provinces in Spain, and lies between the Kingdoms of Murcia, Valencia, Arragon, Old Castile, Extremadura, Cordova, Jaen, and La Mancha; the last country,

though annexed to New Castile, is under the authority of a separate Intendant; and this distinct administration, with its extent, and the variety of its productions, seems to require a separate description. Including La Mancha, New Castile has been stated at 930 miles

Extent.

CASTILE,
NEW.

long, and 160 broad. It is bounded by Arragon on the east; La Mancha occupies the south-east; the Kingdom of Valencia limits it on the south and south-east; Jaen and Cordova are also contiguous to it on the south; Estremadura on the west; and Old Castile on the north and north-west. New Castile comprehends all those countries included by the Romans, under the appellations of *Celtiberia*, the land of the *Oretani*, *Cordetani*, &c. The last, however, comprised a portion of Betis.

Different
possessions.

As the history of New Castile, necessarily involves that of Spain, we shall not attempt any analysis by way of illustrating the progressive geography of the Province. It was only possessed by the Romans, and from them passed with other Provinces to the Goths, and from these to the Moors, from whom it reverted again to the Goths, and finally, in conjunction with Old Castile, became the foundation of the Spanish Monarchy. The three most important Counties in New Castile are La Mancha, the Alcarria, and the Sierra de Guadalupe. The last of which is among the highest lands in Spain. The following, however, is the usual division of this Province, with an approximation to its present population; viz.

Division
and popu-
lation.

Provinces.	Chief Towns.	Square Miles.	Population.
Madrid	Madrid	1,330	298,500
Guadalaxara ..	Guadalaxara..	1,970	121,100
Cuenca	Cuenca	11,410	294,300
Toledo	Toledo	8,863	370,600
La Mancha	Ciudad Real..	7,620	205,600
Total.....		31,193	1,920,100

Spain is behind most countries in Europe in the supply of accurate statistical information; and therefore the preceding numbers are, by no means, presented as absolutely correct in reference to any specified period. In many parts of the country, the number of inhabitants appears to have diminished since the sixteenth century. Among the causes of a rapid diminution about that time, the multitudes who flocked to America, was undoubtedly one of the most prominent. According to the estimates of 1787 and 1788, which did not include the Monks, the existing population of New Castile was stated at 940,649 individuals; the number above stated, however, is now considered as a much nearer approximation to the present state. These were distributed over the Province in the following manner:

Distribu-
tion of the
inhabitants

Province of Cuenca	266,182
Province of Guadalaxara	114,379
Province of Madrid	58,943
City of Madrid	156,672
Province of Toledo	334,425
District of Aranjuez	3,653
District of Prado	611
District of St. Ildefonso	4,331
District of San Lorenzo, or the Escorial..	2,453
Total	940,649

In this enumeration, the different classes of individuals were distinguished, and the numbers of some of the principal are thus stated:

Parish Priests	767	CASTILE, NEW.
Secular Priests	4,676	Numbers in the different classes.
Monks	5,949	
Nuns	2,845	
Nobles	12,687	
Advocates	1,032	
Writers	1,091	
Students	2,859	
Domestics	46,742	

New Castile presents a great diversity of surface. In Surface, some parts, vast plains bounded, and sometimes intersected by ridges of mountains, several of which are very elevated. The Sierra de Cuenca is completely mountainous, yet diversified by extensive valleys. The Alcarria is almost entirely level. The rest of the Province is alternately formed of mountains and plains. The principal chains of New Castile, consist of that lofty ridge, which was called by the Romans, the *Montes Oropedani*, and which originates in the Sierra d'Occa, and runs the Sierras de Molina, de Cuenca, and de Consuegra, and shoots towards Alcarria, Segura, and Carzola. It divides into two branches, one of which terminates near the Mediterranean, below the city of Murcia, the other stretches to Malaga, where uniting with the mountains of Grenada, it advances beyond Gibraltar and Tariff, till it verges on the sea. The Sierras de Molina, d'Albarazin, and de Cuenca, are all ramifications of the same mountain. The first runs through La Mancha, and spreads from north to south, towards the southern part of Jaen, and bends in the Sierra de Marena. The Sierra de Molina occupies the north-east part of New Castile, and extends on the west of Old Castile, and on the east of Arragon. The Sierra Albarazin stretches on the north of the Sierra de Molina, verging towards the east and south of New Castile. On the east, it advances to Arragon, where it joins the Sierra Cuenca. This last occupies the central part of the eastern side of the Province, and extends both ways towards the Kingdoms of Arragon and Valencia. It is an extensive chain, comprising several ridges, which run in various directions, assume different names, and present some of the most elevated points in the interior of the peninsula. The Sierras de Guadalrama and Pineda, also rise to a great height, and divide New from Old Castile. The first stretches from the Pyrenees, the second forms a part of the Sierra d'Occa, and is about five or six leagues from Burgos.

New Castile is intersected by the three navigable Rivers, the Tagus, the Júcar, and the Guadiana, which are connected with more than twenty smaller streams, that intersect the Province in various directions; but very little use is made of these watery treasures, either for the purpose of commercial transfer, or the improvement of an arid and neglected soil. With the exception of the mountainous tracts, and some isolated spots, the soil of New Castile may be considered rich, and requires only a perseverance in a careful and judicious system of culture, to render it very productive. Well-watered plains and valleys meet the eye in almost every direction, which the art of man has yet scarcely removed from that primitive state in which they were left by the Deluge. Only moisture is required to adopt the land of this Province to almost every species of produce; but at present wheat is the chief grain that is raised. Small quantities of barley, wine, hemp,

CASTILE,
NEW.Scarcity of
trees.Cultivation
and vegetable
produce.

Animals.

Minerals.

Caverns.

Chief
to wine,
Toledo.

flour, and saffron, are produced in some districts, but they are not generally diffused. The gardens of New Castile are not luxuriant, and plantations are greatly neglected. So destitute of wood, indeed, is a great part of Castile, that vast districts may be traversed without meeting with a single tree. For several leagues round the Capital, the country presents no foliage. The plain, through which the road passes from Portugal, is equally naked; and for a distance of forty leagues towards the borders of Valencia, wood is scarcely ever seen. A few spots, however, are more favoured. Trees embellish the plain of Requena, and frequently spread their foliage in winding lines along the banks of the rivers. Many of the mountains of this Province, are also clothed with pines and different species of oaks; the ridges of Cuenca are particularly distinguished in this respect. Others are planted with olives, and some only want wood to render them picturesque. The harvests are often luxuriant on the plains of Grinmejo, Trijueque, Tarrija, Requena, and Talavera de la Reyna, the species of wheat from the last of which is well known to the farmers of our own country. The olive and the vine are both objects of culture in particular districts, but the oil is not good, chiefly owing to the unskilful manner in which it is prepared. The cultivation of other articles is very partial, and even fruits are rarely met with. Many of the mountains and valleys of New Castile, are clothed with excellent pasturage. Some of the richest are found in the valleys of the Sierra de Cuenca, the spacious plain between Aranjuez and Toledo, and along the banks of the Tagus and other rivers; and these are generally covered with flocks and herds. Wool is consequently one of the most valuable articles yielded by this Province. Bees are objects of particular attention in Alcarin, and among the mountains of Cuenca, where the honey is reckoned the best in Spain.

The elevated parts of this Province afford various tribes of plants; but these are scarcely known to the natives, so little attention have the vegetable treasures of their country received. No specific representation can, therefore, be attempted. The animal kingdom offers little that is peculiar. The same species of deer which inhabit the mountains of Arragon, are found on the heights of Cuenca. The kermes, or gall insect, which supplies the carmine tint, is found on the *Quercus ilex*, or *Quercus coccifera*, which grows in some parts of New Castile. The mountains also contain various mineral treasures. Several species of variegated marble are obtained within a few leagues of Cuenca, as well as in other parts. Various other kinds of rare stones have also been met with in these hilly districts, with fossil shells, copper and coal. The river Masca, which rises among the mountains of Cuenca, and flows thence to Valera, has a saline taste. There is also a salt mine in the mountain of Las Contreras, near the road from Madrid to Valencia, which was worked by the Romans, when this part of the country was in their possession. The calcareous mountains of New Castile, also contain many spacious caverns, some of which are distinguished by the variety and beauty of their stalactites, and are very extensive. Mineral waters, both hot and cold, are met with in many places, and possess various properties, at several of these, baths have been established.

The Capital of this Province, and of Spain, is Madrid, the description of which will be found under that word. Toledo is another of its celebrated cities, and was

successively the seat of Empire under the Goths, the Moors, and the Kings of Castile. It became the Capital of the Gothic Sovereigns in 567, and was wrested from them by the Moors in 711. In the subsequent era of the Spanish history, Toledo became repeatedly the victim of both civil and foreign war. The walls were several times bent down, the buildings reduced to ashes, and the citizens massacred. The reign of Henry the Powerless, must ever be remembered with horror. In the year 1467, the blood of the citizens flowed through the streets; and a great part of the city became a prey to the flames. These sanguinary scenes were again repeated in 1541. Toledo is situated in a narrow valley, watered by the Tagus, and nearly surrounded by steep mountains of the most rugged and barren aspect. It stands upon an almost insulated hill, presenting an external appearance but little inviting; nor is the interior much more agreeable. It is built in the form of an amphitheatre; but the houses seem to press upon each other. The streets are steep and winding, and so narrow that there is scarcely one in which two carriages can pass. As Toledo is the ancient Metropolis of Spain, it contains numerous churches, convents, and monasteries, with a proportionate number of Ecclesiastics. The Cathedral and the Palace denominated Alcazar, are among the chief monuments of antiquity. The former is a majestic pile of Gothic architecture, and esteemed the richest in Spain; and the latter stands in the highest part of the town, and commands an extensive view of the surrounding scenery. Hospitals and other charitable institutions also abound in Toledo, which has likewise manufactures of a few articles, the most noted of which is that of sword-blades. For the excellence of these, it is particularly celebrated. This city was formerly much more populous than it is at present, as the latest account states the inhabitants at not more than 25,000, though about three centuries ago they are supposed to have been ten times that number. Toledo is nearly thirty miles south-east of Madrid, in north latitude 39° 50' and 3° 25' 30" east longitude.

Guadalaxara is an ancient city, once possessed by Gualdala the Romans, from whom it passed under the dominion of the Goths, and subsequently under that of the Moors. By the last, it was called Guidalbacharn, from which its present appellation was derived. It stands on a plain, near the eastern bank of the Henarez, and is the chief town of the beautiful canton of Alencia. It is large, but not well-built, and was formerly surrounded with walls, vestiges of which are still to be seen. The inhabitants of this city were once very numerous, but do not at present exceed 15,000 or 15,500; the chief support of whom is the manufacture of woollen cloth. Guadalaxara contains several churches and other edifices connected with the ecclesiastical establishment of the country, and has given birth to some celebrated men, among whom was Matthias Medina y Mendoza, who wrote the history of his own country.

Talavera de la Reyna is also an ancient city, and has fully participated in the general destiny of Spain; and vestiges still remain which antiquaries have referred to the Roman era. But whatever may be its ancient renown, it is better known to most of our readers, by the engagements which took place there on the 28th and 29th of July, 1808, between the French and the allies under the Duke of Wellington,

Talavera.

CASTILE,
NEW.

CASTILE, NEW. in which the former were defeated. This city is delightfully situated on a beautiful open plain, at once wide, cultivated, and fertile. It commands the right bank of the Tago, and is very irregularly built, many of the streets being narrow and winding. It is not in other respects distinguished from the generality of Spanish towns. The celebrated John Mariann, the historian, who died in 1623, was a native of Talavera. The population is about 7000 or 8000. Coenca, the Capital of the Sierra of that name, and the See of a Bishop, is likewise a noted place in the history of Spain. It stands on an eminence, between two hills of still more elevated aspect. The walls of the city extend up the mountains a great height, and are penetrated by six gates, but many of the streets are steep and difficult to ascend; and the population comprises about 6000 or 7000 individuals. It stands towards the eastern confines of the Province, on the upper part of the Xucar, and near the fortieth parallel of latitude.

Cuenca. Requena is another fortified town, near the borders of Valencia, situate on the banks of the river Magro. The streets are straight and regular, and many of the houses well-built; and it is embellished with a handsome square and several fountains. The number of inhabitants is about 6000, many of whom are engaged in the manufacture of silk. Some writers have supposed Requena to have been the ancient *Salarin*, which Ptolemy places in the country of the *Bastiani*.

Manufactures. New Castile was once distinguished by the importance of its manufactures. That of wool is now the most noted, though those of silks, velvets, gold and silver stuffs and ribands, with lace and fringe of different kinds, are carried on in several places. Stockings, hats, sword-blades, tapestry, porcelain, and cutlery, are also produced; but none of them in large quantities. In addition to these, there are also manufactures of paper, glass, and mirrors.

Commerce. In reference to commerce, Castile is merely passive; it supplies few articles of export, but receives several from the adjacent Provinces; and is frequently indebted to Valencia and Arrago for fruits, pulse, and esculent vegetables. Its own produce and manufactures are, therefore, not more than adequate to the domestic consumption; and the general character of the Province is poverty, while it contains every thing, except industry, calculated to produce opulence and splendour. Even the residence of the Court at Madrid, during three centuries, has not had any beneficial effect upon the Provinces beyond the very environs of that Capital.

Situation and boundaries. Old Castile is completely enveloped by the Provinces of Arrago, New Castile, Extremadura, the Kingdom of Leon, the Asturias, Biscay, and Navarre. Its shape is very irregular, the western side being indented by Leon, and the eastern projecting towards Arrago. It extends about 330 miles from north to south, and about 190 from east to west, in the broadest part. The following has been recently stated as its subdivision and population; viz.

Provinces.	Chief Towns.	Square Miles.	Inhabitants.
Avila	Avila	2,600	118,000
Segovia	Segovia	3,509	164,000
Soria	Soria	4,118	199,000
Burgos	Burgos	7,758	470,600
Total		17,972	951,600

About forty years since, the population of this Province was stated at nearly one-fifth more than the present estimate; and then there were included the following numbers:

		Proportion of clams.
Vicars	3,440	
Secular Priests	5,373	
Monks	5,564	
Nuns	3,210	
Nobles	146,036	
Advocates	619	
Writers	1,346	
Students	5,760	
Servants	37,183	

The surface of Old Castile is greatly diversified, and its aspect is alternately rugged and smooth, barren and fertile. It often presents a succession of plains, or rather an expanse of downs, surrounded by lofty mountains, and sometimes intersected by others of equal elevation. The diversity is also increased by numerous minor hills and gentle declivities. The most remarkable of its mountains are those of Molina, already mentioned, and those of Burgos, which stretch from north to south, from Old Castile to the Bay of Biscay. The Sierra d'Occa runs across the northern part of Old Castile, and separates it from the Asturias, and is thought to be a ramification of the stupendous Pyrenean range. The Romans called this chain *Mons Ibedaba*. Under the shelter, as it were, of these ridges, are found many fertile and beautiful valleys. Several rivers flow through them, the chief of which are the Ebro and Duero, with many of their tributary streams. The soil of this Province varies with the district. In some places it is a fine black loam, highly favourable to vegetation. In others it is rocky, and scarcely susceptible of culture. In some parts it is intermixed with sand and stones, but wherever there is a sufficient supply of moisture it is very productive. The plain between Rodrigo and Burgos, may be considered as yielding the richest harvests in Spain. Old Castile, indeed, seems destined by nature to be the granary of this Kingdom. Trees are very scarce, and there appears to be an unaccountable neglect, if not a strange antipathy to plantations. In many places, not even a single shrub is to be seen. The labour of tillage is performed with little effort. Light ploughs are used, which merely turn up the surface of the soil, upon which the seed is scattered, and slightly covered; and so retentive of moisture is the soil, that the crops seldom fail. This Province also yields wine, but it is of an inferior quality to that of the southern and eastern parts of the Kingdom. Some parts yield fruits; hemp, flax, and madder is a partial object of culture. Vast flocks of sheep cover the plains in winter, feed upon the mountains in summer, and yield wool of the finest quality. The mountains also afford pasturage for numerous herds of cattle; those of the largest size, and most perfect form, are found in the hilly regions of Burgos. The want of proper conveyance, however, renders the produce of the cattle as well as that of tillage, far less valuable than it would otherwise be, and causes wool to be justly considered as the staple of Old Castile. The bear is an inhabitant of some of the unfrequented regions. The rivers are well stocked with fish, and the Tormes produces trout of a very large size. Copper, jet, quartz, and several varieties of marble are found in them, and waters.

CASTILE, OLD.

CASTLE, OLD.
CASTLE.
 Chief town.
 Burgos.

Burgos, the Capital of Old Castle, is of great antiquity, and is by some writers identified with the *Bromum* of Ptolemy. It has already been described. The other chief towns are Avila, Segovia, Valladolid, and Soria, besides several other Episcopal cities. The first of these has also been described. Segovia commands a steep rock, is almost buried between two valleys, and is encompassed with walls and towers. The streets are narrow and crooked, and the population is about 10,000. It contains a great number of churches and convents, and the chief edifices are the Cathedral, and the castle or Alcazar. The former is a mixture of Gothic and Moorish architecture. The interior exhibits a high degree of majestic simplicity, and the great altar is richly decorated with the finest Grenadian marble. The Alcazar of Segovia, was formerly the residence of the Gothic Kings, and is a well preserved edifice, which was for some time used as a prison for the crews of the Barbary corsairs, which fell into the hands of the Spaniards. But the most remarkable monument of antiquity there, is the aqueduct built of free-stone without cement, which is a work of great boldness and grandeur. Segovia is engaged in the woolen manufacture, and nearly 4000 pieces of cloth are annually made. It stands about forty degrees north-north-west of Madrid, in latitude 41° 3' N. and

Segovia.

Valladolid, longitude 4° 1' W. Valladolid is generally considered as the second city in Old Castle, and was the *Pascium* of the ancients. It was the native place of Philip II., who sometimes made it the seat of his Court. It stands on a large plain encompassed by hills fastened at their summits, between the rivers Esgueva and Pisuerga. The streets of Valladolid are in general badly paved and dirty, but many of the buildings are good, and are approached by handsome gates. Embellishments are sometimes profusely lavished, but they often exhibit magnificence without elegance or taste. The city con-

tains nearly thirty churches and chapels, and almost fifty monasteries and convents, with all their concomitant appendages. It is the See of a Bishop, and the seat of a University. Valladolid contains manufactures of silk, woollens, and earthen-ware, with a population of about 90,000 individuals, and exhibits many vestiges of its former splendour. Soria is the Capital of one of the divisions of this Province, and is situated near the source of the Duero, and not far from the ruins of the ancient *Nemasius*. It is a gloomy place, crowded with churches, monasteries, and other Ecclesiastical structures, and contains about 6000 inhabitants.

Old Castle once held the first rank in Spain for its manufactures; but a modern writer observes, "We now find this Province the last in commerce, and the least in manufactures." The objects upon which the small quantum of industry which is called into exercise is employed, do not differ much from those of New Castle. Old Castle still keeps up some traffic with the neighbouring provinces, but only to a trifling amount. This is sufficiently evinced by the state of the roads, many of which are often wholly impracticable for carriages, and even impassable to horses.

Whatever arts and sciences are possessed by Spain, must be sought in New Castle; for it is in Madrid alone, that men of genius are animated by the voice of fame, or recompensed by the hand of fortune. There are three Universities in New Castle, but they have contributed but little to the advancement of literature or science; nor have those of Old Castle been more successful, for these still preserve their primitive form, and retain their ancient prejudices; and their general views of literature and science are consequently very limited.

Further information respecting these Provinces, may be obtained by consulting Laborde's *View of Spain*; Boorgoing's *Modern State of Spain*; and Townend's *Journey through Spain*; and other works more particularly referring to the late war in the Peninsula.

CASTLE, OLD.
CASTLE.
 Soria.

Manufactures and commerce.

Arts and sciences.

CASTILLEIA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Scrophulariaceae*. Generic character: calyx tubular, compressed, superior lip, two-cleft, inferior none; corolla two-lipped, the inferior lip very short, three-cleft, two glands between the lacinae; capsule two-celled.

Two species, natives of New Granada.

CASTLE, A. A. S. *castle*; Fr. *chateau*;

CASTELLAN, It. *castello*; Sp. *castillo*;

CASTLED, *Castellum*, *peruorum castrum*.

CASTLE-BARREN, *Castrum a caud detrahitur, quod sit conjunctio quadam castrorum*.

CASTLE-BUILDERS, Perottus. *Ex casu dicta sunt olim in Romano exercitu, unde castra*. Scalliger.

CASTLE-CHAPLAIN, *Chateau*, Cotgrave says,—"a

CASTLE-CROWNED, castle is properly a house fur-

nished with towers, encompassed by walls and ditches,

and strengthened by a moat or doojon in the midst;

his gods folk of Trole over came were at ye laze,

And flow into her castle. R. Gloucester, p. 19.

Of this castle was castellan,

Elda the hygan chamberlaine

A lightly man after his lawe.

Gower. Conf. am. book ii. fol. 32.

Pallours the maister gail are cry

From the eft castle heich, as thare he stode.

Douglas. Eneides, book v. fol. 127.

And he commaundeid kynghis to go doun, and to take him fro

the myddell of hem, and to lode hym into castle.

Wiclif. The Decies of the Apostles, ch. xliii.

[And he] commaundeid the soldiers to go doun, and to take

him thence amonge them and to loryage him into the castle.

Jubile, 1551.

Pride of the table appeareth in excess of diverse meates and drinkes, and namely swiche meate bake wries and dybe meate breuening of wilde fire, and poynted and coustred with paper, and semblaible wast, so that it is abusion to thinke.

Chaucer. The Perceval Tale, v. li. p. 317.

I build great castles in the shires,

Whose tender towers, but of glass,

Are straight o'erthrown'd with every wind,

And rear'd and ran'd, yet without hands.

Shilke. Sonnets, song vi.

CASTLE.

When I goe musling all alone,
Thinking of divers things fore-knew,
When I build castles in the aire,
Vain of success and void of fear,
Musing myself with phantasmes sweet,
Me thinks the time runs very fleet.

Barton. *An Asion. The Author's Abstract.*

It was my chance in walking all alone,
That ancient castle-crowns hill to scale,
Which proudly overlooked the lowly vale.

Mirror for Magistrates, fol. 776.

PAOR. Come, come, we'll couch i'th castle-ditch, till we see
the light of our fairies.

Shakespeare. *Merry Wives of Windsor*, fol. 56.

Seven of the name against the castle gate,
In strong intrenchments he did closely place,
Which with incessant force and endless hate,
They battered day and night, and entrance did await.

Spenser. *Faerie Queene*, book ii. can. 11. st. 6.

The southern coast, with most of the inland parts thereto
adjacent, were wholly subdued and secured by fortifying camps,
building castles, and planting many colonies.

Sir William Temple. *Introduction to the History of England.*

I am unskilfully far gone in building, and am one of that species
of men who are properly denominated castle-builders, who seem to be
beholden to the earth for a foundation, or dig in the bowels of
it for materials; but erect their structures in the most unstable of
elements,—the air.

Spencer, No. 167.

A dissertation on castle-building may not only be serviceable to
mystic, but to all architects who display their skill in the thin
element.

Id. *Id.*

Through these a river rolls its winding flood,
Aureol'd with various tints of rising mood;
Here half conceal'd in trees a cottage stands,
A castle there the opening plain commands.

Luttrell. *Scrimmy. Eclogue III.*

Late may it there remain!
With promise faire, as now, (more faire what heart
Parental craves?) of long, transmissive worth,
Proud Warwick's name, with growing fame to grace,
And crown, with lasting joy, her castle hill.

Jago. *Edge-Hill, Noon*, book ii.

Regard, ye justices of peace!
The castle-herb's piteous case:
And kindly make some may addition,
To better his distress condition.

Warton. *The Castle Barber's Soliloquy.*

The *Monimenta Antiqua* of Mr. King is the great
authority on the subject of CASTLES in England. The
ancient British fortresses consisting chiefly of earth-
works and intrenchments on the summits of hills, are
scarcely to be dignified with this name. Many of
them, however, are still remaining, such as Moel
Arthur in Flintshire; the Herefordshire Beacon on
the highest of the Malvern Hills; Bruff in Stafford-
shire; Tre'r Caer in Caermarthenshire; and Warioo
Crugg in Lancashire; the pretensions of which to the
early date claimed for them has been admitted by
most of our antiquaries. The Roman military works
made but little closer approximation to the castellated
form; and are to be considered only as walled camps,
of which Richborough, Portchester, and Pevensey are
the three largest specimens. To the Saxons Mr. King
assigns the 1st of his nine eras of Castles; and he
argues that they introduced the single strong tower
with steps ascending to the highly elevated portal,
of which the keeps of Coningsborough, Leicester,
Corfe, and Castleton are types. 2. Alfred improved
our architecture, and erected many fortresses. - The
towers were increased in dimensions, more extensive
out-works were constructed, chapels were intro-
duced within the walls, and a show of weakness was

outwardly made in those parts which in reality were
strongest, in order to mislead the besiegers. Though
not built in the same reign, Colechester, the work of
his son Edward, and Norwich, that of Canute, were
constructed upon the principles which he had intro-
duced. 3. Immediately after the Conquest the style
reverted very much to the Saxon form of single towers
on lofty mounds of difficult access. Nottingham
which was one of these, is now destroyed, but the
shell of Clifford's Tower at York still remains. To
these may be added Lincoln, Ticknall, and Toorbridge.
4. But the original Norman buildings were soon su-
perseded by the more magnificent piles of Gundulph
Bishop of Rochester. This consummate architect has
left a superb specimen of his skill in the Castle of his
own See, which is most minutely described by Mr.
King in the fourth volume of *Archæologia*. Canter-
bury, Richmond, Newcastle, and Dover, belong to
the same style. 5. From the reign of Stephen to that
of Edward I. the Kingdom is said to have been covered
with Castles; no less, according to one authority,
than 1115 being raised from the foundation in sixteen
years. These were generally of an irregular style,
with large suites of offices attached to the military
quarters, and intermixed with all the preceding
modes of building. Pootelect, Newark, and Knares-
borough, though in many points widely differing from
each other, yet all illustrate the military architecture
of this period. 6. The Castles of Edward I. were much
more extensive and stately than those last mentioned;
containing not only many towers, but great halls, and
sometimes even religious houses within their circuits.
These improvements were manifestly derived from ob-
servations made during the Crusades, and they extended
to such a point that the Castle was almost merged in
the Palace. Conway and Caernarvon fully display the
grandeur of this noble style, and many of the older
Castles retaining their original keeps of much earlier
date, were enlarged and added to about this time.
Corfe, which has been before mentioned, and Arundel,
were both so increased. 7. Edward III. completed the
change from Castles to palaces. In 1356, William of
Wykeham was appointed Surveyor of the King's works
at the Castle and in the Park of Windsor, at a stipend
which modern surveyors would scarcely approve. He
had one shilling a day while at Windsor, two shillings
while travelling on his business, and three shillings
a week for his clerk. (Lowth's *Life of William of
Wykeham*.) By his advice the King pulled down the
greater part of the old structure, and rebuilt it accord-
ing to its present magnificent plan, which has produced
the only house in England fit to lodge its Monarch.
Edward was born at Windsor, and was much attached
to it, and even before the appointment of Wykeham
had repaired much of the building which had been
erected there before, probably by the Conqueror, who
it is known was delighted by the situation, and had
exchanged land in Essex for it. Among Edward's
early repairs were those of the old Norman keep,
which he rebuilt much in its original manner, and
called it his *Round Table*. The style of the Priory
was naturally imitated by his Nobles on a lesser scale.
Two of the most remarkable instances are to be found
at Harewood and Spofford in Yorkshire, wherein is a
singular mixture of attempts at habitable comfort and
magnificence, with cautious designs for protection and
defence, and the inconvenience of the former confined

CASTLE.

CASTLE plan of a close fortress. Kenilworth, Warwick, Alnwick, and Newark, before the editions of later times, which much perplex the antiquary, may be referred to the fashion of Edward III., and bring to an end the genuine Castle. 8. Next appeared the Castellated House, brought to perfection before the reign of Elizabeth, adorned with turrets and battlements, but incapable of military defence; constructed for purposes of large, but rude hospitality. Haddon House is a good example of this style,—an awkward assemblage of numerous small apartments, a few for convenience and comfort, many for display of hospitality. The old part of Knowle, Cowdry, and Penshurst belong to the same class. 9. Lastly, under Elizabeth the Castle vanishes into the regular Palace richly decked with state apartments. Of these, more perfect models than Burleigh and Hardwicke can scarcely be exhibited.

Most of the buildings above mentioned are minutely described by Mr. King in his *Seguel to the Observations on Ancient Castles*, in the sixth volume of the *Archæologia*. He adds, his opinion that the Anglo-Saxon, Danish, and first Norman structures sprang from a Celtic original, which he deduces through the northern parts of Europe from the East. This Lancastrian in some measure resembles the description given by Herodotus, (l. 98) of the Medina Ecbatana; also that the second Norman style was introduced from a Roman original through the Crusaders; a hypothesis supported by the similarity between the Gundulph Tower at Rochester, and the Castle of Antonia at Jerusalem. (Josephus *passim*.)

No rule can be assigned for the figures of Castles in any of the above mentioned styles, as scarcely any two are precisely similar. The whole site was surrounded by a broad and deep fosse, within which stood the wall, generally ten feet in thickness, and from twenty to thirty in height, crowned with a parapet and crenels, (crenaux,) or battlements; at proper distances the wall was strengthened with lofty square towers. The draw-bridge which crossed the fosse to the great gate was protected by a barbican, an outwork flanked with towers. The great gate was also placed between towers. The arch under which it stood was armed with the portcullis and machicolations openings, through which burning substances, stones, and missiles, might be discharged upon assailants. The first court was termed the *outer ballium*, in which commonly stood the chapel. A second fosse, wall, gate, and tower enclosed the *inner ballium*, within which was the *keep*, the last great hold of strength, containing the residence of the owner of the Castle, and the subterraneous *dungeons* in which his prisoners were confined.

The Castles erected by the Conqueror, were frequently garrisoned by persons to whom the King had granted estates on the tenure of *Castle-guard* service, that is, the defence of some particular part of a Castle; (Coke on Littleton, 83.) for a specified time. These services were occasionally commuted for annual rents called *Castle-guard*, *Weyl-fee*, or *Castle-guard rents*, which latterly appear to have been levied from all persons dwelling within a certain distance of a Castle, and thereby deriving protection from it. These dues to the Crown were restrained by an act of Henry VIII. and by 22 Charles II. with other rents of the Duchy of Lancaster, were vested in trustees to be sold.

To the authorities which we have already cited, we
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must not omit to add Grose's *Antiquities of England and Wales, of Ireland, and of Scotland*.

CASTLEBAR, a town of Ireland, in the County of Mayo, consisting of a single street, about a mile long, from which some other smaller streets and lanes diverge. The church is a spacious building with a fine steeple. There is also a jail, and a handsome court-house, with a chartered school, and barracks for cavalry. Castlebar contains about 5000 inhabitants, who are much engaged in the linen trade; near it a body of English troops were repulsed in 1798, by the French invaders, who in consequence took possession of the town, but were soon obliged to retreat on the approach of Lord Cornwallis with reinforcements. Castlebar is about thirty-five miles from Galway, and nearly 120 from Dublin.

CASTLE RISING, a small Borough in the County of Norfolk, of very great antiquity, which has returned two Members to Parliament since the year 1558, although the only legal voter at present is the Rector of the parish. A castle was built here by the first Earl of Sussex in the twelfth century; of this there are at present in existence some very massive remains. It was in this fortress that the guilty and unhappy Isabel, Queen of Edward II. terminated her life after twenty-eight years of confinement. Population in 1831, 343. Distant five miles north-east from Lynn, 110 north-west from London.

CASTNIA, in *Zoology*, a genus of insects of the order *Lepidoptera*, family *Sphingulæ*. Generic character: antennæ filiform, terminating in an oblong club; with an acute hooked apex; two palpi, with three articulations; wings horizontal, or deflected.

The *Castnia* has been confounded with the *Papilionides*, or at least with the *Hesperides*; but they must be considered as an inosculant genus between this latter family and the *Sphingulæ*.

CASTOR, from the Greek *Καστωρ*, Lin.; *Beaver*, Pen.; in *Zoology*, a genus of animals belonging to the family *Claviculata*, order *Rodentia*, class *Mammalia*.

Generic character: tail flat, oval-shaped, and covered with scales; five toes to each foot, those of the hind feet webbed; grinding teeth four on either side in each jaw.

This curious genus of animals is particularly distinguished from others of the same order, by its tail which is remarkably broad and thin, and is covered with scales; the breadth does not depend, as at first might be supposed, upon the length of the transverse processes of the caudal vertebra, which when measured from their extreme points with the intermediate part of the vertebra is little more than half the width of the tail; but is owing to the numerous tendons which are inserted into the extremities of the transverse processes, so as to give the greatest facility in the motions of the tail, which to the Beaver is a very important organ; and over them is spread a tough membrane or skin, completely covered with dense setæ, which lap over one another. The fore feet are small, but the hind feet are very large. The incisor or cutting teeth are remarkably large and strong, and as in the other genera of the *Rodentia* extend deeply within the jaws. They are possessed of inguinal pouches which secrete the substance known in Pharmacy as Castor or Castoreum, and is very valuable. The skins are important articles in commerce, being used in the manufacture of hats; the short downy part of the fur which

CASTOR. is close to the body and covered by the long, coarse hair, being employed for that purpose; but it is generally mixed with the downy fur of other animals. The black skins are esteemed most valuable, but the general colour is a dark chestnut brown; white Beavers are very rare. To give some idea of the number of skins imported, it may be here mentioned, that the Hudson's Bay Company have at one sale sold more than 54,600 skins. They are named differently according to their quality, *Cost Beaver* is what has been worn by the Indians as coverlets; *Parchment Beaver* because the lower side resembles parchment; and *Stage Beaver*, which is the worst, is that killed out of season when the Indians are on journeys.

In shooting the Beaver, the hunters endeavour to get to the side contrary to the wind, as the animal is very shy, is possessed of a keen ear, and has a fine scent; and this is generally done whilst they are at work or feeding. At other times they are taken in traps composed of the branches of poplars, to which is attached a log of wood, which falls upon the animal when it disturbs the trap by stripping off the bark of the sticks, of which it is very fond. During the frost, the hunter seeks his prey by making holes in the ice at a distance from the houses, over which he spreads large nets, and having broken down the huts, sends in Dogs trained for the purpose, which drive out the Beavers, which are netted in their attempt to escape through the holes in the ice. The last methods are preferred as doing less damage to the skin.

These animals spend the greater part of their time in the water, and live principally upon the bark and young branches of trees. They are found in the northern parts of Europe and Asia, but are most abundant in North America; and it is not improbable that they were formerly indigenous of Britain, for Giraldus Cambrensis mentions that they had been found in the river Tieve, in Cardiganshire, and were known by a Welch name signifying "the broad-tailed animal," at present, however, they are extinct in this country.

C. Fiber, Lin.; *le Castor*, Buff.; *Castor Beavers*, Penn. About the size of a Badger; the fur coarse and of a ferruginous brown colour, beneath which and close to the body is found a fine down; the eyes are large and black; ears short and hid in the fur; nose blunt; toes of the fore feet distinct, those of the hind feet webbed, and the second toe has an additional nail; tail about eleven inches in length and three in breadth, thin and covered with close dark-coloured scales.

The Beaver presents one of the strongest instances of instinctive sagacity and industry which can be met with in the animal creation. It is gregarious, living in societies of two or three hundred, whose labours are employed for the general good, and their settlements are made either in ponds so deep as not to allow of their being frozen to the bottom, and which have a stream of water running through them, or in rivers themselves. Having determined on the place in which to erect their habitations, the first business consists in forming a dam; and for this purpose they stop the stream in the most favourable place for their operations. The dam is raised by driving stakes of five or six feet length into the ground at different distances, interweaving them with branches of trees, and filling up the interstices with clay stones and sand, which they ram down very firmly with their tails, the foundation of the dam is ten or twelve feet thick, the

top is not more than two or three feet broad, presenting a perpendicular face to the stream, whilst the slope is placed on the outside, where as grass grows the dam is rendered more solid. In this way they build a dam not unfrequently a hundred feet in length. Within the embankment near the edge of the shore, are built the houses, which are from ten to twenty-five in number; these are raised upon piles, and sometimes consist of two or three stories, for the convenience of change in case of floods. The houses are of a round or oval form with a vaulted roof; the walls about two feet thick, formed of earth, stones, and sticks, but neatly plastered within; and to each are two entrances, one towards the water, and the other facing the land. Their height above the water is about eight feet. In each habitation reside from two to thirty Beavers, each animal having its own bed of moss, and each family its own winter stock of provisions, consisting of the bark and small branches of trees which are kept in the water and fetched within as required.

"To effect these works," says Pennant, "a community of two or three hundred Assemblies; each bears his share of the labour; some fill, by gnawing with their teeth, trees of great size, to form beams or piles: these are gnawed all round in as regular a manner as a cutter cuts in felling a tree, bringing the bottom of the wood to a point; others roll the pieces along to the water; others dive and with their feet scrape holes, in order to place them in, while others exert their efforts to rear them in their proper places; another party is employed in collecting twigs, to wattle the piles with; a third in collecting earth, stones, and clay; a fourth is busied in beating and tempering the mortar; others, in carrying it on their broad tails to proper places, and with the same instrument ram it between the piles, or plaster the inside of their houses. A certain number of smart strokes with their tail, is a signal given by the overseer, for repairing to such or such places, either for mending any defects, or at the approach of an enemy; and the whole society attend to it with the utmost assiduity. Their time of building is early in the summer, for in winter they never stir but to their magazines for provisions, and during that season are very fat."

Whilst at work one of the party acts as an overseer, and by striking his tail indicates which parts are weakest; and according to M. du Pratz, the same signal is made when they are disturbed, and are afraid of danger, on which account one is always placed as sentinel.

Of this species there are some animals known by the name of *Hermits* or *Terrier Beavers*, which lead a solitary life in holes on the banks of rivers; they are distinguished from the others by a black mark on the back, which is called a saddle.

C. Hudsonius, Molina; *Guilford*, Penn. This animal has the head square; small eyes; is of a grey colour, darker on the back, but whitish on the belly; tail long and hairy, which gives rise to a doubt whether it belong to this genus or not; the toes of the fore feet have a narrow membrane on their edges. It inhabits the deepest rivers and lakes of Ohio; can live on fish; is fiercer and bold; its fur is very fine and valuable. It is described by Molina in his *Natural History of Chili*.

See Linnæi *Systema Nature*; Buffon's *Histoire Naturelle*; Cuvier, *Régne Animal*; and Pennant's *History of Quadrupeds*.

CASTOR.

CASTOR.
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CAS-
TRATE.

CASTOR and POLLUX, in *Astronomy*, the two stars from which GEMINI, the third sign of the Zodiac derives its name. The symbol of this constellation is Π , and in Flamsteed's Catalogue eighty-five stars are assigned to it.

The well-known affection of the two sons of Leda transferred them to the skies according to the poetical legend. They were supposed to hold sailors peculiarly under their care, as numerous passages from the classical poets might be cited to prove.

This superstition arose from a belief that during the voyage of the Argonauts, in the danger of which Castor and Pollux shared, the vessel was attacked by a tempest off the promontory of Sigæum. In the height of peril a bright lambent flame played round the heads of the brothers, and the storm on its appearance subsided. A meteor which is frequently observed at sea in the shape of fiery balls adhering to the mast and other parts of a ship, was on this account named after the twins, and its appearance was deemed a prognostic of fair weather. A single ball was called *Helen*, and considered as ill-omened; although Euripides on the contrary asserts that this also is propitious to mariners.

Ἐλάν ην ἄν σὺ θαλάσσης πρῶτονος ὦν
Ἥσπεριν, ἔργῳ Μενέλαον ποσειδάωνος,
Ἦν' ἄστις, ἢν' ἄν' ἐν ἀλυσσὶ πτυχῆς.

Κάστρεϊ τε Πολυδέστει τ' ἐν ἀλυσσὶ πτυχῆς
Σὺνθάκος ὄντας ναυτίλῃσι σωτήρον.

Orestes, 1646.

The belief is not yet lost, and to modern sea-faring men Castor and Pollux are known as St. Nicolas, St. Clara, St. Peter, St. Elmo, St. Herne and Vree Vuurten. In Stephen Bestman's *Golden Book of the Iowas Golden*, it is stated that if the light first appears in the stem or foreship and ascends upwards, it is good luck; if either lights begin at the topmast, bowsprit, or foreship, and descend towards the sea, it is a sign of a tempest. But the fullest description of this meteor and its properties, is to be found in *Ptolemy*, i. 37; and *Shakespeare* has applied it with his customary skill in the description of the storm which sinks the Duke's ship in *the Tempest*, act i. sc. 2.

CAS-TOIL, an oil extracted from the seeds of the *Cataputia* or *Sperge*, which amongst other names bears those of *Palmæ Christi* and *Agnus Castus*, whence the common title of the Oil.

It is prepared either by compression or decoction. It is imported largely from the West Indies; where genuine is very thick and viscid, of a light straw colour, and has scarcely any perceptible smell or taste. It is one of the mildest and most efficacious purgatives in the Pharmacopœia, in which it is known also as *Oleum Ricini* and *Aliceria*.

CASTRAMETATION, *castra metior, metari*; to measure out a camp.

Between Chaddington and Sareden is also an unmentioned camp, either Saxon or Danish, for both are concerned in this question; and their *castrametation*, even under the most pretensible and commodious circumstances of ground, is sometimes ambiguous.

Warren. History of Keddington, p. 50.

CAS-TRATE, *v.* } Varro thinks that *castrare* is
CASTRATION, *n.* } manifestly from *castus*, *quid cas-
trando vis libidinis extinguitur*. Used metaphorically,

To cut out, to strike out, to exterminate, to expunge.

What I have here said is not only in regard to the publick, but with an eye to my particular correspondents, who has sent me the following letter, which I have contrasted in some places upon these considerations.

Spectator, No. 179.

The argument then, in your form, will stand thus: Who can deny but that force, indirectly, and at a distance may, by *castration*, do some service towards bringing men to cultivate that chastity, which otherwise they would never acquaint themselves with. Thus you see *castration* may, indirectly, and at a distance, be serviceable towards the salvation of men's souls.

Locke. Second Letter. On Toleration.

CASTRES is a large and populous town of France, in the Province of Upper Languedoc. It stands on both sides of the river Agout, near its conflux with the Thaurat, and contains several handsome buildings, both public and private, among which the cathedral church and the ancient palace of the Bishops are particularly distinguished. The population of Castres at a recent date, was 15,386; many of whom are employed in the woollen, silk, and cotton manufactures. In the reign of Louis XIII. the inhabitants were chiefly Protestants, and formed a kind of Republic; but the walls have since been removed, and the place laid open. Turquoise stones have been found in the neighbourhood. Castres has given birth to several distinguished individuals, among which were Madame Dacier, Rapin de Thoyras, and Boyer. Four hundred miles south of Paris, lat. 43° 27' N., long. 8° 15' E.

CASTRO, a Duchy and town of Italy, in the Papal States. It is encompassed by the patrimony of St. Peter, the Mediocranaco, Tuscan, the Orvietana, and the river Marta. It is about twenty-five miles long, and from eight to thirteen broad; the whole space containing about 200 or 210 square miles. The town which is sometimes called *Castromonaco*, stands on the banks of the river Opesda, about ten miles from the sea, and was formerly much more flourishing than at present. It was nearly raised to the ground in 1649, by order of Pope Innocent X. in revenge for the murder of the Bishop whom he had sent thither. The Episcopal See was then also removed to Acquapendente. Castro is about fifty-five miles north-west of Rome. Lat. 42° 35' N., long. 11° 35' E.

CAR-TO GIOVANNI, a large town of Sicily, situated in the Val di Noto, in one of the most fertile districts of that island. It contains a population of about 10,000 individuals, and is forty miles west of Catania. Its annual fair is frequented by great multitudes; but it is still more noted as occupying the site of the ancient *Etna*, once so celebrated for the worship of Ceres and Proserpine.

CAR-TO VIRENA, the name of a Province and town of Peru, situated near the Andes, and encompassed by the territories of Canete, Yauyco, Angurios, Huanca, Ica, and some other smaller districts. This Province is about twenty-five leagues from north to south, and more than twenty from east to west. The whole surface, therefore, contains nearly 6000 square miles; though from the elevated and barren nature of a great part of the country, the whole population is supposed to be less than 10,000. The surface in general is very uneven, and among the principal productions are wheat, maize, and potatoes. Several of the valleys afford good pasture, and feed numerous cattle, and large flocks of Peruvian sheep, the wool of which is the principal article of the commerce carried on by the inhabitants. The Province also contains several mines of silver and one of gold; but they are not among

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CASTRO
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CASIRO the most productive in these upper regions. The town is but a small place, unfavourably situated on a lofty mountain, where the cold is often intense. It stands about 150 miles nearly south-east of Lima.

CASUARINA, in Botany, a genus of the class Monocotyledon, order Monandria, natural order Coniferae. Generic character: male, catkin filiform; calyx two-valved; corolla none; female, catkin globose; calyx scales ovate; corolla none; capsule two-valved; one-seeded, seeds winged on the top.

Nine species, mostly natives of New Holland.

CASUARIUS, from the Malay *Cassuaris*, Briss., Lin.; *Cassowary*, Willugh., Lath. In Zoology, a genus of animals belonging to the family Brevipennis, order Grallae, class Aves.

Generic character: wings very short and useless for flight; feet three-toed and clawed; webs of the feathers so slightly barbed as to appear mare like hairs; beak strong and slightly sloping at the tip of each mandible.

This genus, at least that species which belongs to the Old World, was formerly included in the genus *Struthio*, but in consequence of its differing in several particulars, it has been formed into a new one under the name *Cassuaris*. There are but two species known, one an inhabitant of Asia, and the other of New Holland; but even these vary so much from each other, that M. Vieillot has made a new genus of the Australian bird. The wings are remarkably short, incapable of performing flight, and provided merely with a few plumes nearly destitute of barbs, or covered with such as more resemble both than the webs of a feather; the tongue is very short and notched; the feet larger but shorter than those of the *Ostrich*. Dr. Knoch has given an account of some difference in the visceral structure of the two species in the 19th number of the *Edinburgh Philosophical Journal*. They live upon insects and reptiles.

C. *Galeatus*, Lath.; *Struthio Cassuaris*, Lin.; *le Cassear*, Buff.; *Galeated Cassowary*, Lath.; *Cassowary*, Willugh. This bird is not quite so tall as the *Ostrich* but nearly as large; it has upon the forehead a bony projection covered with a thin plate of horn about an inch broad at the base and three inches in height, which is brown in front and yellow behind, and resembles the casque of a helmet; the beak is compressed laterally, and the tips of the mandibles are slightly aloped; the head is covered with a bluish skin, having a few scattered black hairs which form a circle round the external opening of the ear, which is very large; this blue skin, which extends to the middle of the neck, is studded with pits and caruncles; and on either side of the throat a wrinkle depends, which is broadest below and of a reddish colour; the eye is small, and the upper lid studded with hairs like an eyebrow, which gives the bird a threatening aspect; the iris topaz-coloured; the lower part of the neck is covered with short feathers which become longer as they pass along the back to the rump; the thighs are also feathered to the tarsus. The greater number of the feathers are double, each shaft giving origin to two flat shining webs divided below by knots, from each of which is produced a single barb; and as they somewhat resemble hairs, are but short and their tips only seen, the bird has the appearance of being covered with hair instead of feathers. The wing-feathers are five in each wing, stiff and destitute of barbs, the middle one longer than the others; they have the

appearance of spines and serve the purpose of offensive weapons; the feathers on the rump being twelve or fourteen inches long, the tail is completely hidden. The general colour of both male and female is black, though Willughby says that the latter is olive. The nail of the inner toe is the longest. The eggs of the Cassowary are greyish-white thickly spotted with green, and are carefully covered up in the sand by the parent. This bird is a native of the south-eastern parts of Asia, the Moluccas, Sumatra, Java, &c. but they are rare; it has been introduced into Amboina, but is not indigenous.

Valentin compares the voice of a Cassowary to that of a young chicken. In the menagerie at Paris it was noticed to utter feebly the cry *houhou*, and occasionally when it inflated the throat, stooped the head, and agitated the body, a noise similar to the rumbling of a carriage was produced; when teased it squeaked like a pig.

Though a very heavy bird, and considered by the natives as stupid, it runs more quickly than the *Ostrich*, running a few steps and then bounding forward on both feet; it is very difficult to catch, and when attacked it strikes violently with its beak and feet.

C. *Nova Hollandica*, Lath.; *New Holland Cassowary*, Lath.; *Emu* of the Settlers. This bird has been put into a new genus by M. Vieillot, under the name *Dromas*, but Cuvier still retains it as that of *Cassuaris*. The beak of the *Emu* is depressed, whilst that of the *Cassowary* is compressed laterally; a circle of naked skin surrounds the external orifice of the ear; the head and neck are covered scantily with feathers, particularly the throat, so that the purple hue of the skin is easily seen; it has no prominence on the head, nor has it spines or caruncles on the wings, which are shorter than those of the *Cassowary*; the shafts of the feathers are also more covered; the plumage is of a dusky brown merging to black; the legs, which are of the same colour, are erected behind, and the nails of the toes are equal in size. It is very quick, surpassing in speed the best Greyhound. It utters a deep clucking noise like a heavy stroke on a muffled drum, which seems to come from the thorax, and is probably produced by the muscular bag attached to the lower part of the windpipe described by Dr. Knoch; an idea much more likely to be correct than his notion of its use as an air bladder to enable the bird to swim through the marshes of New Holland, during the time of the inundations. The eggs are of a bright green, and about the same size as those of the *Cassowary*. The *Emu* is a native of New Holland, and is very common in the neighbourhood of Botany Bay and Port Jackson; its flesh is said to taste like beef.

See Willughby's *Oritologia*; Cuvier, *Règne Animal*; *Dictionnaire des Sciences Naturelles*; Latham's *General Synopsis of Birds*.

CASUIST, s. See CASE. A casuist, one learned, CASUIST, n. skilled in cases, &c. of conscience; CASUISTICAL, } dexterous, subtle in arguing upon CASUISTRY, } them.

And where he sets us in a fair allowance of way, with honest liberty and prudence to our guard, we never leave subtilizing and consisting till we have steined and pared that liberal path into a razor's edge to walk on, between a precipice of unnecessary mischief on either side; and starting at every false alarm, we do not know which way to set a foot forward with manly confidence and Christian resolution through the confused ringing in our ears of pious scruples and unmercifuls.

Milton. *The Doctrine and Discipline of Divorce*, v. 1. fol. 208.

CASU-
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CASUIST.

CASUIST.

Then subtle doctors Scriptures made their prize,
Casuists, like cocks, struck out each other's eyes.
Deaken. *The Progress of Learning.*

For that is a fited rule among the casuists, that an infinite number of venial sins do not amount to one mortal, and consequently though they have eligibility in themselves, yet they do not put a man out of the favour of God. *Stillings. Sermon 5. vol. ii.*

The truth of this assertion depends upon that known rule of casuistical divinity, that it is a greater sin to omit a known duty altogether, than to perform that duty as well as we can, though with much unworthiness. *Sharp. Sermon 6. vol. ii.*

There is a generation of men, who have framed their casuistical divinity to a perfect compliance with all the corrupt affections of man's nature, and by that new invented engine of the doctrine of probability, will undertake to warrant and quiet the sinners conscience in the commission of any sin whatsoever, provided there be but the opinion of one learned man to vouch it.

South. *A Sermon on Conscience*, vol. v.

Sift then yourself, I say, and sift again,
Olean the pernicious tares from out the grain;
And ask thy heart, if custom, nature's heir,
Hath sown no uniducible'd fers-seed there;
Tis he our standard then, on this we rest,
Nor search the reasons for another lest.

Smart. *The Horatian Causes of Friendship.*

See vast Coimbra's comments p'd on high;
In brags Soncinas, Scitna, Sanchez lie;
For idle hours, he's idle country.

Hart. *An Essay on Satire.*

The fifteenth and sixteenth centuries were fruitful in Professors of CASUISTY, or Theologians, who applied the study of morals and law, divine and human, to the resolution of doubts of conscience. Thus a CASUIST was one who could determine whether any particular action was permitted or forbidden; and what, under certain stated circumstances, ought to be the course of action which a man should pursue in relation to his conscience. By this process the elevated morality of the Gospel was soon reduced to cold and lifeless questions; and the broad rule of right and wrong therein delivered, was lost in the subtle refinements of scholastic disputation. The Jesuits were the great propagators of this system, which in itself comprised the whole mystery of that universal influence which they affected over the spirits of mankind. A confessor who was believed unerringly to decide on every case, however nice and difficult, which might be proposed to him by the penitent at those moments in which the inmost heart was unveiled, and who could discriminate between all the varied shades of deadly and of venial sin, apportioning by strict measure the just degree of punishment to each, could not but be all-powerful, and infinite pains were accordingly taken to educate the Priests for this branch of duty, the most important of all to the temporal interests of their order. One of the most celebrated Casuistical Manuals was framed by Escobar de Mendoza, a Spanish Jesuit, who died as late as 1669 at more than eighty years of age. He states his great work, the *Theologia Moralis*, and alluding to the seven seals of the Book in the Apocalypse, he affirms that his volume, sealed in like manner, is offered by our Saviour in presence of the four and twenty aforementioned Jesuits, who represent the four and twenty elders to the great Casuists Suarez, Vasquez, Molina, and Valentin, who personify the four beasts. But the mischievous effect which may be produced by the profane vanity of Escobar, is not to be compared with that which must result from the filthy abominations with which Sanchez, (who by a strange paradox is said to

have been a model of modesty and piety in his conduct,) permitted his imagination to be glutted in the foul obscuration of his cell. His prodigious volume, (as it is styled by Petrus Areliaus,) *Disputationes de Matrimonio*, has it is true met with defenders in Sotnel, (*Bibl. Script. Societ. Jesu*, 252,) and Raynard, (*De bonis et malis libris*, 67, and *Hoplothece*, 362,) but it is far more justly described by the above-named Areliaus, as *Un cloaque qui renferme des choses horribles. Un ouvrage honteux, composé avec un curioité enorme, horrible et odieux par la diligence et l'exacritude qui y regne, à penetrer dans des choses monstrueuses, sales, infames et diaboliques.* (Vind. *Cenz. Furell*.) These are strong words, but they are equalled by those of Rivetot, who says this volume contains *italia que vix diabolus ipse studium omne addibendo, suggerere posset.* (*Expt. Decalogi*.) Whether Sanchez invented the enormities which he has recorded from the depraved sources of his own fancy, or learned them from the dangerous confidence of the Confessional, is a matter of dispute even among his defenders; but in either case the ease of religion and morals which be pretended to espouse, has received a dangerous wound by his unblushing and shameful revelations.

The publication of the *Lettres Provinciales* in 1659, inflicted a blow upon the Casuistical Theology from which it never recovered. That finest of all satires was aimed more especially at the Jesuits, and not Casuistry in itself, but Casuistry as taught by their Order, was the mark at which hisillery was directed. But the whole fabric gave way at once before it, and the huge tomes which once awayed the consciences of the greater part of Christendom, are now scarcely to be discovered even amid the dust and cobwebs of such railing as is never read. There may be some who wish to know at least a few of the names of these forgotten Doctors, which we therefore subjoin; though perhaps after running through them, the reader may conclude with the naive question of Pascal himself to the Priest who rehearsed them to him: "Is it possible that all these can be Christians?" Villalobos, Connink, Llanas, Achokier, Dealkoser, Squilanti, Bizozeri, Irluarue, de Grassalis, de Mitiginnis, Strevesdorf, Dellacruaz, Verneruz, Ugolin, Tamborin, Fernandez, Martinez, Henriquez, Lopez, Gomez de Vechis, Barcoln, Bobadilla, Nimanacha, Perez de Lara, Aldretta, Lora de Searcia, Quaranza, Scopora, Pedreza, Cabrazza, Bishé, Diaz, de Clavasio, Villegat, Adam a Mauden, Binsfelt, Volfungl a Vorberg, *cum secentis aliis*. Most of these names betray a Spanish original, and therefore may not unjustly be assigned to disciples of Ignatius Loyola.

CAT, *n.*

CAT O' NINE TAILLE,

CAT'S PAW,

CAT-RYED,

CATASH'UNTAIN,

CAT'VEAL, *n.*

CAT'VEAL'UL,

CAT'LIKE,

CAT'ISH, *adj.*

CAT'LINO,

CAT-STICKS,

CAT-TAIL, *n.*

gueter, he adds, Du Cange and Skinner have not hesitated to deduce *cat*. Others refer to the *Lat. cutis, cutem videns*, sharp-sighted.

CASUIST.

CAT.

CAT.

Cat's-paw, (common in vulgar speech, but not in writing,) the tool, the instrument; derived probably from the Fable, in which the Ape employs the *Cat* to pick the chestnuts from the hot coals with her *paw*, while he is quietly cracking them.

Catipan, to turn *catipan*, Skinner interprets *dégreer*, *transfugere*, *desorienter*. But see the example from Bacon.

Cat-stick, Mr. Gifford believes to be what is now called *back-rest*, used by children in the game of *tip-cat* or *kit-cat*.

See *Catipan* and *Catstick* in Nares.

Thou mayst also, I walk out like a *cat*;
For who so would nurse the *cat's* skin,
Thou wilt the *cat's* skin be sleek and gay,
She will not dwell in hours half a day,
But forth she will, or any day be dawed,
To show her skin, and soon a *cat's* skin.

Chaucer. The Wyf of Bathen Prologue, v. 5930.

Ye saye well good be, but yet as women saye, somewhat it was
away that y^e cat winked when her eye was oute.

Sir Thomas More. Works, fol. 241.

And unto the *catte* of the mountaine, (Daniel compareth the
vntedfast Kingdome of the Grekes. *Bible. Isay*, p. li. g. 3.)

But, as an old booke saith, who will assay
About the *cat's* pecke to hang on a bell,
Thad first need to cut the *cat's* claws away,
Least if the *cat* be curst, and not tunc'd well,
She with her nailen may claw him to the fill:
So putting the lell about the *cat's* necke,
I vnderstand caught a cruell cheeke.

Mirror for Magistrates, p. 283.

There is a cunning, which we in England call, the turning of
the *cat* in *paw*; which is, when that which a man says to another,
he lays it up as if another had said it to him.

Bacon. Essays. Of Cunning, p. 83.

Go charge my goblins that they grinde their toynts
With dry constitutions, shorten y^r sinewes
With aged cramps, and more pinch-spotted make them,
Then pard, or *cat's* mountaines.

Shakespeare. Tempest, fol. 16.

Man. What a rattling-ding-doo do you keepe here? If my ladie
hues not call'd y^e her steward Malvolio, and bid him turne you
out of doores, neuer trust me. *Id. Twelfth Night*, fol. 261.

— Vnder which bushes shade

A lyonesse, with vlders all drawn drie,

Lay crouching head on ground, with *catlike* watch

When that the sleeping man should stirre.

Id. As You Like It, fol. 203.

Returne to me Don Quixote; if y^e were left his face bound up, and
dressed, for his *catlike* wounds, of which he was not sound in
eight days.

Shelton. Don Quixote, vol. iv. p. 45.

If any knowledge resteth after death

In ghosts of birds, when they have left to breathe,

My darling's ghost shall know in lower place

The vengeance falling on the *catlike* race.

For neuer *cat* can eating I shall find.

But neuer shall they in Plato's palace bind.

Dromond. Rhinoceros on the Death of her Sparrow.

POPE. You, sirrah *sheep's* head

With a face cut on a *cat's* skin, do you hear.

Masinger. The Maid of Honour, act ii. sc. 2.

— Some

Sovereign places held among the watry train,

Of *catlike* made them crown, which from the sedge doth grow,

Which newly worn were.

Drayton. Polyolbion. Song 20.

If *cat's* *eye*, then a *Pallas* is their love,

If feckled, she's a purty colour'd dore.

Dryden. Translation of part of Lucrilius.

Another virtuoso of my acquaintance will not allow the *cat's*
eye to be older than *Thersites*, and is apt to think it appeared in
the world soon after the ancient custom; for which reason it has
still a place in our dramatick entertainments: nor must I here

omit what a very curious gentleman, who is lately returned from
his travels, has more than once assured me, namely, that there
was lately dug up at Rome the statue of a Mowsey, who holds an
instrument in his right hand, very much resembling our modern
cat-cud.

Spectator, No. 361.

You dread reformers of an insipid age,

You awful *cat's* mine tells to the stage,

This once be just, and to our cause engage.

To win your favour, we your rules obey,

And treat you with a moral piece to-day.

Vanburgh. Prologue to the False Friend.

It indeed appeared a little odd to me, to see so many persons
of quality of both sexes, assembled together at a kind of *cat's*
evening, for I cannot look upon the performance to have been
any thing better, whatever the musicians themselves might think
of it.

Spectator, No. 361.

Your petitioner, [Job Chandler,] most currently implores
your immediate protection from the insolence of the rabble, the
batteries of *catsticks* and a painful lying death.

Tatler, No. 134.

The hapless nymph with wonder say:

A whinner first and then a claw;

With mow an ardent wish,

She stretch'd in vain to reach the prize;

What female heart can cold despise?

What *cat's* averse to fish?

Gray. On the Death of a favourite Cat.

CAT is much employed in Nautical language. *Cat*,
a ship on the Norwegian model employed in the coal
trade. *Cat-heads*, two strong beams of timber pro-
jecting horizontally over the bows on each side of the
bowsprit, up to which the anchor is drawn. *Cat-fall*,
the rope which heaves the anchor from the water's
edge to the bow. *Cat-holes*, the holes over the cap-
stan. *Cat-harpings*, small ropes to brace the shrouds
of the lower masts behind their yards. *Cat's-paw*, a
light wind perceived at a distance by a ripple in the
sea; also a particular turn in the bight of a rope in
order to hook a tackle on it.

The equanimity termed *Carour*, employed for
the strings of musical instruments, is made not of the
intestines of *Cats* but of sheep and lambs; and in most
European languages is designated by a word implying
in general strings made of gut. Whether *Cats* ever
contributed their share appears ambiguous, but the
word *Catting* is used by Shakespeare, (*Trout and Cres-
sida*.) for a lute string, and is also the name given by
him to a fiddler in *Romeo and Juliet*.

In the thirty-first fable of the *Edda*, the intestines
of a savage beast, perhaps a *Cat*, are used for cords
wherewith to bind *Loke*. *Catgut* was called *Nervicus*
in mediæval Latin.

CAT'S-EYE, in Mineralogy, is a variety of quartz which
was first found in Ceylon, enclosing fibres of amianthus.
These are pretty evenly disseminated through the
mass, and in the most perfect specimens they are ex-
ceedingly numerous, yet too slender to be dis-
tinguished by the eye; and they are arranged in an order
nearly parallel to each other. It is owing to this
orderly arrangement of the minute fibres contained in
the stone, that the play of light from which it derives
its name is produced, when it is cut and polished with
a convex surface. An oval form is the best calculated
to display the moving line of light which the cut stone
exhibits, the longest diameter of the oval being trans-
verse to the direction of the included fibres.

It occurs of various colours, as grey, which is the
most prevailing, yellowish, greenish, and red, of which
the two last are the most esteemed.

CATARAMBA, a Province of Peru, bordering upon
those of Abancay, Chilques, Maques, and others. It

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is an elevated and mountainous region, about seventy-five miles long and nearly twenty-five broad. In most parts of it the air is cold, and the adjacent mountains are covered with snow during the greater part of the year. In the lower tracts the pastures feed numerous herds of cattle, as well as flocks of sheep. Wheat, maize, pulse, and potatoes are also grown, though the cultivation of the first is not very extensive. Some of the deep valleys near the Apurimac, yield plantains, figs, water melons, and several other fruits peculiar to warm climates. Abundance of the plant from the leaves of which the Peruvians make their ropes for domestic purposes, as well as for the construction of bridges, even across their largest rivers, grows in this district. The inhabitants of the whole Province are supposed not to exceed 10,000. The Capital has the same name, though it is sometimes called Tumbabamba; but it does not deserve a particular description.

CATHARTICAL, *adj.* *Fr. cathartre, cathartre-tique; Gr. καθαρτικός, from καθά and τρέω, to wash* I use against or contrary, *ac.* to its purpose; I abuse.

Fr. cathartre, "the abuse, or necessary use of one word for lack of another more proper." Cotgrave.

The first a *cathartical* and far derived similitude, it [the mandrake] holds with man, that is, in a bifurcation or division of the root into two parts, which some are content to call thigs. *Sir Thomas Brown, fol. 105.*

I ask you if one of them does not perpetually pay us with blanches upon words and a certain clownish kind of rallery? If now and then he does not offer at a *cathartre* or *Clethadism*, wrestling and twisting a word into another meaning.

Dryden. An Essay of Dramatick Poesie.
Sin never thrives unless it be in the most *cathartical* and improper way of speaking in the world.

Taylor. Rule of Conscience, book ii. ch. ii.
Where, in divers places of holy writ, the denunciation against groves is no express, it is frequently to be taken but *cathartically*. *Erasmus, iv. sec. 4.*

CATACLYSM, *Gr. κατακλυσμός, diluvium, from κατά and κλύω, abluo, diluo, I wash away.* A deluge.

The opinion that held these *cataclysms* and *emprovements* universal, was such, as held, that it put a total consummation unto things in this lower world. *Hale. Orig. of Manich.*

C A T A C O M B S.

CATACOMBS, *n.* from *κατά*, and *σύνθεσις*, a bellow. See the quotation from Eustace.

There has lately been found a human tooth in a *catacomb*, which has engaged a couple of convicts in a law suit, each of them pretending that it belonged to the jaw bone of a saint, who was of their order. *Tatler, No. 129.*

On the other side of Naples are the *catacombs*. These must have been full of stench and loathsomeness, if the dead bodies that lay in them were left to rot in open niches, as an eminent author of our own country imagines. But upon examining them I find they were each of them stupp'd up; without doubt as soon as the corps was laid in it. *Adelphi. On Italy, Naples.*

This done, two camels from the troop he lays,
And the pil'd fat around the mummie lays,
Next ravi'd from the sacred *catacomb*
He draws the life from his *coptic* tomb.

Cambridge. The Scimitar, book I.

The *catacombs* are subterranean streets or galleries for four to eight feet in height, from two to five in breadth, extending to an immense and almost unknown length, and branching out into various walks. The *catacombs* were originally excavated in order to find that earth or soil called at present *pusadana*, and supposed to form the best and most lasting cement. Such here, unfrequented caverns afforded a most commodious retreat to the Christians, during the persecutions of the three first centuries. In them therefore they held their assemblies, celebrated their holy mysteries, and deposited the remains of their martyred brethren. For the latter purpose they employed niches in the sides of the wall, placed there the body with a vial filled with the blood of the martyr, or perhaps with some of the instruments of his execution, and closed up the mouth of the niche with thin bricks or tiles. *Eustace. Tour through Italy, vol. ii. ch. iii.*

CATACOMBS are monuments of great curiosity, and the establishment of them may be traced up to the remotest antiquity. The practice of interring the bodies of the deceased was common to the earliest nations. The Hebrews, Egyptians, Persians, Greeks, Romans, Hindus, &c. all followed and retained this ancient and religious custom through a long series of ages, but with this difference; that, while some committed the remains of the dead simply to the earth, others having previously embalmed them, preserved

them either in their own houses or in natural caverns. To this custom we may trace the origin of *Catacombs*.

The earliest mention of these excavations is thought to occur in the book of Genesis. It appears from the Patriarch Abraham's treaty with Ephron the Hittite, (*Gen. xliii.*) that the capacious natural caverns, in the mountains of Canaan, had been employed for the purpose of sepulture, long before his arrival in that country; and the solicitude of Jacob to have his remains deposited in the cave of Machpelah, (*Gen. xlix. 29—31.*) together with those of Abraham and Sarah, of Isaac and Rebekah, and of Leah, seems to denote that this cavern was the family *Catacomb* of the Patriarchs. Where natural caverns did not present themselves, but the rocks afforded a convenient opportunity, habitations were excavated for the reception of the dead; and the remarkable excavations which still exist are of various kinds. Some are temples, like those of the ancient Hindus in the mountains of Ellora; others have been originally executed for the purposes of burial; while others again have originated in the operations of quarrying for building materials, and have subsequently been converted to different purposes. Of this nature are the *Catacombs* of Rome, and the quarries of Syracuse, which served for public prisons.

§ I. *Catacombs of Egypt.*

The most ancient *Catacombs*, now in existence, are most probably those found in Egypt. Five series or sets of *Catacombs* in this country, have been described by modern travellers in various degrees of preservation; viz. those of Alexandria, Saccara, Sillilis, Gournou, and the tombs of the Kings of ancient Thebes.

I. Among the antiquities of the once celebrated city *Catacombs* of Alexandria, (which, after the destruction of *Cyrene*, thence, ranked next to Rome for dignity and splendour.) the *Catacombs* or *Crypte* of Necropolis, or the city of the dead, are the least known and most wonderful. *Andria.*

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They are situated about half a league along the shore, westward of the present city; and consist, in general, of long galleries with apartments on each side, excavated in the rock, and extending to a considerable distance along the seashore. In the sides of these rooms there are mostly three tiers of holes or niches for the reception of the dead, but they have all been violated: some of the galleries run parallel to one another, and sometimes cross at right angles; while others are carried, one above another, according to the situation of the ground. So great, however, is their intricacy, that the guides will not enter them unless they are provided with a clue of thread to secure their retreat. The original entrance to these subterranean abodes is unknown. The only place by which admittance to the interior is practicable, is a small aperture barely large enough to admit a person upon his hands and knees, and made through the soft and sandy rock either by burrowing animals, or by men for the purpose of ransacking the cemetery. Here it is not unusual to encounter jackals and bats, escaping from the interior when alarmed by the approach of any person; on which account the guides recommend the practice of discharging a musket or pistol, to prevent any Sally of this kind. "Having passed this aperture," says Dr. E. D. Clarke, "with lighted tapers, we arrived by a gradual descent in a square chamber almost filled with earth; to the right and left of this are smaller apartments, chiselled in the rock. Each of these contains on either side, except that of the entrance, a *sarcophagus* or stone coffin, for the reception of a mummy; but, owing to the accumulation of sand in all of them, this part of the Catacombs cannot be examined without great difficulty. Leaving the first chamber, we found a second of still larger dimensions, having four *crypts* with *saroi*, two on either side, and a fifth at its extremity towards the south-east. From hence, penetrating towards the west, we passed through another forced aperture, which conducted us into a square chamber without any receptacles for dead bodies; thence, pursuing a south-western course, we persevered in effecting a passage over heaps of sand, from one chamber to another, admiring everywhere the same extraordinary effects of labour and ingenuity, until we found ourselves bewildered with so many passages, that our clue of thread became of more importance than we at first believed it would prove to be. At last we reached the stately antechamber of the principal sepulchre, which had every appearance of being intended for a regal repository. It was of a circular form, surmounted by a beautiful dome, hewn out of the rock with exquisite perfection, and the purest simplicity of workmanship. In a few of the chambers we observed pilasters, resembling in their style of architecture the Doric, with architraves as in some of the most ancient sepulchres near Jerusalem, but they were all integral parts of the solid rock. The dome, covering the circular chamber, was without ornament, the entrance to it being from the north-west. Opposite to this entrance was a handsome square *crypt*, with three *saroi*; and to the right and left were other *crypts*, similarly surrounded with places for the dead. We endeavoured to penetrate farther towards the south-west and south, and found that another complete wing of the vast fabric extended in those directions, but the labour of research was excessive. The *crypts* on the south-west side cor-

responded with those towards the north-east. In the middle, between the two, a long range of chambers extended from the central and circular shrine towards the north-west; and in this direction appears to have been the principal and original entrance. Proceeding towards it, we came to a large room in the middle of the fabric, between the supposed *Serapeum* and the main outlet or portal towards the sea. Here the workmanship was very elaborate; and to the right and left were chambers with receptacles ranged parallel to each other. Farther on, in the same direction, is a passage with galleries and spacious apartments on either side; probably the chambers for embalming the dead, or those belonging to the Priests, who constantly officiated in the *Serapeum*. In the front is a kind of vestibule or porch; but it is exceedingly difficult to ascertain precisely the nature of the excavation towards the main entrance, from the manner in which it is now choked with earth and rubbish." Dr. Richardson, who visited these Catacombs about twenty years later than Dr. Clarke, corroborates the preceding description in all its material points; and adds, that the form of these subterranean chambers, the doors, pilasters, and stone troughs or sarcophagi, show them to be entirely Grecian: in size and proportion they are fully equal to the Egyptian Catacombs in other parts of the country; but in the fitting up, decorations, or even preservation, they are not once to be named in comparison with the latter. (Clarke's *Travels in Europe, Asia, and Africa*, vol. v. p. 388-394; Richardson's *Travels along the Mediterranean*, vol. i. p. 19-21.)

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9. Near the pyramids of Sacchara, which are at a Catacombs of Sacchara short distance from Cairo, on the opposite side of the Nile, there is a descent to a circular plain, which has a risling in the middle; beneath this lie the Catacombs of the mummies, which extend about half a mile; the whole country being a rocky soil, covered with sand five or six feet deep. The most recent account of the Catacombs of Sacchara is that of Dr. Clarke, who, by means of a rope-ladder, was enabled to descend into the first row of chambers. He entered a room, containing scattered bones and fragments of broken mummies; these, when entire, had evidently been placed horizontally upon a shelf or tier of stone, about breast high, formed in the natural rock, and extending the whole length of this subterranean apartment. Beyond the first chamber were others on the same level, exhibiting similar remains; and below these was a series, extending in like manner beneath the upper range. The smell in these Catacombs was exceedingly offensive. At some distance from these Catacombs, are those in which the embalmed birds were deposited. The entrance to them is similar; and after creeping along several low and intricate winding passages, Dr. Clarke at length arrived at an apartment ten feet in height by six feet in width, where the whole space, from the floor to the roof, was filled by the jars in an entire state, as they had been originally deposited. They were all lying horizontally, tier upon tier, in prodigious numbers; the covers being towards the outside, after the manner in which quart bottles are often placed in our cellars. These jars appeared to be of equal size, about fourteen inches in length, of a conical form, and made of coarse earthenware: a luting fastened on the cover, which has been described as mortar, but it seems rather to have consisted of the

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mod of the Nile. On opening several of these jars, their contents for the most part proved to be the same. Generally, after unsnatching the linen swathing, a bird was found resembling the English Curlew, having a long beak, long legs, and white feathers tipped with black; but in some of these vessels, instead of the ibis were found parts of other animals, as the head of a monkey or of a cat, (without the entire body,) carefully embalmed, and wrapped in linen. (Clarke's *Travels*, vol. v. p. 224, 225, 229—233.)

Catacombs of Siout.

3. Siout or Sint, the present Capital of Upper Egypt, is supposed to be erected on the site of the ancient city of Lycopolis. In the Lybian chain of mountains, about a quarter of a league from this place, there are excavated innumerable tombs, the walls of which are magnificently decorated, and covered with hieroglyphics. Denon has given a view and plan of one of the largest of these Catacombs; the outer porch is a large vaulted excavation, with a doorway leading into the interior of the tomb, which consists of several chambers, one within the other, of various sizes and perfect regularity. All the inner porches are covered with a profusion of hieroglyphics, and with the most delicate ornamentation. (Denon, *Voyage dans l'Haute et Basse Egypte*, p. 117—119, Paris, 1802.) Further to the south are vast quarries, which were anciently inhabited by solitaries.

Catacombs of Siailia.

4. Still further in the interior, at Djibl Siailia, between Edfou and Ombos, on the banks of the Nile, is no ancient quarry of compact sand-stone, with shrines and places of worship cut out of the rock, or erected in different places for the accommodation of the workmen, and covered with sculpture and hieroglyphics, and likewise a large number of tombs, also excavated out of the mountains. In several of these tombs, small private chambers are found, many of which contain large seated figures; these chambers are adorned with hieroglyphics traced on the rock, and terminated with coloured stucco, representing offerings of bread, fruit, liquors, fowls, &c. The stuccoed ceilings are ornamented with painted scrolls; the floor is laid with several tombs, equal in number to the sculptured figures. Some of these sepulchral chambers contain only a single figure; these Denon conjectures to be the tombs of men who died in celibacy. Others contain three or more figures, which he supposes to be family monuments. Those representing men have small square beards, with a head-dress hanging behind over the shoulders; the women have similar dresses, but falling down in front over their naked necks. (Denon, *Voyage dans l'Egypte*, p. 172.) In these tombs Dr. Richardson sought in vain for the depositories of the mummies of crocodiles. (*Travels*, vol. i. p. 420.)

Catacombs in the district of Thebes.

5. But the most celebrated of all the Egyptian Catacombs, are those of Thebes, a district of Upper Egypt, at present divided into four parts, two on each side of the Nile. Of these, Gournou, the Necropolis of ancient Thebes, is here to be particularly noticed, on account of its almost innumerable Catacombs, in the vicinity of which are the Beban-el-Malouk or Tombs of the Kings.

Catacombs of Gournou.

(1.) Gournou is a tract of rocks, at the foot of the Lybian chain of mountains, lying to the west of ancient Thebes; an arid and desolate spot, about two miles in length, which seems to be devoted by nature to silence and to death. Every part of these rocks is

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cut out by art, in the form of large and small chambers, each of which has its separate entrance; and though they are very close to each other, they seldom have any interior communication between them. Some of them, though now much defaced, show that they originally were of great magnificence, richly ornamented, and of surprising extent; no mines or Catacombs in any part of the world can be compared with these mansions of the dead, the number and extent of which attest the vast population of Thebes, of whose inhabitants it was the common burial-place. In the entrance of these excavations or sepulchres, dwell the present natives of Gournou, the most independent of any of the Arabs in Egypt, and greatly superior to them all in cunning and deceit. Strong in these retreats, they maintained themselves against the French, in their invasion of Egypt, with singular obstinacy, and were only reduced by a regular siege. They boast that they were the last whom the French were able to subdue; and that, when subdued, they compelled their conquerors to pay them whatever they demanded for their labour. It is scarcely possible, by description, to convey an adequate idea of these subterranean abodes, or of the strange and horrible figures with which they are filled. Most travellers are satisfied with entering the large hall, the gallery, and staircase, beyond which they cannot conveniently proceed. Many persons, indeed, could not withstand the suffocating air even in these, which often causes faintings. M. Denon, who accompanied the French army, has given a description of the Catacombs of Gournou, as they appeared to 1799, 1800. (*Voyage dans l'Egypte*, p. 172—173;) but the most recent, as well as minute account, is that of the enterprising traveller, M. Belzoni, who explored them in 1817.

On entering the narrow passage, which is roughly cut in the rock, and nearly filled up with sand and rubbish, a vast quantity of dust rises, so extremely fine that it fills the throat and nostrils, and together with the strong effluvia of the mummies, threatens the traveller with suffocation. "In some places there is not more than a vacancy of a foot left, which you must contrive to pass through in a creeping posture like a snail, on pointed and keen stones, that cut like glass. After getting through these passages, some of them two or three hundred yards long, you generally find a more commodious place, perhaps high enough to sit. But, what a place of rest! surrounded by bodies, by heaps of mummies in all directions; which, previous to my being accustomed to the sight, impressed me with horror. The blackness of the wall, the faint light given by the candles or torches for want of air, the different objects that surrounded me, seeming to converse with each other, and the Arabs with the candles or torches in their hands, naked and covered with dust, themselves resembling living mummies, absolutely formed a scene that cannot be described. In such a situation I found myself several times, and often returned, exhausted and fainting, till at last I became insensible to it, and indifferent to what I suffered, except from the dust, which never failed to choke my throat and nose. After the exertion of entering into such a place, through a passage of fifty, a hundred, three hundred, or perhaps six hundred yards, nearly overcome, I sought a resting place, found one, and contrived to sit; but, when my weight bore on the body of an Egyptian, it crushed it like a band-box.

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I naturally had recourse to my hands, to sustain my weight, but they found no better support; so that I sunk altogether among the broken mummies, with a crash of bones and rags, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided again. Thus I proceeded from one cave to another, all full of mummies, piled up in various ways, some standing, some lying, and some on their heads. The purpose of my researches was, to rob the Egyptians of their papyri, of which I found a few hidden in their breasts, under their arms, in the space above the knees, or on the legs, and covered by the numerous folds of cloth that envelope the mummy. The people of Gournou, who make a trade of antiquities of this sort are very jealous of strangers, and keep them as secret as possible, deceiving travellers, by pretending that they have arrived at the end of the pits, when they are scarcely at the entrance." (Belzoni's *Narrative of Operations and Discoveries in Egypt and Nubia*, p. 156, 157, 4th ed.)

Some of these tombs contained the mummies of bulls, cows, sheep, monkeys, foxes, crocodiles, birds, and other animals, intermixed with human bodies. Idols were often found; and one of these sepulchral chambers was filled with nothing but cats, carefully folded in red and white linen, the head covered by a mask representing a cat, and made of the same kind of linen. These animals are not found in the tombs of the higher classes, while few, if any, papyri are found among those of the lower order. The mummies, which are supposed to have been those of the Priests, are folded in a manner totally different from the others, and with great care, to show the reverence in which they were held. The tombs of the better classes of people are, of course, superior to the others; some of them are more extensive than the rest, having various apartments adorned with figures, representing different actions of life. Funeral processions generally predominate; agricultural processes, religious ceremonies, together with feasting, and other ordinary occurrences, are everywhere to be seen; and small idols are occasionally found, together with vases and ornaments of various descriptions.

Catacombs of the Kings of Thebes.

(2.) The magnificent Catacombs, called the *Tombs of the Kings*, lie to the north-west of Thebes, at some distance. Having passed the Necropolis, or Catacombs of Gournou, the traveller enters the narrow valley of Beban-el-Malook, at the bottom of which are openings cut in the solid calcareous rock. These entrances are generally surmounted with a bas-relief, representing an oval, in which are sculptured a scarabæus or beetle, and the figure of a man with the head of a hawk; and on each side of this emblem are two figures in the act of adoration. Diodorus Siculus, on the authority of the Egyptian Priests, states, that forty-seven of these tombs were entered in their sacred registers, only seventeen of which remained in the time of Ptolemy Lagus; and that, in the hundred and eightieth olympiad, (about sixty years before the Christian era,) when that historian visited Egypt, many of these were greatly defaced. And the geographer Strabo, who lived not many years after Diodorus, says, that there originally were about forty of these shafts or tombs, near which obelisks were erected, bearing inscriptions, commemorating the wealth and power of the Kings, and the extent of their dominions, which reached to Scythia, Bactria,

and India, whose inhabitants were subjugated to their sway. But these memorials of conquest and of empire are no longer to be seen, and previously to the commencement of M. Belzoni's antiquarian researches at Thebes, only eleven of these tombs were known to the public, though from the great success which crowned his enterprising exertions, that number has been nearly doubled.

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The general appearance of these tombs is that of a *their continued shaft or corridor, cut in the rock,—in some general appearance.* In places where the rock is hard, the entrance is level with the general surface of the rock, and is rather larger than the entrance into an ordinary mine, being about six feet wide, and eight feet high; in other places, where the rock is low and disintegrated, a broad excavation is formed on the surface, till it reaches a sufficient depth of solid stone, where it narrows, and enters by a door six or eight feet in width, and about ten feet high. The passage then proceeds with a gradual descent for about one hundred feet, widening or narrowing according to the architect's design, sometimes with side chambers, but more frequently without them. Over the entrance is beautifully sculptured a winged globe, with a serpent on its wings. The ceiling is black, with silver stars; and a vulture with out-spread wings, holding a ring and broad-feathered sceptre by each of his feet, is frequently repeated on it, with numerous hieroglyphics. The walls on each side are covered with hieroglyphics, and large sculptured figures of Egyptian Deities, and of the person for whom the tomb was excavated. Sometimes both the hieroglyphics and the figures are wrought in intaglio, at others they are in relief; but throughout the same tomb, they are generally of one kind. The colours are green, blue, red, black, and yellow, on a white ground; and in many instances, they are as fresh and vivid as if they had not been laid on a month. Curious devices are frequently intermixed with the figures, representing triosals, where persons are either upon their trials or undergoing punishment; the preparation of mummies, and people bearing them in procession upon their shoulders; victims bound for sacrifice, and partly cut up; and occasionally the more agreeable pictures of entertainments with music and dancing, and well-dressed people listening to the sound of a harp played by a priest, with his head shaved, and dressed in a loose flowing white robe, with red stripes. In one of these representations, Denon observed a harp with eleven strings. These shafts vary in length, from one to three or four hundred feet, or even more; and at the end of them, or in some part of their length, there is generally one large and lofty chamber, beautifully ornamented; in the middle of which stands the sarcophagus, generally of granite, and in the shape of an oblong square, rounded at one end, and covered with figures of the Egyptian Deities, Osiris and Isis, skeletons, and curious devices. With the exception of that discovered by M. Belzoni, (noticed in the next page,) these sarcophagi are either cracked or broken to pieces, though still adhering to the floor of the apartment. All these tombs have been open for many years to the passing intruder; they are much injured, filled with broken fragments of what formerly constituted their greatest pride and ornament, and are polluted by

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countless swarms of bats, which greatly annoy the traveller, and have so contaminated the walls with their filth, as not seldom to frustrate his researches. (Richardson's *Travels along the Shores of the Mediterranean*, vol. i. p. 266—269; Denon, *Voyage dans l'Egypte*, p. 235, 238, 242.)

Of all the tombs at present known, only one is exempt from the melancholy wreck with which the destroying hand of time invariably covers the labour of man; viz. the tomb of Psammis or Psammuthis, King of Egypt, discovered by M. Belzoni, on the 16th of October 1817, a beautiful model of which and of its various ornaments, was exhibited by him in London, in the year 1821.

Tomb of
Psammis,
King of
Egypt.

The entrance into this tomb, (which is 309 feet in length, and contains fourteen chambers of different sizes) is six feet eleven inches wide, and eight feet nine inches high: it is cut in a species of soft limestone rock, that is easily wrought. Passing through a corridor or gallery, the traveller descended a staircase, which led him through a second corridor to a pit or well, which Dr. Richardson conjectures to have been intended for the reception of other sarcophagi, perhaps of the minor branches of the family or dependents of the chief, whose mortal remains occupied the stately chamber within. A bridge of two beams being thrown over this pit, and a small aperture that was observed in the wall being speedily enlarged, the traveller entered a spacious apartment, covered with figures and hieroglyphics, which, (as in all the other apartments but two that have been left unfinished,) are sculptured in *baso relievo*, and painted over. This apartment has been designated the *Entrance Hall*; its dimensions are twenty-seven feet six inches by twenty-five feet ten inches, and the pillars, which are four in number, are four feet square. As M. Belzoni states this room to contain the finest groups of figures in the whole sepulchre, the following particulars are abridged from his narrative:

Osiris is seated on his throne of state, supported by pillars or feet; he holds a hook in each hand, and in the left hand a flail also. King Psammis, or Psammuthis, as he is likewise called, with his name on his belt, is presented to him by the hawk-headed Egyptian Apollo, Anrocra. Behind Osiris is a female figure, probably the goddess Buto or Latona, with a cage and a bird over her head; according to the Egyptian mythology, she was the nurse of the children of Osiris and Isis. The dress of Osiris is almost entirely white, which, (according to Plutarch,) was the usual colour of his attire, though sometimes it was black. The whole tablet is surmounted by a winged globe. But the most remarkable feature of these embellishments, consists of a procession of captives, on the lower compartment of the wall. Before a hawk-headed divinity, are four red men with white kirtles; then four white men with thick black beards, with a simple white fillet round their black hair, wearing striped and fringed kirtles; before these are four Negroes, with hair of different colours, wearing large circular earrings, having white petticoats supported by a belt over the shoulder; and next in order march four white men, with smaller beards and curled whiskers, bearing double spreading plumes on their heads, and wearing robes or mantles spotted like the skins of wild beasts. The red men, M. Belzoni is of opinion, are Egyptians; the black-bearded men are Jews; the white tattooed

men are Persians; and the Negroes are Ethiopians. Among the hieroglyphics contained in this room, Dr. Thomas Young, (who is preeminently distinguished for his successful researches in Archaeology,) has discovered the names of Niebas (Necho), and Psammis or Psammethis. These paintings afford a striking confirmation of sacred and profane history; for Necho, the father of Psammis, whose tomb this is justly concluded to be, is known both from sacred history (compare 2 Chron. xxxv. 20—24, and xxxvi. 1—4,) and also from Herodotus, the father of profane history, (lib. ii. c. 159, lib. iii. c. 5,) to have had wars with the Jews and Babylonians, and the latter expressly mentions his expedition against the Ethiopians. So that this procession may very naturally be considered as consisting of captives made in his wars. Quitting this apartment, after passing through several chambers, which it is impossible to describe without the aid of engravings, M. Belzoni entered the principal room: it is a spacious saloon, with an arched roof or ceiling, in the centre of which he discovered a sarcophagus of oriental alabaster, nine feet five inches long, three feet seven inches broad, two feet two inches deep, and only two inches thick. This sarcophagus is stated to be semi-transparent, when a light is placed within it; its substance is a yellowish-white stalactical carbonate of lime, approaching in its nature to arragonite, but of inferior hardness, and slightly differing also in some other of its characters. It was minutely sculptured, both within and without, with several hundred figures, not exceeding two inches in height, and representing (as M. Belzoni conjectures,) the funeral rites of the deceased, united with various emblems. The cover of this sarcophagus was wanting; it had been taken off and broken to pieces, fragments of which were found in digging before the first entrance; which shows that the tomb had been opened at some former period by no friendly hand. In one of the apartments leading to the great saloon, which Dr. Richardson has designated the "chamber filled with serpents," this gentleman discovered a tablet exhibiting a human sacrifice to the serpent. Three human beings rest upon their knees, with their heads struck off; the attitude in which they implored for mercy, is that in which they met their doom; and the serpent opposite erects his crest on a level with the throats of the victims, in order to drink the stream of life as it issued from their veins. The executioner brandishes the ensanguined knife, prepared to sever from the body the heads of three other unfortunate men, who are lying prostrate, and held by a string behind him. The colours throughout this tomb are remarkably vivid, and the painting does not appear to have suffered in any way either from time or from human violence. In one or two places they appear to have run, from having been laid on in too liquid a state; but these were only discernible on the closest and most careful inspection. (Belzoni's *Narrative*, p. 237, et seq. with the illustrative Plates; Dr. Richardson's *Travels*, vol. i. chap. ix.)

§ II. Catacombs of Italy.

Quitting Egypt, the cradle of arts and sciences, the Catacombs of Italy next claim our notice, some of which are of remote antiquity.

1. No nation perhaps evinced more reverence than the inhabitants of ancient Etruria, for the ashes of the Catacombs dead, which were deposited in sepulchral chambers, of Etruria.

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ornamented with festoons, sculptures, and admirable paliotags. The name of the deceased, together with a short inscription, was usually written on the sculptures. These sepulchral apparatuses varied in luxury of decoration according to the opulence of those whose ashes were therein deposited. In the mountain which overlooks Clivus Tarchinio, (the ancient town of Tarquinia), about three miles to the north of Caracul, there is a great number of artificial little hills, by the inhabitants termed *Monti Roti*. Each of them covers a Catacomb, and some of these Catacombs are of considerable extent, containing streets and stuccoed halls and apartments, with fresco paintings in the Etruscan style, the design of which is light and well conceived. These *Hypogae* or sepulchral grottoes are excavated, for the most part, in a sand-stone rock; the largest of them, which has been hitherto engraved, is seventy-two Roman palms in length and in breadth, and nine palms in height. (Malte-Bran, *Annales des Voyages*, tom. xiii. Bulletin, p. 254.)

Catacombs of Rome.

3. The Catacombs of Rome are a collection of subterranean streets or galleries, extending to an immense and almost unknown length, and branching out into various walks. The confusion occasioned by the intersection of these galleries, resembles that of a labyrinth; and renders it difficult, and without great precaution dangerous, to penetrate far into their recesses. These Catacombs were originally excavated, in order to obtain the earth or sand at present called *puzzolana*, and supposed to form the best and most durable cement. They followed the direction of the vein of sand, and were abandoned when that was exhausted, and oftentimes were totally forgotten. In many places the sinking of the earth has suddenly afforded an entrance to new caverns, but similar accidents have filled up others, so that the precise extent of this subterraneous city is unknown. These galleries are from two to five feet in breadth, and from four to eight feet in height, though some are so low, that it is necessary to stoop greatly, in order to pass along them. There is no masonry or vault, the earth supports itself.

The extract given from Eustace's *Classical Tour*, at the head of this article, explains some of the uses to which these caverns were applied by the early Christians. Sometimes the name of the person entombed in them was inscribed, with a word or two importing the belief and hopes of the deceased; at other times, the cross or the initials of the titles of our Saviour interwoven, were the only marks employed to certify that the body enclosed belonged to a Christian. Several bodies have been found without any inscription, mark, or indication, of name or profession; such may have belonged to Pagans, as it is highly probable, that these carities were used as burial-places before as well as during the age of persecution.

The number of these Catacombs is very great, as there are more than thirty, known and distinguished by particular appellations; such as *Cimiterium Calixti*, *Lucina*, *Aproiani*, *Felicioni*, *Valentini*, &c. In several, the halls or more open spaces are painted. Daniel in the lion's den, Jonah emerging from the jaws of the whale, and the good shepherd bearing a lamb upon his shoulders, seem to have been the favourite subjects. Some of these decorations are interesting, and give a pleasing picture of the manners of the times, while others occasionally exhibit an affecting representation of the sufferings of the Christians. It is,

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however, impossible to range over these vast repositories of the dead, these walks of horror and desolation, without sentiments of awe, veneration, and almost of terror. The visitor on cowering seems to descend into the regions of the departed, wrapped up in the impenetrable gloom of the grave; but, independently of these imaginary terrors, the damp air and fetid exhalations waro the curious traveller to abridge his stay, and hasten to the precincts of day. (Eustace's *Classical Tour through Italy*, vol. ii. p. 90—94, 8vo.; *Voyage dans les Catacombes de Rome*, par un membre de l'Académie de Crotone, Paris, 1810.)

3. The Catacombs of Naples are much larger and finer than those last described. These caverns do not extend under the city like those of Rome; they are situated in the mountain of San Efrimo Vecchio to the north of Naples, and are excavated one over the other, partly in a stone used for building, and partly in strata of compacted puzzolana earth. The principal of the Neapolitan Catacombs are those which, are entered from the hospital and church of San Gennaro. The entrance into them is solemn and grand, owing to the jagged rock which forms the arch, and the shrubs and creepers which cover it in various parts. The passage, which is first entered, extends in a straight line for a considerable distance, preserving a breadth of twenty feet, and is sometimes nearly fifteen feet high; it then branches off into several other passages, whence the traveller perceives that these excavations consisted of three stories. Through two of these he may still walk, but the lowest is filled up almost entirely with the earth which has fallen in by the shocks of earthquakes. The sides of these passages, through their whole length, are pierced with so infinite number of recesses or niches, large enough to receive a human body horizontally, but not a coffin or sarcophagus; they are of various sizes, and seem to have been calculated for the individual tenant; many are evidently intended for mere infants. When the body was deposited in these niches, they were closed up with a long flat stone slab, or with tiles closely cemented together. Many of these tombs are painted, some of them with Christian devices, which are perhaps of the eleventh century; others with designs perfectly resembling some of the Pagan ornaments, such as peacocks and other animals, and flowers. All the niches have been opened, and the remains which had been deposited therein have been removed; those charnel chambers, which are now seen filled with human bones, were made on occasion of the two last plagues at Naples, when the dead were brought hither. (Wilson's *Journal of two successive Tours on the Continent*, vol. iii. p. 30—34.)

4. Numerous remains of ancient Catacombs are found in the island of Sicily, as at Catania and Girgenti; but those of Syracuse, in regularity, form, extent, and plan, far exceed the Catacombs of Naples and Rome. They owe their preservation to their subterraneous situation; and from their extent, and the regularity and order with which they are disposed, we are enabled to form a more accurate idea of the wealth and magnificence of ancient Syracuse, than from any other monument now existing. These Catacombs are entered from the old church of San Giovanni, now a subterranean crypt, over which a modern chapel has been erected: they consist of numerous streets, which are hewn with great care and

Catacombs of Syracuse

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regularity. The principal street or avenue is about ten feet high, and runs to a great distance in a straight direction, being full as broad as the generality of streets in Sicilian towns; but its whole length cannot be determined, as the sinking of the ground has filled it up in one part. As the traveller advances, he observes deep contiguous recesses on each side, cut in the rock, with arched roofs containing many recesses for the dead; some of them appear to have been private property, from the marks of gates and locks by which they were secured. A great number of streets run parallel to the principal one, which is intersected by transverse ones at oblique and right angles; whilst others, taking a circuitous course, lead to spacious squares and corridors formed by different converging avenues; in the more conspicuous situation which these streets afford, there are found many detached tombs of a large size, which were probably destined for the heads of families. The walls of the recesses are covered with a fine stucco painted upon a vermilion ground with various colours and devices, among which may be perceived a number of monograms and symbolical devices, palm-trees, doves, peacocks, and funeral ceremonies; but the smoke of torches has greatly impaired the beauty of their designs. These extensive vaults are ventilated by the external air, admitted through conical or bell shaped apertures over the above-mentioned squares and corridors. In exploring this necropolis of the ancient Syracuseans, the traveller is surprised to find himself returned to the same spot whence he set out, but upon a lower story. When these sepulchral chambers are illuminated with torches, the lurid glare of the light produces a curious and even sublime effect. "It appeared like a high and solemn festival in honour of the dead; a vivid imagination might have pictured to itself shades of ancient saints and martyrs starting from their deep repose, and gliding down the long arcades, till they were lost in the distant gloom." (Hughes's *Travels in Sicily*, &c. vol. i. p. 75—79; Sir R. C. Hoare's *Classical Tour through Italy and Sicily*, p. 409.)

Catacombs
of Malta.

6. The Catacombs in the island of Malta are remarkable for their perfect preservation. They are excavated in a white calcareous stone, and are very dry and healthy. Formerly they were of great extent, but several passages are closed to prevent accidents; some persons having sacrificed their lives to their curiosity, in exploring this gloomy labyrinth. There is every reason to suppose that these Catacombs served as habitations for the living, during the early ages of Christianity, when the professors of the new doctrine were compelled to seek a refuge, and perform their religious rites in secret and retired places; although, like those of Rome and Syracuse, they were originally designed as receptacles for the dead. The sepulchral niches are cut in the rock on each side of a narrow passage. In one spot is a spacious vault, supported by four fluted columns united; and within the arches, small niches are cut, probably designed for lamps. (Sir R. C. Hoare's *Classical Tour*, p. 499.)

Catacombs
of Gozzo.

6. The Catacombs of the island of Gozzo differ from those of Malta, only in their smaller dimensions. The soil of Gozzo is soft and calcareous, containing a great quantity of fossil shells, intermixed with different strata of clay and sand. (Thury, *Description des Catacombes de Paris*, part i. p. 44.)

§ III. Catacombs of Paris.

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the Cata-
combs of
Paris.

The Catacombs of the Capital of France are probably the largest, as well as the most complete subterranean sepulchres in the world. They reach beneath the extensive plain of the Faubourg of Saint Germain, forming nearly the whole of the southern half of Paris, and also under a small part of the department of the Seine, in the northern division. These excavations were originally quarries, whence stone was dug for many centuries, for constructing the edifices of this Metropolis; and were at first made, as chance or perhaps the facility of working them directed. These quarries being in the course of time exhausted, and the entrances to them having either fallen in or being filled up, their existence was for a long time totally forgotten; until, several fatal accidents happening in the year 1774, the attention of the French Government was directed to them, and the extent of the very imminent danger which menaced Paris became known, together with the necessity of taking the most prompt and effectual measures for averting it. Orders were issued for the general inspection of the excavations, of which plans were also taken, towards the close of 1776; the vague reports that had been in circulation, were now converted into certainty; and the fact was proved, that the churches, palaces, and most of the public roads in the southern part of the city, were on the point of being precipitated into frightful gulfs. A report having been transmitted to the Council of State, relative to the actual condition of these excavations, a special Board of Commissioners of inspection was appointed, which has continued to subsist to the present time. This Board having taken cognizance not only of the ancient exhausted quarries, but likewise of all the other quarries of lime-stone, sand, gypsum, and other subterraneous works in the environs of Paris, by a series of long continued labours has so admirably disposed the solid works in these excavations, that each subterranean street corresponds with the street above, the numbers of the houses under ground also correspond with those upon the surface of the earth; so that, if the ground should sink in any part of Paris, a suitable remedy may speedily be applied.

The first idea of converting these ancient quarries into Catacombs was suggested to the French Government by M. Lenoir, Lieutenant-General of the Police, in consequence of a memorial addressed to him in the year 1780, on the injurious effects produced on the health of the inhabitants residing in the immediate vicinity of the great cemeteries of Paris, especially by the very specious use attached to the church of the Innocents, which for more than seven centuries had served as a receptacle for the dead, from upwards of twenty crowded parishes. In November 1785, the Council of State issued an ordinance, directing that the cemetery of the Innocents should be converted into a public square, proper for the establishment of a market; and that the bones of the deceased should be deposited in a suitable spot. The ancient quarries, situated beneath the plain of Mount Souris, being prepared and consecrated for this purpose, the exhumation of the cemetery was commenced and completed between the months of April 1786 and January 1788. The success which attended this measure, the great extent of the Catacombs, and the certainty of

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there being sufficient room to receive the contents of all the vaults and cemeteries in Paris, determined the French revolutionary Government to direct the removal of all the bones taken from those of the suppressed churches. These were afterwards piled, together with those of the victims of the French Revolution, into separate heaps, with brief inscriptions indicating the place whence they were removed. The Catacombs, however, having fallen into a state of confusion, and in some places of ruin, during the successive revolutions which distracted France, the attention of the Prefect of the department of the Seine was directed to them. Proper measures were taken for rendering them secure as well as more healthy; and between the years 1810 and 1812, various improvements and embellishments were made, which render these subterranean mansions of the dead more awfully impressive to the visitor.

Their pre-
sent state.

The Catacombs of Paris are placed under the immediate inspection of a Board of Scientific Commissioners, who have the guides and other inferior officers under their immediate control. Three staircases form the channels of communication between them and the surface of the earth; the first of these is situated in the court of the western pavilion of the *Barrière d'Enfer*, or of Orleans; the second at the tomb of *Isoire*, (or *Isaoud*, a celebrated robber, who formerly committed depredations in the environs of Paris,) and the third in the plain of Mount *Souris*, at a short distance from the subterranean aqueduct of *Arcueil*. The enclosure of the Catacombs is further secured by three gates. The staircase of the *Barrière d'Enfer*, is that by which visitors usually descend, having been previously supplied with wax candles and tinder boxes by the guides.

On descending this winding staircase, consisting of ninety steps, to a depth of nearly seventy feet, the visitors proceed for about a quarter of an hour along a winding gallery or passage, of various width and height, but considerably larger than those in the Catacombs at Rome; guided by a black line traced along the roof, which serves as a clue through this labyrinth. Its roof is supported, partly by the rock itself, in which quarries were formerly worked, and partly also by massive stone pillars. At different distances to the right and left, vast excavations are discernible; these would communicate with innumerable others, which extend far beneath the plain of Mount *Rouge* and the *Fauxbourg* of *St. Jacques*, had it not been found necessary to intercept these communications in order to prevent the illicit traffic of smugglers. Having traversed these and other galleries to a considerable distance, the visitors at length arrive at the octagonal vestibule of the Catacombs; its principal gate is of a black colour, and it is ornamented with two columns of the Tuscan order, on which is inscribed the following sentence, which was originally composed for the cemetery of *St. Sulpice*.

Hæc ultra metas respiciunt beatam spem expectantes.

And on the flat of this gate, the following verse of *Delille* is cut in the rock:

Adieu! C'est ici l'Empire de la Mort.

On entering the Catacombs, the mind is awfully impressed by the long galleries and numerous apartments, which are all ornamented with bones symmetrically disposed. Here are deposited the remains of

not fewer than two millions of persons, the aggregate of at least two generations; and this subterranean population is computed to be three times as numerous as that which is still moving on the surface of these subterranean mansions. In some of the apartments are altars, similar to those occurring in the modern French churches; others are made in imitation of the antique, and in some instances are composed of bones cemented with plaster. In every direction inscriptions are to be seen, written in black letters on a white ground; such of them as were put up during the reign of terror, convey the gloomy principles of fatalism and annihilation, which the then ruling tyrants decreed to be the national doctrine of France; while others enforce all the bright hopes of a resurrection, and of that immortality which it is the peculiar glory of the Christian revelation to have "brought to light." The following are the principal objects of attention in the Catacombs:

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1. *The Mineralogical Cabinet* contains a complete series of specimens of all the strata of earth and stone, which constitute the soil of the Catacombs. Each specimen is placed on a separate ledge, indicating the respective thickness of the stratum whence it was taken; and the whole together forms the thickness of the mass of soil. These specimens are disposed according to the natural superposition of the different formations, beginning with the lowest strata, or those which were first deposited. The various kinds of fossil shells belonging to particular strata, are arranged on shelves around this cabinet, together with specimens of fossil wood, and other mineral substances.

Descrip-
tion of
their in-
terior.

2. *The Pathological Collection* comprises an assemblage of diseased bones, divided into orders and classes; there are several specimens of each disease, exhibiting it in its different stages; and a particular table is appropriated to the display of such skulls as are most remarkable for their conformation, dimensions, protuberances, &c.

3. *The Crypt of Saint Lawrence* is an ancient and very specious excavation, the great depth of which recommended it as a repository for the bodies removed from the cemetery of *St. Lawrence*, on its suppression in 1804. All the dry bones there disinterred, have been collected and arranged in a separate crypt. At its extremity is a pedestal constructed of bones, the mouldings of which are formed of tibiae or leg-bones of the largest size, and the dials or square trunk of the pedestal is surmounted with a skull.

4. *The Altar of the Obelisks*. The northern part of the Catacombs having sunk down in several places, there was reason to apprehend a general falling in of the superincumbent earth. To prevent this disaster, pillars, walls, and counter-walls were erected in 1810, wherever there was any appearance of danger. The high altar and obelisks which decorate this crypt are therefore nothing but works of consolidation, concealed under the ornamental form of these monuments, which are copied from ancient altars and obelisks.

5. *The Sarcophagus of the Lachrymatory* is also one of the massive works of consolidation, to which a sepulchral form has been given: it is likewise known under the appellation of the *Tomb of Gilbert*, from some verses of that poet, which are inscribed on a rock behind this sarcophagus.

6. *The Pedestal of the Sepulchral Lamp*. The necessity of obtaining a freer circulation of air in the Cata-

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combs, induced the workmen employed in them to place a large earthen vessel full of fire on a block of stone; and the appearance of this suggested the idea of substituting a sepulchral lamp in its place. It is in the form of an antique cup, and was the first monument erected in the Catacombs. Opposite to it is the *Pillar of the Memento*, a large and massive cruciform column, or triangular cross, which has received its name from the following striking sentences, (extracted from the mass of the Romish church for Ash-Wednesday,) which are engraved on its fronts.

MEMENTO, HOMO, QUIA PULVIS ES,
ET IN PULVEREM REVERTERIS.

And behind this column is the *Pillar of the Imitation*, so called because the four inscriptions, which ornament it, have been taken from the celebrated work of Thomas à Kempis, *De Imitatione Jesu Christi*.

7. *The Fountain of the Samaritan Woman*. This appellation has been given to a spring, which was discovered in the soil of the Catacombs by the workmen, who established a reservoir here, to collect the water for their use. As the water gushed out of this basin into the works, it became necessary to take its level; and advantage was taken of the difference of levels to construct over this spring a staircase, a basin, and a subterraneous aqueduct: and, the roof being intersected by fissures in different directions, the workmen were obliged to erect pillars and other props, the monumental forms of which have greatly contributed to the embellishment of this fountain. It was originally termed the *Spring of Lethe* or of *Oblivion*, from some verses that were inscribed from Virgil, (*Æneid*, vi. 713—715,) but these have been removed, and the sublime address of Jesus Christ to the Samaritan woman at Jacob's well, (*John*, iv. 13, 14,) has been substituted for it, whence its present name is derived.

8. *The Tomb of the Revolution*. This appellation has been given to the spacious crypt, which contains the tombs of those who were the victims of the French Revolution, in the conflicts which took place in Paris on the 28th and 29th of August 1788, the 28th of April 1789, and the 10th of August 1793. The place of internment and the period when the remains of these unhappy persons were committed to the Catacombs, are marked by suitable inscriptions.

9. *The Tomb of the Victims of the Massacres on the 2d and 3rd of September 1793*. The transactions of those tremendous days it is the province of history to record: it will be sufficient here to state that, under the direction of the then inspector of quarries, (M. Guillaumot,) the remains of these victims of revolutionary fury were interred in the Catacombs with as much decency as circumstances would permit. Their bones are concealed from view behind a wall painted black, with an appropriate inscription.

10. *The Staircase of the Lower Catacombs*. The Lower Catacombs having been formed one story below the ancient quarries, a communication was established between them and the Upper Catacombs, by means of an open flight of steps formed in the strata of stone,

which separated the two quarries. But the infiltration of water from an adjoining spring, rendering the passage both steep, slippery and dangerous, a commodious staircase has been constructed on the same spot, to facilitate descent to and ascent from the Lower Catacombs; and beneath this staircase an aqueduct has been made, to draw off the water from the spring.

11. *The Pillar of the Clementine Nights*, a very massive column beneath the tomb of Isaire, was constructed to support the roof or top of the quarry, which numerous cracks and fissures had rendered insecure. It derives its name from four beautiful stanzas extracted from the *Notti Clementine* or *Clementine Nights*, (a poem composed on occasion of the death of Pope Clement XIV.) which are inscribed on it.

The staircase which leads out of the Catacombs, is between two and three hundred toises from the barrier, on the east of the road to Orleans, which is crossed under ground. A black line, traced along the low roof, marks the path which the visitor of these dreary regions has to follow. Among the various objects which claim the attention of the curious, the simple but effective manner in which the circulation of atmospheric air is here regulated, is not the least interesting. As the wells, which furnish water to the houses situated over the excavations, descend to a considerable depth below the quarries, in which they form so many detached towers, holes have been pierced through the solid masonry of these wells, in such a manner as to open a communication between their interior and the quarries. In this aperture a glass tube is placed, and strongly luted all round with clay; the opposite extremity is closed with cork. When, in his progress through these caverns, the keeper perceives the air to be stagnant, dense, or impregnated with hydrogen gas, and that it does not possess that degree of purity and elasticity which is necessary for the respiration of the workmen and the burning of the lights, he opens in succession one, two, three, and even all these tubes: an immediate circulation of fresh air takes place, which is more or less active according to the number of places opened, and diffuses freshness and salubrity through the subterraneous works. To such a degree of exactness, indeed, is the regulation of the air brought in the Catacombs, that each of the principal guides is, from a series of observations, acquainted with the most proper hours for opening or closing the tubes, and with the course he must pursue; and according to the height of the sun, or the quarter whence the wind blows, as well as its force, he knows that he must open the tube of any particular well, the mouth of which is in a garden, a court, a shed, or even in a place that is sheltered and enclosed on every side. (Thury, *Description des Catacombes de Paris*, two Paris, 1815.)

Such are the Catacombs of the Metropolis of France; —an establishment, not merely convenient, but absolutely necessary in so populous a city, where, however capacious its cemeteries may be, the graves are liable to be re-opened after the lapse of a few years, and long before the bones of the deceased can possibly be reduced to their primitive dust.

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Ventilation of the Catacombs at Paris.

CATALONIA. chief town in Catalonia. Lerida, anciently *Ilerda*, is distinguished both in ancient and modern history. It was the Capital of the country long before the invasion of the Romans. It is beautifully situated, is a Bishop's See, contains a University, a Palace, a Cathedral, and about 18,000 inhabitants. Tortosa, which is a Bishop's See, and contains 11,000 inhabitants, stands towards the southern confines of the Province on the river Ebro. It has sustained many sieges, and though the adjacent country is fertile, its trade is not considerable. Tarragona lies south of Barcelona, and is a Bishop's See, with 7500 persons. Its ancient name, given by the Romans, is that subsequently applied by them to the whole Province. Cervera stands partly on an eminence and partly on a fertile plain, in the northern part of the Province; contains five Convents, a University, a Church, and about 8000 people. Igualada is situated on a plain, and being tolerably large has some manufactures of calicoes and cottons, three convents, and 12,000 inhabitants. Martorell is the *Telobis* of the Romans. It is dirty and badly built, but stands near Montserrat, and in the neighbourhood is the bridge called by the Devil's Bridge, and supposed to have been built by Hoenibail.

Manufactures. Catalonia has always been celebrated for its manufactures. These are at present very flourishing and diversified; the inhabitants are skilled in making silk stuffs, gasses, stockings, cloth, linen, cotton and lace, soap, fire-arms, cutlery, paper, and broads. As this Province has a great extent of sea-coast, a number of fine harbours, and enterprising inhabitants, its commerce is extensive. Its natural productions and manufactures form its chief articles of export, which are generally shipped to Holland, Russia, and various parts of the New World. Though it receives many articles from different parts of Europe, yet the exports far exceed its imports. The Province contains a University, an Archbishopric, a grand Priory, seven Bishoprics, and about 300 ecclesiastical establishments.

CATAMARAN, a raft made of the trunks of the Bulsa, an extremely light wood, lashed together, and used by the Indians and Spaniards in South America. The largest have nine trunks of seventy or eighty feet in length, are from twenty to twenty-four feet wide, and will carry from twenty to twenty-five tons. There is always an odd log, longer than the rest, in the middle and projecting aft. They have but one mast, in the form of sheers, whose beam rests on each side the raft, on which is hoisted a large square sail. These rafts run with foul winds, and are steered by an invention similar to the sliding keel. For this purpose, they have planks about ten feet long and fifteen or eighteen inches wide; these slide vertically between the logs which form the raft, and being let down, or taken up, forward and aft, according to the direction desired, also keep the vessel to or from the wind as may be necessary.

Catamaran is also a term applied to many kinds of shallow rafts.

CATANANCHE, in Botany, a genus of the class *Synœneceæ*, order *Æqualis*, natural order *Chrysocœæ*. Generic character: receptacle chafy; calyx imbricate, rough, down chafy, five-leaved, chafy awned.

Three species, natives of the neighbourhood of the Mediterranean Sea.

CATANIA, (the ancient *Catana*.) one of the most celebrated and splendid cities of Sicily, situated in the Val Demona, on the borders of the Val di Noto. It

stands on the east coast of the island, and at the foot of Mount *Ætna*, from its connection with which it derives much of its interest. Catania consists of two long and spacious streets, intersected at right angles by several others, all of which are regularly built, and well paved with lava, which at once serves for the foundation upon which the city rests, and the materials of which it is constructed. It has been three times overwhelmed by the lava of *Ætna*, or desolated by earthquakes, but it has always risen from its ashes more splendidly than before. It contains about thirty monasteries and convents, with a Cathedral and forty-eight Churches. The Senate-house is considered as a specimen of fine architecture. The University is also a noble and extensive building, founded by Alphonso of Arragon, by whom it was endowed with several very important privileges. The Town-hall is likewise a good building; and the Cathedral, which was founded in 1094, by Roger, Count of Normandy, has been much admired for the simplicity and grandeur of the design. The Benedictine convent of St. Nicolas is also a structure of great size, and has been wholly rebuilt since the earthquake and eruption of 1693, which destroyed the greater part of the town, with not less than 18,000 of its inhabitants. An obelisk of red granite, on the back of an antique elephant of touch-stone, adorns the centre of the great square, which is principally formed by the Town-hall, the Cathedral, and the University. Catania is the See of a Bishop, who derives a considerable revenue from the sale of snow brought from Mount *Ætna*. The vicinity of this mountain is a source of great good, as well as of much evil to the inhabitants of this city. It produces a salubrity of atmosphere highly conducive to health and physical enjoyment, with a temperature extremely favourable to the growth of almost every vegetable product. Corn, wine, and various kinds of fruit, therefore, abound in the vicinity of Catania. But against these should be weighed the constant exposure to earthquakes and eruptions of the mountain. The population of this city has varied greatly at different periods of its history. At some eras it has been stated at 40,000, at others it has been raised to double that number, and since the great earthquake the inhabitants have increased from 16,000 to 70,000. The Catanians have always been distinguished for their superior urbanity and politeness, their hospitality and social intercourse. Catania surpasses all the other cities of the island, except Syracuse, in its ancient celebrity; and many of its antiquities which have been unscathed from their coating of lava possess high interest.

The harbour of Catania is one of the largest in Sicily, but the trade is not extensive. The exports are chiefly grain, wine, and oil. The silk manufacture has been brought to great perfection, and on the coast southward of the town considerable quantities of amber are obtained, and numerous families are employed in procuring it. Catania is about fifty miles south of Messina, in latitude 37° 30' N. and longitude 15° 6' E.

CATANZARO, (the ancient *Catanium*.) a town of Naples, and the Capital of Calabria Ultra. It is situated in a narrow pass between the mountains and the sea, and carries on a good manufacture of silk; its trade, is also extensive in corn and oil. The prosperity of Catanzaro received a great check from an earthquake in February 1783, which laid a great part of it in

CATANIA.
CATANZARO.

CATAN-
ZARO.
—
CATA-
RACT.

ruins; it has, however, very much recovered from the consequences of this catastrophe, and the population now exceeds 10,000. Latitude about 38° 59' N. longitude 16° 54' E.

CATAPAN, a name given by the Byzantine Greeks to the Governors of Provinces, especially in Italy. In Naples till a late period it remained, and perhaps is not yet abolished, as the title of the officer who inspected the markets. Du Fresne has given a catalogue of the Catapans of Apulia and Calabria, from 875 to 1071, when the Greeks being expelled by the Normans, the dignity became extinct. *Not. ad Alexiad.* Various derivations have been assigned to the title; one writer, the author of the life of Bishop Lietbert, *Spicing. Acherian. ix. 41*, says it means *εὐκαταπατρις*, next to the Emperor. *Gulielmus Apulus de Gestis Normannorum*, ii. comprises its etymology in the following lines.

*Quod Catapan Græci, non juxta divinus oratio,
Quoties apud Danæos rivo fangitur hujus humeri
Dispositio populi parat tunc quod cepit idem.
Et juxta quod cuncti dant dicit eorum uisitat.*

CATAPHRACT, *καταφρακτής, καταφρακτικός*, *fr.* from *κατά* and *φράσσειν*, to block up, to protect, to fortify. *Undique armis munitus*. Horsemen, *cataphracts*, are well described in the quotation from Ammianus.

And the men of arms (*cataphract equites*) here and there encountered on hard horses, whom the Persian use to call (Calibaculi), harrowed all over with good corselets, and hard about with guards of steel; so as one would have taken them for images finely polished by the hand-work of Praxiteles, and not for men indeed; about whom also they went this platted horse, made its own handiwork for the bending of their bodies, and raising all over their lances; so that which way severer they had need to stirre and move their joints, the apparel or habilliment would agree thereto, the joyning thereof was so loose, and served to well every way.

— Immediately
Was Samson as a public servant brought,
In their state livery clad; before him pipes
And timbrels, on each side armed guards,
Both here and foot, before him and behind
Archers and slingers, *cataphracts* and spears.

Milton. Samson Agonistes. l. 1619.

CATAPLASM, *n.* *Fr. cataplasme*; *Gr. κατάπλασμα*, from *κατά* and *πλάσσω*, *εστ.* to form or mould. Applied (medically.)

To substances *formed* or *woulded* into one mass; a poultice or plaster.

See writeth moreover that if they (tumors) be roasted or baked under the ashes and so incorpored with grease, they will make a notable good *cataplasme* for the gout and joynt-ack.

Holland. Plaine, vol. ii. fol. 38.

I bought an action of a monobucke
So mortall, I but dypt a knife in it,
Where it drawes blood, no *cataplasme* so rare,
Collected from all simples that have vertue
Under the moone, can save the thing from death,
That is but scratcht withall.

Shakespeare. Hamlet. fol. 276.

For (where he was the god of eloquence,
And substitute of metals) they dispence
His spirit, now in pills, and acts in potions,
Soporifics, *cataplasms* and lotions.

Ben Jonson. The Voyage through.

CATARACT, *n.* *Gr. καταράκτης, (preparatus, ac preceptus fluminis locus. Vossius.)* *Καταράκτης*, from *κατά* and *ράσσειν*, *landere, collidere*, to beat or dash. Applied to The dash of a waterfall; to the waterfall itself. Also applied to a disease of the eye, *quasi καταράκτης, disturbans, confounding the sight.*

— Nor on much hereafter shall he speak
Of that (but lately found) Guianian Oroonoko
Whose extract a noise so horrible doth keep,
That it even Neptune frights.

Dryden. Poly-sidon. Song xxix.

They say also that this cerement would be precisely observed, that in the very place where this plant [the poison] is found, so soon as it is gathered it should be tossed gently about the neck of the patient, with a special care that it touch not the ground first, and then it is an excellent remede for the cataract to the eye.

Holland. Plaine, fol. 166.

Now this river Nilus running along by the parts of Æthiopia, having also gone through divers names, which many nations have given him, as he passeth along the sea, with a most rich cascade, commeth at length to the *cataract*, that is to say certain steep and broken rocks, downe which as hee falleth, he seemeth to rush rather than to run.

Id. Ammannus. fol. 211.

A maid of about eighteen years of age, having by a couple of *cataracts*, that she brought with her into the world, lived absolutely blind from the moment of her birth; being brought to the free use of her eyes, was so ravished at the surprising spectacle of so many various objects, as prevented themselves to her unacquainted sight, that almost every thing she saw transported her with such admiration and delight, that she was in danger to loose the eyes of her head by those of her body, and exposed that mystical Arabian proverb, which advises, to shut the window, that the house may be light.

Boyle. Natural Philosophy, part i. em. 1.

It is an old tradition, that those that dwell near the *cataracts* of Nilus, are stricken deaf; but we find no such effect, in countries so fertile, nor those that dwell upon bridges.

Bacon. Natural History, Cent. iii. sec. 276.

But when o'er rugged cliffs and ways uneven
In steepy cataracts that's headlong driv'n,
Thy rushing waves, resatled, hence fly,
And hasten'st forth rebounding to the sea;
The hills resound with the dashing sound,
Thy billows ride triumphant for aroond,
And rear their conquering heads with hoary honours crown'd.

Hogben. Lucretius Phæneia, book 2.

CATARRH, *n.* *καταρρής*, from *κατά* and *ρρῆν*, I flow, a defluxion.

The spirit of gluttony, brymchymy amoge vs in his gloriose chariotte, call'd welfare, *dryngne* vs aflow hym, as his piousness, late his dungeon of suriet, where we are tourmentet with *catarrhes*, *leues*, &c.

Sir Thomas Elvet. Cast of Helth, book ii.

A leasr-house it seem'd, within were laid
Numbers of all diseas'd, all maladies,
Convulsions, epilepsies, fierce catarrhs.

Milton. Paradise Lost, book xi. l. 483.

A **CATARRH** is a morbid secretion from the mucous membrane of the nose, eyes, throat, mouth or lungs. It is of two kinds, *Catarrhus a frigore*, a cold in the head; and *Catarrhus epidemicus*, the contagious Catarrh, to which the name *Influenza* has been given. The Mumps have been called *Catarrhus bellinianus*; the Croup, *Catarrhus suffocans*; and the Strangury, *Catarrhus vesicæ*.

St As ad pectus dicitur Rheuma Catarrhus;

Ad fures Bronchus; ad nervos oto Coryza.

CATASTROPHE, *n.* *Fr. catastrophe*; *Gr. κατὰστροφῆς*, from *κατά* and *στροφή*, *εστ.* to turn.

A turning about; a revolution; generally applied to the final change of events; the change which produces the final event.

To all mass life me sees as a tragedy,
Full of sad sights and were *catastrophes*;
First coming to the world with weeping eyes,
Where all his days, like dolorous trophies,
Are heap'd with spoils of fortune and of fate,
And he at last laid forth on baltick hills.

Spenser. The Faerie of the Maas. Mephones.

CATA-
RACT.
—
CATA-
STROPHE.

CATASTROPHE.

Dear friend, be silent and with patience see
What this mad times' catastrophe will be.
Urrington. To Mr. Wm. Browne.

CATCH.

At the Earl's end I was abroad, but when I came home, (though little was left for writers to glean after Judges,) yet I spent some curiosity to search what it might be that could precipitate him (the Earl of Essex) into such a prodigious catastrophe.
Reliquia Wettoniana, p. 180.

At Abingdon he [the Prince of Orange] was surprised with the news of the strange catastrophe of affairs now at London, the King's desertion, and the disorders which the city and neighbourhood of London were falling into.
Barnet. Old Times. King James, Anno, 1688.

When a man with a steady faith looks back on the great catastrophe of this day, with what bleeding emotions of heart must he contemplate the life and sufferings of his deliverer?
Spectator, No. 356.

CATASTROPHE has been peculiarly applied by the critics to the turn which unravels a dramatic plot. Aristotle, although he does not use the word itself, deprecates those tragic Catastrophes in which a virtuous character is represented as changing from prosperity to adversity, or on the other hand a vicious character from adversity to prosperity. The first raises disgust rather than pity or terror; and the second, besides its want of power over those passions, the legitimate objects of Tragedy, is far from being morally gratifying. Neither should the character so affected be very bad; for pity is excited by misfortunes suffered undeservedly, and terror by some consciousness of resemblance to ourselves. The proper character is neither eminently virtuous nor deliberately vicious; but one involved in misfortune by a seeming fatality nor an obvious human weakness. Such is *Edipus* in the drama of the Greeks, *Macbeth* in our own.

CATCH, v. } To Swed. *katts* is instrumentum
CATCH, n. } piscatorium. *Ihre.* Junius says, *office*,
Ca'TCHER, n. } Dutch, *kelsen*, (in chase.) And he
adds, *katjes*, (to detain, to detain,
Ca'tchpoll, } to occupy,) borrows its senses from
Ca'tchword. } the unused theme *katjes*, whence every body sees
(*non non rider*) the English catch has been constructed.

To catch seems to comprise the force of to stop and to hold; it implies that the thing caught is in motion, and is not merely stopped but held. To stop a bull is not to catch it; though stopped it may not be held. To hold a bull is not to catch it; the motion of it is neither expressed nor implied.

To catch, (*sub.* in a trap or snare,) is to entrap, to ensnare.

To catch hold is a familiar expression, and implies that the thing caught is to be held from moving.

To catch may sometimes be supplied by—*to seize*, to grasp; and is sometimes used as equivalent to—*merely to overtake*. Also to have or use the sudden motion of one, who catches, or tries to catch any thing.

— So muche ryse [fish] hit made hym bryng
Just ech man woodye sail of no great catching.
R. Gloucester, p. 265.

And clannesse shal cooche hit and clerkes shalder his fynde.
Piers Plouman. Falsen, p. 334.

— Retcheth jey sarve
Of je cours of je case, no jey catche silver.
Id. B. p. 75.

Quikliche com a catchpole, and raked a two here hogges,
And here armes after, of overcheit of je jowes.
Id. B. p. 343.

Salomon saith, that the wordes of a flatterer is a snare to catch innocentes. He sayth also, he that speaketh to his friend wordes of sweetnesse and of plessaunce, he setteth a net before his feet to catchen him.

Chaucer. The Tale of Melibee, v. li. p. 89.

But other while when so is,
That I tunc catche sleep on bonde
Lyggend alone, thus I sonde
To dreame a wery weene or dale.
Greene. Conf. Am. book iv. fol. 81.

With that he sterre vp from the mete,
And shoue the borde into the flore,
And caught a sworde anon and secure
That thei shalke of his bowdes die.
Id. B. book v. fol. 116.

Stryn thou a good styff of felch, catche euerythinge byf unto
whiche thou art clepeth.
Wiclif. Tyng. ch. vi.

For the wisdom of this world is full aneith God; for it is
writun I schal catche wise men in heris wisdom.
Id. I. Crysostomus, ch. iii.

And whanne dai was come the magistratiss auten *cachepollis*
and seiden, delyvere thou the men.
Id. The Deeds of Apollon, ch. xvi.

When the boy saw that bys father was dead, and that the catch-
pols began to catch at him, he was sore dismayed, and thought
that he should dye to. And when one of them appoynt him,
making him how he beluched, he answered, master I beleue you
as it pleaseth you.
Fritsch. Werker, fol. 57.

CaL. Thou mak'st me merry; I am full of pleasure;
Let vs be iocund. Will you trouble the catch.
Shakespeare. Tempest, fol. 12.

For like as droppe patients drink and still be drie,
Whose instanceth' greedie thirst no liquor can allay;
And drinke they were so much, yet thirst they by and by;
So catchers and snatchers do tulle both night and day,
Not needie, but greedie, still preilling for their prey.
Mourour for Magistrates, fol. 278.

Could ever man work thee a worseer shame,
Then once to mingle thy father's odious name?
Whose motion were alike to thee as lieve
As a catch-poll's list into a bankrupt's sleeve.
Hall. 5 lives, book iv. fol. 28.

— And as fields that have been long time cloide
With catching weather, when their corne lies on the gravel braye,
Are with a constant north wind dried, with which for comfort
kepe
Their hearts that sow'd them.

Chapman. Homer's Iliad, book xxi. fol. 294.

Down fell both spear and shield, down they as fast,
And the dirv kin renew'd and the dirv form
Catcht by contagion, like in punishment,
As in their crime.
Milton. Paradise Lost, book x. l. 544.

— While we perhaps
Designing or exhorting glorious war,
Caught in a fierce tempest shall be hur'd!
Each on his rock transist, the sport and prey
Of racking whirlwinds.
Id. B. book ii. l. 180.

So saying he caught him up, and without wing
Of Hippogriff bore through the air sublime
Over the wilderness and o'er the plain.
Id. Paradise Regain'd, book iv. l. 538.

He then called to me audibly, to step at least out of the path I
was in, for if I staid there any longer, I was in danger to be caught in
a great net that was just hanging over me, and ready to catch
me up.
Spectator, No. 524.

A butterfly is one of its state is called an aurelia, which name
for its swend, was chosen to distinguish the society of butterfly-
catchers at Maastricht.

Cambridge. The Scribblers, book vi. note 2.

3 D 2

CATCH-
—
CATE-
CHISE.

It [profusion] is a hungry vice : it eats up all,
That gives society its beauty, strength,
Convenience, and security, and use :
Makes men more vermin worthy to be trapp'd
And gibbered, as fast as catchpole claws
Can seize the slippery prey. *Cooper. Task, book ii.*

Yet more demands the critic ear
Than the two catch words in the rear
Which stand like watchmen in the close
To keep the verse from being prose.

Lloyd. On Rhyme.

Catch, in Music, signifies a round or perpetual vocal canon in the unison, wherein, by the ingenuity of the composer, a totally different sense is given to the poetry when it is sung, from that which it has when it is read.

One example will be sufficient to explain this. The common jest-book story of the Irishman, who having been told that the house was on fire, replied he was but a lodger, must be generally known, and has been applied as follows by Dr. Calcott to the purposes of a Catch.

Ah! how, Sophia, can you leave
Your lover, and of hope bereave !
Go fetch the Indian's borrowed plume,
Yet richer far than that you bloom.
I've had a lodger in your heart :
And more than *me*, I fear, have part.

These verses, we conceive, might be read by any one without his imagining that they were at all connected with the story just mentioned ; yet the commencement of the first line, by a little management, is easily reducible to " a house a' fire ;" the third, still more readily, becomes " go fetch the engines ;" and

CATCH-
—
CATE-
CHISE.

the fifth is borrowed from the story itself. The first singer is thus made to cry out " a house a' fire !" " Go fetch the engines," exclaims the second ; to which the third replies, " I'm hut a lodger"—in the very words of the Irishman, as they are recorded by his voracious historian.

These compositions are supposed to be of English invention, and we are not aware that they have been much cultivated by any other people : indeed they are strongly indicative of that kind of humour which is thought to be one of our national characteristics, and their effect is entirely dependent on the humorous manner in which they are performed. They are called " Carcena," because the composer may be said to catch his auditors, by surprising them with an unexpected interpretation of the Poet's original meaning. To do this, however, he must occasionally be guilty of the sin of punning ; but there is no help for it, and we often find, that the Catch amuses us, in proportion to the far-fetched nature of the thought which it exhibits.

Some compositions of this species have, unhappily, been made the vehicles of impure ideas ; but they are now very seldom heard, and without doubt, will soon be utterly banished by good taste, and its inseparable companion, sound judgment.

CATEAU CAMBRESIS, a fortified town of French Flanders, situated on the river Selle, containing a noble castle, and about 4000 inhabitants. Prior to the Revolution it belonged to the Archbishopric of Cambrai, and had a rich Benedictine abbey. It was frequently taken in the wars of the Netherlands, but is most noted for the treaty of peace concluded there between France and Spain, in 1559.

C A T E C H I S E.

CATECHISE, v.

C'ATECHISIATION, n.

C'ATECHISER, s.

C'ATECHISMO, n.

C'ATECHISM, n.

C'ATECHISTICAL, a.

C'ATECHISTICALLY, adv.

CATECHETICAL, a.

CATECHETICALLY, adv.

CATECHUMEN, s.

Katechizo, *sono*, *istruo*, from *κατα* and *εχω*, *echō*, *sonus* *repercoris*, from *εχω*, *frango*. *Lenep. Catechumen*, part. pass. *κατεχόμενος*.

To catechise, primarily, is to sound ; (i. e. into the ears of those whom we wish to teach ; i. e. to teach or instruct orally, to give oral instruction.) It is then applied thus.

1. To teach that, which requires to be repeated again and again, to those who require to be taught again and again, to the very echo ; to have their instruction sounded and resounded into their ears.

2. To teach the first elements or rudiments of any art or science, and particularly of the Christian religion.

3. To catechise, is, consequently, to question, (as children usually are, when taught the Catechism of their religion,) to examine.

That children should be carefully catechised, and confirmed by the bishops, or in their absence by such as were employed in the visitation of churches.

Spotswood. History of the Church of Scotland, Anno, 1616.

In 1556 he [Jewell] was admitted to the reading of the sentences, and during the reign of King Edward 6. became a zealous promoter of reformation and a preacher and catechist at Sunningwell near to Arlington in Berks.

Wood. Athene Oxon. vol. i. fol. 169.

In prohibiting that none should commune alone, is making the people whole communicants, or in assenting them to commune under both kinds in the catechisation of young chaperlains in the rudiments of our faith, in having the Common Prayer in English, in setting forth the homilies, and many other things, which I think very good and godly, if they be used as is aforesaid.

Burnet. Records. Obedience's Submission, 4th of his Faith. From Homilies, amongst other things complain'd that through the negligence of the remembrance, it came that catechising was so much decay'd ; which words of his, it is thought, will be an occasion of some choler, though for the present they pass'd uncontrouled.

Hale. Letters, p. 4.

This book ! is a catechism to fight,
And will be bought of every lord and knight,
That can but read.

Ben Jonson. Verses on Drayton's Muse

To which [profession of faith] none (of years and knowledge) was ever admitted, who had not been sufficiently instructed by the catechist in every part of this foundation, (which to that end the catechist received from the Bishop with his short exposition of it) and being so instructed made open confession of it, and moreover, by vow obliged himself there, to supererect all Christian practice upon it.

Hemsted. Of Foundations, ch. ii.

We will therefore suppose a man of an ordinary stamp, not to have inculcated into him any principles of religion, or explicit or categorical doctrine of a God, but to be such a tender only, (whether by nature or education 'tis all one,) as to deem some things fit and right to be done, and others unfit and unjust.

H. More. Appendix to Antidote against Atheism, ch. ix.

The question is, what is the signum, the inevitable and celestial thing, which answers thereto. In our catechistical explications of this mystery, it is wont to be affirmed to be the

CATE-
CHISM.

blood of Christ; namely, that as water washeth away the filth from the body, so the blood of Christ cleanse us from the guilt and pollution of sin.
Mede. Works, Discourses, xvii.

To whom [Dr. Potter] among other fruits of his studies he communicated his practical catechism, which for his private use he had drawn up out of those materials which he had made use of in the catechetical institution of the youth of his parish.
Hammond. Life, vol. i. fol. 5.

It was decreed that in every parish there should be two sermons every Sunday, of which that in the afternoon was to be catechetical.
Hele. Letters, p. 4.

It is wast of catechizing, which has been the true cause of those numerous sects, schisms, and wild opinions, which have so flattered the peace and bid fair to destroy the religion of the nation.
South. Sermons, vol. v. ser. 1.

It is true, that the word *avayvō* from whence our word catechism doth come, is used in Scripture to signify teaching in general: but it hath since by ecclesiastical writers been appropriated to that particular way of instruction, which hath been long in use in the Christian church, and is commonly called catechizing.
Tillotson. Sermons, lii.

He does the same thing in sacraments as he does in preaching: in both he declares the guilty person to be out of the way to heaven, and to be obnoxious to the Divine anger, to be a debtor of repentance; and refusing to baptize an evil catechumen as to communicate an ill-living Christian, does but say the same.
Tilley. Rule of Conscience, book iii. ch. iv.

Dr. Worthington has made a catechism, which has all its answers in the precise words of the Scripture, a thing of good example, and such a sound form of words as no Christian can except against, as not fit for his child to learn.
Lucie. Of Education, sec. 159.

The principles of Christianity, briefly and catechetically taught them, is enough to save their souls.
South. Sermons, vol. vii. ser. 5.

He laboured therefore, particularly, in this province, and did not content himself barely to have the youth repeat the words of our excellent catechism, but he expounded it to them after a plain and familiar manner, whereby he did not only sow the good seeds of the word in young and tender minds, but also enlightened those of riper years, whom he encouraged and exhorted to be present at his catechetical performances, and who were too much ashamed of their ignorance to overcome it by any other methods.
Bishop Bull. Life, p. 49.

Pierce my veil,
Take off the crimson streamer mean'd there,
And catechize it well; apply thy glass,
Search it, and prove now if it be not blood
Congenial with thine own: and, if it be,
What edge of subtlety canst thou suppose
Keen enough, wise and skilful as thou art,
To cut the link of brotherhood, by which
One common Maker bound not to the kind?

Emper. The Task, book lii.

Activity of
Cate-
chizing.

The practice of CATECHISING is not only of great antiquity in the Christian Church, but may be traced as far back as the commencement of the Mosaic Dispensation, being derived from the command of God himself. (*Deut. iv. 9. vi. 7.*) Hence the Jews were especially careful to provide for the proper instruction of their children in the principles of their law and religion. (*Josephus. Ant. Jud. i. iv. c. 8.*) and at the age of thirteen, they were publicly examined as to the progress they had made in the doctrines, which it was necessary they should understand. Previously to this examination, they were under the care of a person, who was publicly appointed in every village for this purpose, and was called the "Instructor of Babes;" to which office St. Paul appears to allude in *Rom. ii. 20.*

When approved by the Doctors, they were styled "Children of the Precept;" that is, they were obliged to keep the whole law, and were therefore answerable for their own sins. It is supposed that Jesus Christ, on account of the early maturity of his intellect, voluntarily offered himself to this examination at the age of twelve years; when he remained behind in the Temple, and was found by his reputed earthly parents, exciting the surprise and admiration of all, who witnessed his "understanding and answers." (*Luke, ii. 45—47.*)

It is the peculiar glory of Christianity, to have extended religious instruction (which, before, was communicated to but few, and scarcely to any in its purity,) through all ranks and ages of men, and even to women. At first, indeed, all who professed to believe in Jesus Christ, and repented of their past sins, were immediately admitted to the Sacrament of Baptism; and were subsequently taught the particular doctrines of the Christian religion; but, afterwards, none were admitted to Baptism until they had been instructed in the principles of the Christian faith. Hence arose the distinction between *Believers* and *Catechumens*.

In every church there was a peculiar officer called a Catechist, whose duty it was to instruct the Catechumens in the fundamentals of religion; in some places for two entire years together, besides the more solemn Catechizing of them during the forty days of Lent, preparatory to their being baptized at Easter. The office of a Catechist was sometimes performed by the Bishop himself, especially on Palm Sunday; but, at other times, the Presbyters and Deacons were the ordinary Catechists; though persons of inferior orders, were sometimes chosen to this office. The Catechists, merely as such, were not allowed to instruct their Catechumens in the church, but only to private auditors appointed for that purpose. That there were such Catechetical schools in many places, is evident from the 73d Novel of the Emperor Leo, who calls them *Κατηχηταίον*, and says, that they were a kind of buildings attached to the church. The Catechetical school at Alexandria, was the most celebrated in the ancient Christian Church; and was supposed to have been founded by the Evangelist Mark. Many similar schools were established at Rome, Antioch, Caesarea, &c. (*Bingham's Antiq. of the Christ. Church, book lii. ch. x.*)

The important work of Catechizing appears to have continued with unremitting diligence, until the Church of Rome found it necessary to conceal the errors which she had introduced into the religion of Christ, by keeping the minds of men in total ignorance of the truth. For several centuries a fatal darkness pervaded the Church; and even many of the clergy were so ignorant as to be almost unable to perform the public offices of devotion. Early in the fifteenth century, however, the gloom dispersed, and the light of the Reformation banished the tyranny of Papal influence from a great part of Europe. No sooner was the Reformed religion established in England, than provision was made for the instruction of all persons, especially children, in the fundamental doctrines of religion. But amidst the many prejudices which then prevailed, it was necessary that the first promoters of the Reformation should observe the same caution, which had been evinced in all the other religious transactions of those times. Therefore it was thought

CATE-
CHISM.Catechisms
of the first
Christians.Office and
duty of a
Catechist.Decline
of Cate-
chizing.Revived at
the Refor-
mation.

CATE-
CHISM.

sufficient to begin with such common things, as were acknowledged equally by Papists and Protestants. The first Catechism consisted simply of the Creed, the Ten Commandments, and the Lord's Prayer; and it was no easy matter to bring even these into general use. They were received by the people, in the midst of the profound ignorance which then reigned, as a species of incantation; and it was long before the grossness of vulgar conception was sufficiently enlightened to apprehend, that the Creed, the Decalogue, and the Lord's Prayer, were designed simply to direct their faith, practice, and devotion.

Its progress
in England.

So small was the progress made in Catechetical instruction, from the beginning of the Reformation till so late a period as the year 1549. About that time, a further attempt was made (it is commonly supposed) by Archbishop Cranmer; who ventured to add a few cautious explanatory passages, which was all the prejudice of men would yet bear. The great prudence, indeed, of that wise and good prelate appeared in nothing more than in the gradual and easy movements with which he introduced every change.

Catechism
of King
Edward VI.

"A Shorte Catechisme or Playne Instruction, conteynynge the Summe of Christian Learninge, sett fourth by the Kings Maiesties Authoritie for all Scholemaisters to teach," was the work which closed the labours of the Reformers in the reign of King Edward VI., whose name it commonly bears. Hence it may fairly be understood to contain, as far as it proceeds, the ultimate decision of those venerable men, and to represent the sense of the Church of England as then established. In this manual, according to Archbishop Wake, the complete model of the present Catechism of the Church of England was first laid; and it was also in some measure a public work; for, although Dr. John Poynt, Bishop of Winchester, is generally understood to have been the "certayne Godlye and learned man," mentioned as the author in the prefixed injunction, which recommends it "to all scholemaisters and teachers of youth," yet "the debatinge and diligent examination thereof, was committed to certain Bishoppes and other learned men;" after which it was published by the King's authority. It was printed both in English and in Latin in the same year 1553. (Bp. Randolph's *Enchirid. Theol.* vol. i. pref. p. vi. first edit.)

Present
Catechism
of the
Church of
England.

The Catechism of the Anglican Church, now in use, is drawn up after the primitive manner by way of question and answer. Thus Philip catechised the Eunuch, (*Acts*, viii. 37;) and in this manner the candidates for Baptism were catechised in the first ages of the Church. And as this Catechism is similar to those of the primitive Church in its form, so it resembles them in its contents, being a brief yet full explanation of the Baptismal vow, and not a large system of divinity calculated to perplex and confound the minds of young beginners. The questions and answers relative to the Sacraments were subjoined to it, at the revision of the Liturgy, in the first year of the reign of King James I.; before which time it ended with the answer to the question immediately following the Lord's Prayer. As now extant, it consists of five parts, viz. 1. The Doctrine of the Christian Covenant; 2. the Articles of Belief; 3. the Commandments; 4. the Duty and Efficacy of Prayer; and 5. the Nature and End of the Holy Sacraments.

From the preceding concise history of the Catechism

and of the various changes it underwent, as well as of the care and caution employed in composing it, we shall not be surprised to find it a comprehensive and judicious summary of the doctrines and precepts of the Christian religion; including every thing which it is important to a Christian to know, believe, and practise, in order to salvation. Its excellency is also very discernible in this respect, viz. "That, as all persons are baptized into any particular Church, but into the Catholic Church of Christ; so here they are not taught the opinion of this or any other particular Church or people, but what the whole body of Christians all the world over agree in. If it may anywise seem otherwise, it is in the doctrine of the Sacraments; but even this is here worded with so much caution and temper, as not to contradict any other particular Church; but so, as that all sorts of Christians, where they have duly considered it, may subscribe to every thing that is here taught and delivered." (Wheatley's *Illustration of the Com. Prayer*, p. 382.) As the brevity of this admirable manual of Christian doctrine and duty leaves much room for setting forth the particulars comprehended under its general heads, various eminent divines have composed Treatises upon it, adapted to the times when they respectively lived, for explaining and confirming it, and for impressing the whole on the consciences and affections of the learners. Among these, the Expositions or Lectures of Archbishops Wake and Seeker, of Bishop Beveridge, of Gilpin, Walker, Adam, Daubeny, Gordon, and Haverfield, have their respective admirers; besides which there are several smaller manuals recommended by the venerable Society for promoting Christian Knowledge. The different denominations of Dissenters from the Church of England, have also their respective Catechisms, which are too numerous to be here specified.

The Reformation, which was so favourable to the diffusion of pure religion in Great Britain, produced similar beneficial effects on the Continent. At an early period Luther wrote two Catechisms; and of the duty which he thus prescribed to others, he was himself a bright example; for he assures us, that Catechising afforded him more delight than any other ministerial duty. The same cure was taken by Calvin and other eminent Reformers abroad. Nothing, indeed, contributed more to the increase of the Protestant faith, than the diligent Catechising of the Reformed divines. The truth of this statement is attested by the Romanists themselves; who, in the introduction to the "Catechism for the Carates, composed by the decree of the Council of Trent, and published by the command of Pope Pius V." complain that "there were as many Catechisms carried about, as there are provinces in Europe, yea, and almost as many as there are cities." Sensible, therefore, that Catechising was the most efficacious mode of preserving their religion, the Roman divines present at that assembly composed a Catechism, which the Priests are enjoined to teach the people. An English translation of the Trent Catechism, as it is commonly termed, was published at London in 1687, "*permissu superiorum*," under the patronage of James II.

Catechumens were the lowest order of Christians, whose instruction in the principles of the Christian religion formed the first part of the service of the Church. Though but imperfect Christians, being

CATE-
CHISM.
Its excel-
lency.

CATE-
CHU-
MENS.

unbaptized, they were acknowledged to be within the pale of the Church. Persons were admitted into this state by imposition of hands, prayer, and the sign of the Cross; the baptized children of believing parents were admitted Catechumens as soon as they were capable of hearing; but it is not certain at what age those of hethen converts were admitted.

When
admitted.

As no limit was fixed for the period, during which persons were to continue in the state of Catechumens, the practice varied at different times. During the Apostolic age, the interval was short, Catechising and Baptism usually accompanying one another; but in succeeding ages the time varied in different places, according to circumstances, and to the diligence and zeal of the Catechumens themselves. In cases of desperate sickness, Catechumens were allowed clinic Baptism; but, with the exception of extreme cases, a considerable time was generally thought necessary, not only to make trial of their conversation, but also fully to instruct them in the principles of the Christian religion. On this account, the Clergy usually began their discourses with the doctrine of repentance and remission of sins, the necessity of good works, and the nature and use of Baptism. Then followed an explanation of the creed, to which some added the nature and immortality of the soul, and an account of the canonical books of Scripture. No mention, however, was made, either of the doctrine of the Eucharist or of Confirmation; because these were not allowed to Catechumens, until after Baptism. But they were permitted to read some portions of Scripture, particularly the moral and historical books, on account of the moral precepts contained therein. This was at that time the chief use of those books, which are now termed *Apocryphal*; though this was not allowed in all Churches; for, in some, Catechumens were enjoined to read the canonical Scriptures exclusively.

Different
classes of
Catechu-
mens

There were four classes or degrees of Catechumens, each rising above the others, viz. 1. Those who were privately instructed, without the Church; and who were for some time kept at a distance, in order to make them more eager and desirous of the privilege of entering the Church. 2. The *Audientes*, or *Hearers*, who were so denominated, from their being permitted to hear sermons and the Scriptures read in the Church, but who were not allowed to stay and participate in the prayers. 3. The *Genesbectantes*, or *Kneelers*, to whom the name of Catechumens is more especially given by the fourteenth canon of the Council of Nice. A great part of the Liturgy particularly applied to this class; it was called, *Κατὰ τὴν Εὐχὴν*, the Prayer of the Catechumens, and came immediately after the Bishop's sermon. The Council of Neocesarea distinguishes these by the name of *Πορευόμενοι*, because they always received imposition of hands kneeling upon their knees. 4. The last class or order, was by the Greeks called *Βαπτίζοντες* and *Φωτισμένοι*, and by the Latins *Competentes* and *Electi*; which words, among the ancients, denoted the immediate candidates for Baptism, who had delivered their names to the Bishop, signifying their desire to be baptized at the next approaching festival of Easter or of Whitsuntide. From their petitioning for this favor, they were termed *Competentes*; and from the Bishop's approbation, or choice, they were styled *Electi*. Cyril, Bishop of Jerusalem, always terms this class *Φωτισμένοι*, or illuminated, as

having received the illumination of Catechetical instruction; and the author of the Apostolical Constitutions uses the word *Βαπτίζοντες*, not for those who were already actually baptized, but for those who were desirous of receiving that sacrament.

CATE-
CHU-
MENS.How ad-
mitted into
the Church.

The *Competentes* having delivered their names and being accepted, both they and their sponsors were registered in the diptycha or church books. Previously to their reception of the Sacrament of Baptism, they were repeatedly examined, concerning the proficiency they had made in Christian Doctrine; they were all exercised for twenty days, during which they were obliged to frequent fastings, prayers, and confession of their former sins, which confession was sometimes public and sometimes private, as the wisdom of the Church directed. At this time the *Competentes* were taught to repeat the Creed, which they were obliged to say before the Bishop at their last examination for Baptism. With the Creed they were also taught to make the proper responses in Baptism, particularly the form of renouncing the Devil and covenanting with Christ. Some days before Baptism they went veiled, or with their faces covered, in order (it is said) that their minds might be more at liberty, and that the wandering of their eyes might not distract their soul. Some other minor ceremonies appear to have obtained in different Churches, which it is not necessary to state.

If any Catechumens lapsed into gross offences, they were usually degraded from one class or order to another; or, if their crimes were heinous, they were denied Baptism until the hour of death. If they died without Baptism by neglect, or by their own fault, they were disqualified for Christian burial. Where, however, there was no contempt, but only some necessity prevented the Baptism of Catechumens, the ancients treated them a little more favourably; not considering the mere want of Baptism under these circumstances, to be of such consequence as to exclude men from Church-communion. Several cases were excepted by those who were most rigorous in their opinions on this subject, and who held that the want of Baptism might be supplied by other means, when necessity prevented the reception of it. The chief of these excepted cases was *martyrdom*, commonly termed by the ancients *second Baptism*, or *Baptism in men's own blood*. Tertullian and Cyprian were both of opinion, that it was available not only to compensate for the want of Baptism, but also to restore it when it had been lost. Nearly allied to this, and entitled to the same indulgence, was the case of those Catechumens, who died suddenly during their preparation for Baptism and the exercise of a holy life. To which may be added one case more, in which some of the ancients made an allowance for the want of Baptism, viz. when the church, presuming a person to have been truly baptized, (the himself entertaining the same presumption,) admitted him to communicate constantly at the altar for many years. In such a case, though it ultimately appeared, either that the party had not been baptized at all, or at least with a very doubtful and suspicious Baptism; yet constantly communicating with the church was deemed an equivalent for this defect or want of Baptism; and such person was allowed to continue in the Church without being re-baptized. *Ringham's Antiq. of the Christ. Church*, book x. ch. i. and ii.

CATE-
GORY.
—
CATENI-
PORA.

CATEGORY, n. Gr. *κατηγορία*, from *κατά* and *τύπος*, (from *τύπος*, *duco*.) *τύπος* *κατηγορικῶς*. Properly signifies—I bring together; I collect into one. For the application of the word, see the example from Watts.

They appointed that of the Synod two should be chosen delegates, who should immediately go to them, in the name of the Synod warn them to lay by all other matters, and at the next sessions *extemporally* answer, whether they would exhibit their minds concerning the points in controversy, or no.

Ibid. Letter, p. 33.

These are Aristotle's ten categories, which are cry'd up for such mighty mysteries, tho' to say truth, they are things of very little use, and which not only do not help to form the judgment, which is the end of true Logic, but which often are very prejudicial for two reasons, which it is of consequence to observe.

Port Royal Logic, by Osell.

In these last sections we have briefly comprised the greatest part of what is necessary in the famous ten ranks of being, called the ten predicaments, or categories of Aristotle, on which there are endless volumes of discourses formed by several of his followers. But that the reader may not utterly be ignorant of them, let him know the names are these: substance, quantity, quality, relation, action, passion, where, when, situation, and clothing.

Watts. Logic, part i. ch. ii. sec. v.

A single proposition (which is also called *categorical*) may be divided again into simple and complex.

Id. *Id.* part ii. ch. ii. sec. v.

The following mnemonic distich has been thought to fix the Aristotelic CATEGORIES upon the memory.

*Arbor, Sex, Servus, Ardore, Refrigerat, Utas,
Nati, Cras, Stabo, nec Transieris ero.*

The arrangement of the ten Categories is said to have been invented by Archytas of Tarentum, who had been taught in the Pythagorean school that ten was the most perfect number. From him it passed to Plato, (who, however, admitted only five, *Substance, Identity, Diversity, Motion, and Rest*.) from Plato to Aristotle; and in our own times it has been sedulously defended by Mr. Harris in his *Philosophical Arrangements*, a phrase by which he means the Categories. Other writers have only admitted two, *Substance and Accident*; or three, *Accident*, being divided into the *Inherent* and *Circumstantial*. The Stoics held four, *Subjects, Qualities, Independent Circumstances, Relative Circumstances*.

The name appears to have been given by Aristotle. By Archytas they were termed *καθόλου λόγος*, Universal Concepts, a phrase which agrees with some others used by the Stagyræ, *ἐν τῷ γενεαίᾳ, καὶ ἐν τῷ ἐν τῷ*. By Quintilian they are termed *Elementa*, and generally by the Roman writers *Predicamenta*. For their scientific application the reader is referred to our Treatise on Logic.

CATENATION, Lat. *catena*; Gr. *ἐκδομα*, *monile* *descendens*, *catenique*, (*catena* and *ἐπι*.) *demitto*, *descendo*. See CHAIN.

A conjunction or connection; like that of the links of a chain.

There is one link and common connection, one general ligament, and necessary obligation of all whatever unto God. Which *catenation* or conserving union, whenever his pleasure shall divide, let go, or separate; they shall fall from their existence, essence, and operations: in brief, they must retire into their primitive nothing, and shrink into their chaos again.

St Thomas Brown, book v. ch. v.

CATENIPORA, in Zoology, a genus of the class Polypi, order *Vaginoti* of Lamarck. Generic character:

coral stony, composed of parallel tubes, inserted in vertical laminae, which anastomose in a reticular form. The only two species known are fossil.

CATER, v.

CATER, n.

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CATENI-
PORA.
—
CATER-
PILLAR

Richly she feeds, and at the rich man's coat,

And for her meals she needs not crum or cry;

By sea, by land, of delicacies the most

Her cater seeks, and spurs for no perill.

Watts. Of the mouse and sure Estate.

Take that, and be that doth the rancens feed,

Yea provisionally cater for the sparrows feed.

Be comfort to my age: here is the gold.

Shakespeare. As You Like It, act. iii. sc. 191.

When the toll'd cater home them to the kitchen brings,

The cook doth cast them out as most unwary things.

Dryden. Poly-orion, Song xxxv.

Circé (observing, that I put no hand

To my banquet; heaving countenance sad

From swifter cure; the light of countenance excuse.)

Bowing her near as these wing'd words did sue.

Chapman. Homer's Odyssey, book x. fol. 154.

The season hardly did afford

Coarse cater unto thy neighbour's board

Yet thou hadst dainties. *Carver. To Sarham.*

The little fowls in the air have God for their provider and

cater. *Shelton. Izaak Walton, vol. iii. book ii. ch. xxxiii.*

Impostor do not charge most innocent nature,

As if she would her children should be riotous

With her abundance; she good caters,

Means her provision only to the good,

That live according to her sober laws,

And holy dictate of spare temperance.

Milton. Comus, l. 764.

Yet so ridiculous a height is this foolish custom grown, that even the Christmas pye, which in its very nature is a kind of

concocted cat, and a badge of distinction, is often forbidden to the Druid of the family.

Twiss. No. 255.

It is true, that some of these rules may seem more principally

to respect the steward, clerk of the kitchen, caterer, or perhaps

the butler. *King. The Art of Cookery.*

Androcles, after having soddén the flesh of it by the sun, sub-

sisted upon it till the lion had supplied him with another. He

lived many days in this frightful solitude, the lion catering for

him with great assiduity. *Guardian, No. 139.*

Hath any rival glaston got the start.

And best him in his own luxurious art.

Brought cater, for which Apician could not pay.

Or dream old dainties in a newer way.

Chapman. The Times.

CATER-COUSIN, i. e. quinte cousin.

Gov. His master and he (using your worship's reverence)

are near *cater-cousins*.

Shakespeare. Merchant of Venice, act. i. sc. 168.

CATERPILLAR, Junius writes *caterpillar* or *car-*

pillar, perhaps from the Dutch *kerke*, *kerkele*, *kerkele*,

circumtondere, *quod herbas, et fruges, erodendo circum-*

tendunt. Dr. Thomas Hickey thinks it is *chair peluse*,

i. e. *caro pilosa*. Minshew and Skinner, *chatte-*

peluse, so called at *hirsutie istius animalis, felis similis*.

Under the word *cater*, Junius says, hence it is

CATERPILLAR. manifest why *coluber colubularis*, is in English called cater-pillar, because it destroys the food of man and beast, as it springs from the earth.

CATERPILLAR. *Caterpillars destroy the fruits, an hateful thing and well shuffed for, by a diligent owner.*

See John Clarke. The Hart of Solitude, h. 3.

The fruits were fair, the which did grow
Within thy garden platted,
The leaves were green of every bough,
And moisture nothing wanting;
Yet of the blossoms ran to fall,
The caterpillar wasted all.

Faustina delecta. A Letter accusing his Love, &c.

Those vast emetic animals, which the multitude flock to see, and which men give money to be allowed to pass on, have had many of them less of my admiration than the little caterpillar (as learned naturalists esteem it) to which we are beholden for silk.

Boyle. Useful Natural Philosophy, Essay II. part I.

CATESBEA, in Botany, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Rubiaceae*. Generic character: corolla one petal, funnel-shaped, tube very long; stamens within the tube; berry two-celled, many-seeded.

Two species, natives of the West Indies. The *C. spinosa* is a beautiful flowering shrub.

CATHARTICAL. } *Katharpn*, from *καθαρ* and *αἶμα*,
CATHARTICS. } *follo*. Whence *καθαρν* denotes
pious tolls, *scence sordes*, and thus I purge, I cleanse.

Scarcely any elementary salt is in a small quantity *cathartical*.
Boyle. The Sceptical Chymist, part V.

Thus Plato has called mathematical demonstrations the *catharticks* or purgatives of the soul, as being the most proper means to cleanse it from error, and to give it a relish of truth, which is the natural food and nourishment of the understanding, as virtue is the perfection and happiness of the will.

Spectator, No. 317.

Some men employ their health, as ugly trick,
In making known how oft they have been sick.
And give us in recitals of disease
A doctor's trouble, but without the fee;
Hate how many winks they kept their bed,
How an emetic or cathartic speed.

Cowper. Conversation.

CATHARTIC in ancient medical writers is used indiscriminately for emetics and purging medicines; the moderns restrict it to the latter. They are divided into lenitives, purgatives, and drastics, with which an obsolete division of phlegmagogues, eholagogues, and hydrogogues very nearly corresponds; and again into such as either increase evacuation, or the action of the intestines themselves. Lenitives are vegetables and acid fruits, neutral salts, sulphur, bitters, foetid gums, &c. Purgatives are *sena*, *ipsecuanha*, *rhubarb*, *jalap*, &c. James's powder, calomel, &c. Drastics are *gamboge*, *hemlock*, and various *mercurials* and *antimonials*; but these divisions are easily confounded with each other by an increase or diminution of quantity.

CATHARTOCARPUS, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosae*. Generic character: *calyx* five-parted, deciduous; corolla, petals five, inferior filaments arched; legume, long, round, many-celled, cells pulpy.

This genus, divided by Persoon from *Cassia*, contains four species, natives of tropical countries.

CATHE DRAL, *n.* } Cathedral church, *Fr.glise*
CATHE'DRAL, *adj.* } *cathédrale*; *It. chiesa catédrale*;
CATHE'DRAL-WISE. } *Sp. glesia catédral*; Dutch,
kathedrael kerk; from the *Gr. καθήδρα*, from *καθ* and

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ἵθα, a seat, from *ἵθω*, I sit. So called, says Junius, as *Episcopali cathédra*; in the same sense in which the Saviour of the world employs it, *Matt. xxiii. 2*, "The Scribes and the Pharisees sit in Moses' seat," *εἰς τὴν καθέδραν Moysi*.

There be *cathédral* churches into which the commoner clergy were proscribed at Whitsontide, & the women following the cross with many an unavowable song.

See Thomas More. Works, fol. 158.

Wherefore I am determined to go unto Sarratch, & to deliver unto them y^e letters of my lord the king, wherein be admonished him concerning the good and commoditie of all Christendome. And they received vs with gladness, and gave vs entertainment in the cathédral church. *Hakluyt. Voyages, &c. The Tartars.*

It was decreed, and strictly ordered in a council holden at Gerunda in Spain, that all little churches in the country should confourne them selves unto the greater cathédral churches that were in cities and townes, as well for order of the communion, as also for singing, and other ministrations.

Jewel. A Reptic to M. Harding, fol. 71.

Her body [Mary of Scotland] was embalmed, and ordered with due and small rites; and afterwards interred with a royal funeral in the cathédral church of Peterborough.

Camden. Elizabeth, Anno 1587.

If this reproof be private, or with the cathédral authority of a preceptor or public reader.

Wattelick. Memoirs of the English, p. 385.

I begin to consider with myself what innumerable multitudes of people lay confused together under the pavement of that ancient cathédral; how men and women, friends and enemies, priests and soldiers, monks and prebendaries, were crumbled amongst one another, and blended together in the same common mass; how beauty, strength, and youth, with old age, weakness and deformity, lay undistinguished in the same promiscuous heap of matter.

Spectator, No. 26.

Two of the best voices came in time enough, and the service was performed *cathédral-wise*, tho' in a manner, to hear well, with an ensemble suitable to the day.

Guardian, No. 80.

The **CATHÉDRA** or Bishop's Church in the *Africans* *Canons* is frequently termed *Ecclesiæ Matrix*, that which required the peculiar care and residence of the Bishop, as the principal Church of the Diocese; and thus it is opposed to the *Ecclesiæ Diocesanae*, upon which only Presbyters resided. In the Decrees of the Council of Carthage, the *Ecclesiæ Matrix* is termed *Principalis Cathedralra*, *Antiq. of the Christ. Church, vii. 1*.

Staveland, (*History of Churches in England*, v.) contends that, among ourselves, Cathedrals were built by pious Princes before other Churches, and that in many respects they long maintained a preeminence above them. (*id. vii.*) Thus the right of Baptism and Sepulture belonged to them exclusively, unless in case of necessity, (*Seiden, History of Tythes, 263.*) and therefore they were called the *Mother Churches*; for as men were born from their Mother's womb, so Christians were born from the Font, the Church's womb, which at first was peculiar to Cathedrals. Hence in a question of Law, whether a place of worship be a Church or a Chapel appertaining to the Mother Church, the issue to be tried is, whether it has a Baptistry and Burial Ground, and if it has these it is adjudged to be a Church, (*Coke, 2 Inst. fol. 343.*) and on the same ground afterwards Rural and Parochial Churches were styled *Mother Churches* relatively to the Chapels belonging to them.

CATHERINE'S, ST., an Island in the Atlantic Ocean, about the twenty-eighth degree of south latitude, and Situation only separated from the coast of Brazil by a narrow and extant channel, which where it is least broad is less than a league in width. The extent of the Island is about

3 x

**CATHE-
DRAL.**
—
**CATHE-
RINE'S,
ST.**

CATH-
RINES,
ST.
—
CATHO-
LISE.

Vegetable
products

Surface.

Animals.

eight leagues from north to south, and two from east to west. The soil is fertile, and the climate delightful. The heat is constantly tempered either by north-east or south-west breezes, which are the most prevalent winds. The former blow from September to March, and the latter from April to August. A profusion of flowers always adorn the landscape, and a variety of excellent fruits enrich it, among which the oranges are reckoned the finest in the New World. Myrtles grow in abundance, and a beautiful species of the passion-flower is almost equally common. Much of the land adapted to cultivation is in a state of greater improvement than on the adjacent continent; and yields rice, maize, manioc, coffee, sugar, cotton, and indigo. The coffee is much esteemed; but sugar, cotton, and indigo are only yielded in small quantities. Flax is also grown here, of which the fishermen make their nets and cordage. Much of the island was once covered with large trees, but these have been greatly diminished, and therefore good timber for ship-building begins to be scarce; yet the palm-trees seen at intervals give a pleasing variety to the landscape. Some parts of the island consist of low and swampy grounds, which are intersected by causeways, and are valuable on account of their production of rice. Fish is obtained in abundance from the surrounding seas, and most kinds of provisions are plentiful and cheap. The animals seen on the islands are chiefly monkeys, opossums, and armadillos. Among the serpents, the beautiful coral snake is the most distinguished. Cranes, hawks, and parrots of various kinds, humming birds, and several kinds of toucans are found here. The whole of the island is divided into four parishes; and some districts of the adjacent continent are under the jurisdiction of the Governor of St. Catherine's. The number of inhabitants subject to the Governor have been stated at 30,000.

St. Catherine's the chief town in this island is situated on the eastern shore, and is defended by the fort of Santa Cruz. It consists of several streets, composed of well-built houses, and contains 5000 or 6000 inhabitants. The harbour is capable of admitting ships of 300 tons burden; but the trade is not considerable. Vessels, however, proceeding from the northern parts of South America to the Buenos Ayres and the La Plata often touch here. Longitude of Santa Cruz, 47° 15' W., latitude 97° 10' S.

CATHETER, *καθετήρ, καθητήρ*, I let down into; an oblong, slender, bent tube used in disorders of the bladder.

CATHETUS, in Botany, a genus of the class *Dioecia*, order *Monoandria*. Generic character: male flower, calyx six-leaved, the three exterior smallest; corolla none; one filament, supporting three anthers; female flower, calyx six-leaved; corolla none; germens supporting a thick style, shorter than the calyx, terminated by three two-cleft stigmas; capsule compressed.

One species, a shrub, native of Cochín-China.

CATHOLICISME, *s.* Fr. *catholique*; It. and Sp. *cattolico*; Dutch, *katholick*; Gr. *καθολικός*, from *καθ* and *ολος*, all, the whole, universal. For the various applications of the word in the Christian Church, see the quotation from Dr. Clarke.

CATHO-
LISE.

Fr. *catholique*. Cotgrave says, *to be catholicize it, to play the Catholick, to become a Catholic.*

Supposing that they might easily winne that rich and flourishing citie, being but weakly fortified and inhabited with citizens not accustomed to the warres, who durst not withstand their first encounter, hoping moreover to find many rebels against her majestie and popish catholike, as some famous writers of the Scottish queene, (which was not long before most lately beheaded) who might be instruments of sedition.

Habicht. Voyage, &c. The Spanish Armada, vol. i. p. 557.

Also of what proves he was in arms, and how valiant and good a captain in battayle, it may sufficiently appeare to them that will read his noble actes and achievements in the booke before presented, wherein are some famous actions of his which doubt, though they be marvellous.

See Thomas Elyot. The Governour, p. 217.

Milehades, pope and martyr, ordained that the sacrament in several portions consecrated by a bishop should be sent abroad among the churches, for cause of heretics, that the catholic people of the churches might receive the catholic communion and not communicate with heretics.

Jerem. Epistle to M. Harding.

Before I enter upon this task, I shall by way of preface or introduction say something concerning those systems which undertake to give an account of the formation of the universe by mechanical hypothesis of matter, not'd either uncertainly, or according to some catholic laws, without the intervention and assistance of any superior immaterial agent.

Ray. On the Creation, part I.

— His seed in none could fall to grow,
Fertile he found them all, or made them so,
No druggist of the soul bestow'd on all
So catholically curing cord.

Dennis. Allegory by Sir Lucius Cary.

Besides, that marriage is indissoluble, is not *catholicity* true; it is dissoluble for adultery, and for desertion, by the verdict of all reformed churches. *Milton. Tristram Shandy.*

One may judge of the *catholicism*, which Romanists brag of, and challenge on two accounts.

Brevint. Soul and Sinnet at Endor, p. 10.

The prices of Germane were of two several epianons, and of several nunes, the part that favoured the pope and all things done by his authority were called *catholicall*, and the other part, which followed and prescided only the Gospel of Christ were called *anagelicalk*. *Gregory. Henry VIII. twenty-second year.*

I confest *catholic*-*ness* with a merchant, that came directly out of Italy, Low he left the state there.

Religion Wellesman, p. 550.

The 1st and largest sense of the term *Catholic Church*, is that which appears to be the most obvious and literal meaning of the words in the text, (Heb. xii. 23.) *The general assembly and church of the first-born which are written in heaven*; that is, the whole number of those who shall attain unto salvation.—Lastly, *The Catholic or Universal Church*, signifies in the next place, and indeed more frequently, the Christian Church only: the Christian Church, as distinguished from that of the Jews and patriarchs of old; the Church of Christ spread universally from our Saviour's days over all the world; in contradistinction to the Jewish Church, which was particularly confined to one nation or people.—Lastly, *The Catholic Church* signifies very frequently, in a still more particular and restrained sense, that part of the Universal Church of Christ, which in the present age is now living upon earth; as distinguished from those which have been before, and shall come after.—thly and lastly, The term *Catholic Church* signifies in the last place, and most frequently of all, that part of the Universal Church of Christ, which in the present generation is visible upon earth, in an outward profession of the belief of the Gospels, and in a visible external communion of the word and sacraments.—The Church of Rome pretends herself to be this Whole *Catholic Church*, exclusive of all other societies of Christians. *Clarke. Sermon, 62.*

Now this excellent pray'r in this sense of the phrase,
For the catholic church more especially prays;
That it may be so constantly govern'd, and led
By the spirit of God, and of Jesus its head,

CATHOLIC
LINE.
—
CAT-
MANDO.

That all such as are taught to acknowledge its creed,
And profess to be Christians may be so indeed
May hold the one faith, in a peace without strife,
And the proof of its truth, a right practical life.
Dyren. Paraphrase on the Prayer for all Sorts, &c.

I never could meet with any body that pretended to say what
their private faith and religion might be; all the glories that I
have conversed with assured me of their sound catholicism.

Seislaure. Spain, Letter xxix.

The title of Most Catholic Majesty is borne by the Kings of Spain. Mariana asserts that it was given to the Gothic Prince Recaredus after the extermination of the Arian heresy, and that it was acknowledged by the Council of Toledo in 589. Vasæ states that it was first assumed by Alfonso on the reestablishment of Christianity in Spain, in 738; but the first authentic occurrence of the title cannot be traced higher than the reign of Ferdinand of Arragon, on the expulsion of the Moors, in 1492. The same title was also borne by Philip of Valois, King of France, (Froissart, l.) but was superseded by that of *Most Christian and eldest Son of the Church*. The King of Poland in imitation called himself *Most Orthodox*, and the Kings of Navarre and of Portugal *Most Faithful*.

In the old writers on *Medicine*, we meet with an elexuary termed *Carnosum*, sometimes *Catholicon Nicotai*, and *Diatholicon*, if it was compounded of a double portion of seno and rhubarb, part of its ingredients. Sixteen substances were employed in its composition, and it was fondly supposed, as its name implied, to be a purger of all humours.

CARNOTON also has been adopted as the title of some Dictionaries. The first who so used it was Balhus, a learned monk of the XIIIth century, better known as Joannes Januensis, because he was born at Genoa, (Boyle ad voc. *Babus*;) but the greatest celebrity is attached to this term from the witty and ingenious little work entitled *Satyre Menippée de la Fetus du Catholicon d'Espagne; et de la tenue des Etats de Paris*. In this is pictured to the life the intrigues of the *States General* in the commencement of the reign of Henry IV., and the arts practiced by the Spaniards to prevent his succession. It derives its title from the *Catholicon*, a *Stato* pinaces, which the political quacks of Spain are represented as administering. The chief contributors to this work were Le Roi, a Canon of Rouen, Jacques Gillot, a Canon of the Chapel Royal at Paris, Rapin, Passerat, and Pithou. A detailed account of it will be found in Vigneul Marville, *Mélanges d'Histoire et de Littérature*, p. 300, (ed. 1699.)

CATMANDO, (Cát'mándó) is the Capital of Népal, and was formerly the residence of the Gork'há Rájá. It stands in lat. 27° 42' N. and long. 85° E. and is nearly 5000 feet above the level of the sea. It is built on the eastern bank of the Bishn-matí, (Vishnu-matí,) extending about a mile in length, and is in some places half a mile in breadth. Brick houses with sloping roofs, and temples in the same style of architecture distinguish this from the towns of Hindustán; but in the narrowness and filth of its streets, and its numerous wooden temples, like the mandals or mmdlers of the Hindús, it bears a strong resemblance to the cities on the southern side of the mountains. Górk'há-nút-ha and T'ánsi B'havánt, the tutelary deities of the reigning family, have a shrine much venerated adjoining to the Rájá's palace. That, as well as almost all the other

buildings, have a very mean appearance. The number of houses is below 5000, and the population is estimated at 30,000. The climate is moderate; the mean height of the thermometer in winter being 52° of Fahrenheit's scale; the range of the barometer also is remarkably small, as it seldom varies one-fifth of an inch, at the same hour of the day, throughout the whole season. Buchanan and Kirkpatrick's *Accounts of Népal*; Hamilton's *Hindustán*, ii. 690.

CATTEGAT, a large Gulf of the North Sea, washing the shores of Sweden on the east, of Jutland on the west, and the Danish islands of Zealand and Funen on the south. The town seems to be of Dutch origin, and to signify *Cat's hole*. This Gulf is open to the German Ocean on the north, and to the Baltic by means of the Sound, and the Great and Little Belts on the south. By some writers it is considered as belonging to that sea, which however does not properly commence till after reaching the southern extremity of one of the above straits. The Cattegat is about 120 miles from north to south, and from 60 to 70 from east to west. The adverse winds which often prevail here render the navigation dangerous, and beacons and light-houses have therefore been erected on the most prominent points along both shores, for the guidance of the numerous vessels passing to and from the Baltic. The Cattegat is noted for its herb-fishery, and contains the islands of Semsoe, Anholt, Læsøe, and Hertzholm.

CATTLE, in Dutch, *chattels*, *boon mobilia*, and *cattile*, *pecus*, are called by the same name, *kattelen*, *kattelen*. Spelman says, all goods moveable or immovable; yet properly that kind of goods which consists in animals, a *quorum capitula*, *res ipse* were at some times called *capita*, or others *capitula*; by *synecdoche*, *capitula* and *cattiles*, whence our law term *cattels*, in English, — *chattels*. The early inhabitants of the earth, he adds, estimated their wealth from the number of their animals. Skinner derives from *capita*, q. d. *capitula*, because they belong by law *ad capita* (l. c.) *personam*.

They seeldin possessions and cattel and departiden the things to alle men as it was neede to ech.

Wiclif. Deeds of Apoclis.

His tithes paid he full thyre and wot
Both of his propre swinke, and his rest.

Chaucer. Prologue, 516.

Th' islewe never liv'd, they were awble
Like swine, or other cattell here on earth;
Their names are not recorded on the file
Of life, that fall so.

Ben Jonson. Underwood's Epithalamion.

Until the transportation of cattle into England was forbidden by the late act of parliament, the quickest trade for ready money here was derived by the sale of young bullocks, which, for four or five summer-months of the year, were carried over in very great numbers; and this made all the breeders in the kingdom turn their lands and stocks chiefly to that sort of cattle.

See Wm. Temple. Of advancement of Trade in Ireland.

"Institutions are but a servile kind of cattle," says the poet; or at best the keepers of cattle for other men; they have nothing which is properly their own; that is a sufficient mortification for me, while I am transmuting Virgil.

Dryden. Parallel between Poetry and Painting.

CATURUS, in Botany, a genus of the class *Dioecia*, order *Triandria*. Generic character: male flower, calyx none; corolla three-lobed; female flower, calyx three-parted; corolla none; styles three; seed-vessel a capsule containing three seeds.

One species, native of the East Indies.

CAT-
MANDO.
CATURUS.

CAVALIER.
CAVANY.

mounted on them is of course proportioned to their extent and utility.
CAVALRY, n. Fr. *cavallerie*; horsemanship, also horsemen. Cotgrave. See CAVALCADE. Applied to Military companies of horsemen.

Nevertheless, because he would not sit still, nor be dissipated for his sloth, he enforced Arden and Agile with other captains and officers of the *cavallerie*, to make haste with puissant regiments under their conduct. *Holland. Annuaire*, fol. 181.

They sent away their *cavalerie* with so much haste, and in so continued a march, that they were possessed of the path before the body the king had sent could reach it; whereby they gained their point, though their *cavalerie* suffered much.

Barnet. Own Times. William and Mary, June, 1694.

— They could tell,
How their long-marchless *cavalerie*, so oft
O'er hills of slain by ardent Rupert led,
Whose dreadful standard Victory had war'd,
Till then triumphant, gave with unchast blood
From their pur'd sanguinous dy'd the restive spear
Of London's firm militia, and resign'd
The well-disputed field. *Glover. London.*

CAVAN, a County of Ireland, in the Province of Ulster, of which it forms the southern part. It is encompassed by the Counties of Fermanagh, Monaghan, Meath, Longford, and Leitrim. It is situated nearly at an equal distance from the Irish Sea and the Atlantic, its extremities being about fourteen miles from each. It stretches nearly fifty miles from east to west, and about thirty from north to south, at its greatest breadth. The area of this County, as stated in Beaufort's *Memoir*, emil adopted in the Population Returns, is 470 Irish square miles; and as each of these is equal to 2,993 English square miles, the whole area of the County will be about 1,400 English square miles. As this was not the result of an actual survey of the County, it has been thought to be above the truth; and perhaps 1200 may be a nearer approximation. The population of Cavan, in 1821, was found to be 194,330, and the number of houses in the County 34,744. This gives nearly six persons for each house, and 162 to each square mile. As there was no return from this County, either of houses or persons, when the attempt was made to ascertain the population of Ireland in 1813, no comparison can be formed for estimating the increase during the intermediate period. Cavan is divided into eight Barones, and contains twenty-two whole parishes, and parts of twenty others. The Barones are Castleghagh, Clonkee, Clonmoghagh, Loughtee Upper, Loughtee Lower, Tullaghgarvey, Tullaghghagh, and Tullishonoh.

Cavan is comparatively a hilly County, and the northern part in particular which is separated from the adjacent Counties by the mountains of Ballynagracrah, is bleak and exposed. In some districts, however, the appearance of the country is more favourable, especially in the vicinity of Farnham. Much of it is covered with lakes and bogs; and these with the mountains, according to Arthur Young's estimate, include half the surface. A great proportion of the waters that issue from the lakes of Westmeath, flow through this County into Lough Erne. These sometimes meet with obstacles in their course, and expand into small lakes. Near Virginie, Lough Ramor is a considerable sheet of water, well stocked with pike and trout. Lough Gawnagh, out of which the Eroe flows, is situated near Bruce-hill. Between Ballyborough and King's Court, on the summit of a hill, there is a

celebrated pool called Lough-an-Leighagh's, or the Healing-lake; to which the superstition of the surrounding district has attached various health-restoring qualities. The principal river is the Erne, which as it flows through the County, forms the extensive Lough Oughter, which contains several islands. The chief of them is the Clogher, in which Bishop Bodel was confined by the rebels in 1641. From this lake the Eroe issues in an increased stream, and falls into Lough Erne.

The soil in the northern part of this County is chiefly *soil*, called a cold wet clay, though in a few places, especially near Tiverton and Farnham, a good loam is found incumbent on a slaty produce. In some spots the soil is dry, rocky, and rough. Dry gravel is also found in particular districts, and peat and bog-earth abound in others. Few mineral products of value are obtained in Cavan. The County is supplied with coals from Newry; and though limestone choulds in several places, it is but little used as a manure. Iron is said to have been once obtained, but none is found at present. Several mineral waters are met with, but their ingredients have not been correctly ascertained. The agriculture of this County has participated but little in the improvements of modern times. Most of the estates are small, and the division of the lands among the occupants is minute. They vary from two to twenty acres, which are generally let to those who are engaged in the linen manufacture, and whose other employments enable them to pay a high rent for them. The chief object of these cultivators is to raise oats and potatoes for the support of their families, and flax for the employment of the women and children. The land is mostly tilled with the spade, and where the plough is employed its use is yet very imperfect. Wheat is very seldom sown, nor does it appear that the produce of the County at all exceeds its consumption, as scarcely any is brought to Dublin market. The coldness and moistness of the climate of several parts of it, are great obstacles to its cultivation, as they render its ripening very precarious. Very few dairy farms are found in Cavan; but those which exist, since they occupy the best land, afford a considerable quantity of butter. On all the small holdings pigs and goats are the principal stock. Little wood is now Wood. to be seen in this County, though some parts of it appear to have been once well wooded.

Cavan may be reckoned among the manufacturing Counties of Ireland; and the growth, dressing, and spinning of flax form a great part of the industry of its inhabitants. More than 4000 acres of flax are, in some years grown, which is chiefly converted by the women and children into yarn. Some of this is woven, and the rest sent into other Counties. The chief markets for linen are those of Killeshandra and Cooteshill, where it is sold both brown and bleached. Most of the inhabitants of Cavan live very frugally; as oatmeal and potatoes are almost the only articles to be seen in any of the markets. According to an official return made in 1821, there were fifty resident Protestant Clergymen in this County, forty-three Roman Catholic Priests, and eight Dissenters. The Roman Catholic persuasion, however, includes more than half the inhabitants.

Most of the towns in the County of Cavan are poor Principal places; several of them have weekly markets, but only two or three deserve description. Cavan is the County Cavan town, and is situated on a small river of the same

Situation and boundaries.

Extent and population.

Division.

Surface.

Lakes.

Religion.

CAVAN.
—
CAU-
CASUS.

Cootchill,
&c.

name. Its principal streets contain a few good houses, but many of the others are mere Irish hovels. There is a Court-house and a Jail, and the assizes are held here. There are also a County Infirmary and Barracks, in which a body of troops are usually stationed. Cavan has a weekly market on Tuesdays. It was burned down in 1690, when the Duke of Berwick was defeated near it. Cootchill is a neat small town in this County, agreeably situated on a river of the same name. The linen manufacture is carried on there to a considerable extent. Belurbet has already been noticed. The other chief places are Ballyborough, Ballynennell, Ballyhays, Killesandra, King's Court and Shercock; but none of them contain any thing particularly worthy of notice.

CAVANILLA, in *Botany*, a genus of the class *Dioecia*, order *Tetrandria*. Generic character: male flower, calyx four-cleft; corolla none; female flower, calyx four-cleft, superior; corolla none; style radiated, on the apex of the germen; nut two-edged, rugose, one-celled.

One species, native of the Cape of Good Hope.

CAVATINA, in *Musica*, a short air which has no second part.

CAUCA, a large river of South America, which originates in the Province of Popayan, between the great western and the middle ridge of the Andes. It passes through the Province of Antioquin into that of Carthagena; and after collecting the waters of several other rivers in a course of about 508 miles, it becomes a copious stream and falls into the Magdalena. It flows either through or near the cities of Popayan, Buga, Cali, Ansernu, and Antioquia. As much of this course is through rocks, it is of little use to navigation except to the Indians, who are so dexterous in the management of their canoes, that they pass among these rocks with very few accidents.

CAUCALIS, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbellifera*. Generic character: corolla radiate; fruit nearly oval, striated, rough with rigid bristles; some flowers abortive.

Twenty-two species, *C. dancoides*, *latifolia*, *anthracus*, *infesta*, and *nodosa*, are natives of England. *En. Bot.*

CAUCANTHIUS, in *Botany*, a genus of the class *Dicandria*, order *Trigynia*. Generic character: calyx one-leaved, bell-shaped, five-cleft; corolla, petals five, ciliated; germen superior, oval, villous; stigma truncated.

One species, a shrub, native of America. *Lamarck, Ency.*

Situation
and extent
of the
chain.

CAUCASUS, an extensive chain of mountains in Asia, stretching from the borders of the Euxine to the shores of the Caspian Sea, and sending off many branches which diversify the adjacent country. Some of these apparently sweep round the southern coasts of the latter sea, and with little interruption extend to the great range of the Hindii Cush. This classic ridge stretches through a space of about 400 miles in extent, and forms an almost impassable barrier between Russia, Persia, and Turkey. It combines the most desolate peaks with the most fertile vales, and regions of perpetual snow with vallies where the heat is quite oppressive. From the steep of Kuma, one of the most extensive plains in the Old World, situated on the north of this chain, the Caucasian Mountains are seen in all their majestic grandeur, and apparently form two

separate chains, rising above each other. The southern, which is the highest, is covered with perpetual snow, but the northern is less elevated, and is called the Black Range, in contradistinction to the opposite chain, which, as was before observed, is always clad in white. The highest part of these mountains is towards the centre, from which they decrease both ways towards the opposite seas. The most elevated summit of the whole chain is El-burs, which M. Klaproth considers as the rival of Mount Blanc, and we have even seen a much greater altitude assigned to it than is known to belong to that mountain. There is also another peak which is not much inferior, called Kazibeg. Human feet have not yet reached the top of the former of these mountains, and the Caucasians imagine that it cannot be accomplished without the special permission of the Deity. The vallies at its base are wholly uninhabited, and consist chiefly of marshes formed by the partial melting of the snows during summer. A tradition is still preserved among the natives of this elevated district, that the ark first grounded upon this summit, but was afterwards driven to Minnet Ararat. The whole tract included under the appellation of Caucasus, exhibits the most diversified aspect. In some parts these mountains present abrupt and terrific precipices, and are intersected by deep and narrow vallies. In other places they stretch into plains. The part which is covered with perpetual snow is seldom more than five or six miles in breadth. Some of the level tracts and the vallies are fertile, but most of the other parts are rocky and barren in the extreme. The products are equally varied; but cultivation has yet made but comparatively little progress. Barley and oats however are grown on the sides of these mountains, in latitude 42°, to the height of more than 1000 toises. Different minerals are known to abound in various parts of this region, yet they are but little sought for, except as washed down by the torrents. Numerous animals frequent these recesses, leopards, wolves, jackals, wild cats, hares, and others. Among the birds are pheasants, partridges, and bustards, which are common, with several others of the smaller kinds.

These mountains are peopled by a variety of tribes, differing from each other in manners, customs, and civilisation. Some of these are indigenous, while others have taken refuge there from the successive invasions which have desolated western Asia. They are the descendants of Scythians, Persians, Jews, Arabs, and Tatars; and are in Religion Christians, Mohammedans, and Pagans. M. Blumenbach, in his *De Generis Humanii Varietate Nativa Dissertatio*, makes the Caucasian tribes the basis of one of the five primary classes into which he divides the whole human race. The characteristics of this class are, the skin white, the cheeks rosy red, the hair soft, long, and undulating, generally characterised by the head moderately expanded, the cheek bones narrow but not prominent, the face oval, the nose narrow and slightly aquiline, the lips gently turned out, the chin full and round, and the facial angle large. Some of these tribes have acknowledged the authority of Russia, but this is a very precarious submission, and at best is little more than nominal.

The most prominent of these tribes are the Circassians and the Georgians. The females of both these countries, especially the latter, have long been the

CAU-
CASUS.

Highest
summits.

Vegetable
products.

Animals.

Inhabitants.

Dis-
ting-
uishing
character-
istics.

CAUCASUS.
—
CAUCASUS,
GOVERN-
MENT OF.

State of
society.

Situation
and bound-
aries.

Extent and
Population.

Towns.
Georgians.

Mosdok.

Ekatereino-
grad.

Kizlar.

pride of eastern harems. These regions still present a complete picture of Europe during the height of the feudal system. They are in general ruled by Princes who hold their possessions by military service, and are encompassed by vassals, whom they consider, and are merely as slaves. The Chiefs or rulers are called Uzdens, and the common people consist of two separate classes; the one is composed of hereditary *serfs*, and the other of absolute slaves taken in their plundering excursions. Many of the Caucasian tribes are perfectly independent of all others, and subsist chiefly by means of the plunder taken in their predatory wars against those who inhabit the adjacent districts; and to such a height is this warfare carried, that the sower who sows the seed, and the reaper who gathers the sheaves, are equally liable to an assault, and the implements of husbandry are not more essential to the harvest than the carbine, the pistol, and the sabre.

CAUCASUS, GOVERNMENT OF, a Province of the Russian Empire, which takes its name from the chain of mountains already described, and includes a great part of that range. On the north it joins the Governments of Saratov, Ekaterinodar, and the country of the Don Cossacks. On the east it is bounded by the Government of Ufa, the river Ural and the Caspian Sea. On the south it borders upon the Persian and Turkish dominions, and the territories of the independent tribes; while the sea of Azof and the Province of Taurida limit it towards the west. This Government was first established in 1765, and includes the Province of Astracan. Independently of this latter Province, the Government of Caucasus is divided into five Circles, Georgievsk, Alexandrov, Stavropol, Kizlar, and Mosdok. The whole area is stated at 55,190 square miles, which is nearly equal in extent to both England and Wales. The population is about 105,000, which is nearly two persons to each square mile. This Government is intersected by the Volga; and a chain of forts was constructed by the Empress Catherine, which extends from the shores of the Black Sea to those of the Caspian, and were designed to keep the warlike inhabitants in check, and to prevent them from making predatory excursions among the more peaceful of the Imperial subjects. The principal towns in this Government are Georgievsk, Mosdok, Ekaterinograd, Kizlar, Eiskaya. The Capital of the Province is Georgievsk, which stands on the borders of the great steppe of the Kuma, and of a small river of the same name. It was founded in 1777, when the above-mentioned line of forts was established. Most of the houses are only slight wooden tenements, and the town is considered to be very unhealthy in autumn. Mosdok is one of the most considerable of the other places, and stands on the left bank of the Terek. It was built in 1763, and terminates the line of forts along that river. The population is estimated at 3000, chiefly consisting of Armenians, Georgians, and baptized Circassians, with a few Greeks and Russians. They are employed for the most part in raising vines and silk, and manufacturing leather and brandy, and in carrying on a commercial intercourse with the adjacent mountaineers. Ekaterinograd is situated on the small river Malca, about 1060 miles nearly south-southeast of St. Petersburg, and contains about 3000 inhabitants, who are similarly employed to those of Mosdok. Kizlar is situated towards the south-east of the Province, and was built in 1735, as a frontier town between Russia and Persia, and stands on a river at a short distance from the

Caspian Sea. It is one of the most commercial and flourishing places in the Province, and perhaps the most populous. It is chiefly inhabited by Cossacs, who profess the Christian religion according to the doctrines of the Greek Church. The environs are very fertile both in grain and fruit, as well as abundant in game.

Under the head of KAVKAS, (the Russian name of Caucasus,) will be found a more detailed account of the various tribes inhabiting this chain of mountains, as well as an abstract of the geological and physical observations of Messrs. Von Engelhardt and Purtsch, which we are not at present able to offer to our readers, and which contain the most important particulars relative to this District.

CA'UDAL, adj. } Lat. *cauda*, a tail. Of unknown
CA'UDE, } etymology.

How Jove his thunder makes, and lightning new,
How with the bolt he strikes the earth below,
How comets, comets, comets stars are from'd,
I know, my skill with pride my heart allow'd.
Paraph. *Geology of Bologna*, book xiv. st. 44.

The tail is slender, of the same length as the remainder of the body to the nose, and terminates in a small caudal fin.
Fennant. Zoology, The Cuvier Key.

CA'UDLE, v. } Fr. *choûden*, from *chaud*; Lat. ca-
CA'UDLE, n. } *lidus*, warm; q. a warm drink; of
eggs, wine, bread, sugar and spices. Skinner.

He might go to a dinner abbe biléed at so well,
As me wry "was ich am de, make me a caudle."
R. Gloucester, p. 161.

— Will the cold brooke
Caudled with ice, *caudle* thy morning taste
To cure thy o're-sights surfeit.
Shakespeare. Titus of Athens, fol. 52.

— O tell me, good Dumalac!
And gentle Longmull, where lies thy pain?
And where my hedger! all about the breast:
A caudle has't! *Id. Love's Labour's Lost*, fol. 154.

If a man laments in company, where the rest are in humour enough to enjoy themselves, he should not take it ill if a servant in order'd to present him with a poringer of *caudle* or posnet drink, by way of unmortifying that he go home to bed.
Spectator, No. 143.

She's gone! but there's another in her stead,
For a princess Charlotte's brought to bed!—
Oh! could I but have had one single sup,
One single snuff, at Charlotte's *caudle* cup!
Warren. The Oxford Newcomer's Visit for 1767.

CAVE, v. } Fr. *cave*; It. *cava*; Sp. *cueva*,
CAVE, n. } *cave*; Lat. *cava*. Varro and
CA'VEAN, n. } Festus think a *cava dictum*,
CA'VEANED, adj. } *Cava* is properly a vast gap or
CA'VEANES, } opening, (*cavus* *hustus*) from
CA'VITY, n. } the ancient *χῶς* for *χῶρος*, *cav*,
CAVE-KEEPING, adj. } to gap, to open. Vossius.
CAVE-KEEPER, n. }

But or his here was clipped or yshere,
That was no hand with which men might him bind,
But now he is in prison in a cave
Whereas they made him at the querna grinde.
Chaucer. The Manly Tale, v. 14077.

Under an hill there is a cave,
Whiche of the sonne male not hane
So that no man male knowe right
The point betwene the day and night.
Greene. Conf. Am. book iv. fol. 80.

Their dwellings in wilderness in mountains and caves
of the earth. *Hicly. Eborac*, ch. xi.

They wandered in wilderness, in mountains, in dens and
caves of the earth. *Bible*, 1551.

CAUCASUS,
GOVERN-
MENT OF.
—
CAVE.

CAVE. But green wood like a garland grows, and hides them all with
 shade,
 And it is the mids a pleasant ease there stands of nature made,
 Where sits the symphonies among the springs in seats of moss and
 stone. *Phædr. Andalus, book i. p. 25.*

Vader and roche law within one cavern,
 There all thou fynd the godly prophetes
 Full of the spete disiove.

Douglas. Escorial, book iii. fol. 82.

Although perhaps
 It may be heard at court, that such as we
 Cose here, hunt here, are out-laws, and in time
 May make some stronger head.

Shakespeare. Cymbeline, act. 388.

For many a field-bred herdsman, (vobard still),
 Hast thou made drowse, the coovers of the hill
 Where he retreats lie, with his helpless tears.

Chapman. Hyeme to Herms.

The sea-symphs that the wotry caverns keep,
 Have sent their pearls and rubies from the deep.
 To deck thy love; and plac'd by thee they drew
 More lustre to them, than where first they grew.

Arch. Wilson. Upon Mr. J. Deane and his Poems.

The fire of an oven is a fit similitude of a fire within, as lesto
 which fire is put to heat it, and the heat made more intense by the
 cavity or hollowness of the place.

Goodwin. Works, vol. iii. p. 565.

In other places there he also caves and holes of a prophetic
 power: by the exhalation of the air, men are intoxicated, and as it
 were drunken, and so forgetful things to come, as at Delphi, the
 most renowned oracle.

Halsland. Philo, vol. i. fol. 41.

The other error may be, for that the object of sight doth strike
 upon the pupil of the eye, directly without any interception;
 whereas the cave of the ear doth hold off the sound a little from
 the organ; and so nevertheless there is some distance required in
 both.

Bacon. Natural History, Cent. iii. sec. 272.

Their smoothness, like a goodly champagne plain,
 Lays open all the little worms that creep;
 In men, as in a rough-grown grove, remain.

Cave-keeping vials that obscurely sleep.

Shakespeare. Rape of Lucrece.

I hope I dream:
 For so I thought I was a cave-keeper,
 And cook to honest creatures.

Id. Cymbeline, fol. 399.

Those that descended into the cave of Trophonias, were first
 to be tried by sunny sacrifices, whether they were fit to enter it
 or not, and they were to pray before an image of Dardanus
 making, which none was allowed to see, and then after other
 preparation they were let into that dreadful place, where they
 saw and heard strange things which they discovered to the priests
 when they came forth.

Sailingfleet, vol. iii. serm. 12.

From out the rock's wide caverns deep below
 The rushing ocean rises to its flow;
 And, ebbing, heere retires; within its sides,
 In rooey caves the god of sea resides.

Hughes. The Court of Neptune.

Upon weighing the heart in my hand, I found it to be extremely
 light, and consequently very hollow, which I did not wonder at
 when, upon looking inside of it, I saw multitudes of cells and
 cavities rattling out within another.

Spectator, No. 281.

The first rude essay of nature had no much improved by
 human labour, that the cave contained several apartments appro-
 priated to different uses, and often afforded lodging for travellers,
 whom darkness or tempests happened to overtake.

Jackson. Hæcælas, ch. xxi.

I will teach you to pierce the bowels of the earth, and bring
 out from the caverns of the mountain metals which shall give
 strength to your hands, and security to your bodies, by which you
 may be covered from the assaults of the fiercest beasts, and with
 which you shall fell the oak, and divide rocks, and subject all
 nature to your use and pleasure.

Id. The Rambler, No. 33.

Amid the fearful throng, a thrum'ring sound
 He hears, and thence the hollow decks rebound;
 Upstart from his couch on deck he sprang,
 Thrice with shrill note the boatswain's whistle rang,
 All hands unmurm'ring! proclaims the boatswain's cry,
 All hands unmurm'ring! the crew's reply.

Falconer. Shipwreck, can. 1.

The town and temple of Delphi were seated on a bare and
 uneven rock; defended, on all sides, with precipices, instead of
 walls.

Warburton. Julian, book ii. ch. vi.

CAVEAT, in Law, a Process in the Spiritual Court,
 to stop the probate of a Will, &c. or the institution
 of a Clerk to a Benefice. Wheo a Caveat is entered
 against an institution, if the Bishop afterwards institutes
 a Clerk, such institution is void; the Caveat being a
 supersedens. A Caveat entered in the life-time of the
 Incumbent has been adjudged void, though if entered
 "dead or dying," it will hold good for a month. And
 should the Incumbent die thro, for six months after
 his death. A Caveat entered against a Will, is said
 by the rules of the Spiritual Court to remain in force
 for three months, and that while it is pending a probate
 cannot be granted; but whether the law recognises a
 Caveat, and allows it so to operate, or whether it
 only regards it as a mere cautionary step by a stranger
 to prevent the Ordinary from committing a wrong, is a
 point upon which the Judges of the Temporal Courts
 have differed. *Roll. Rep. 191; Cro. Jac. 463.*

CAVEYRY or CAVERI, is the name of one of the Sa-
 pad, (Satya-nadi) or Holy Rivers of Hindostan. It rises
 in the western Ghâts, not very far from the coast of
 Malabar, in about 13° N. lat. and 75° 30' E. long.,
 and passing through the Mysore, (Malsûr,) separates
 Coimbatore, (Cuyummatûr) from Salem (Châlam,)
 and forming the northern boundary of Tanjore, (Tan-
 jâûr,) o State now incorporated in the province of the
 Carnatic, pours its waters by various mouths, into the
 Bay of Bengal. It has a winding course of nearly 400
 miles, between banks no where steep; though its
 channel is generally stony. Near Râyacottah it falls
 abruptly over a precipice into the plains of the Car-
 natic, through which it glides gently to the sea.
 Rising in the western, receiving the waters of streams
 from the southern, and itself traversing the eastern
 branches of the Ghâts, these elevated chains of moun-
 tains, which skirt each side of the peninsula, it is
 supplied by all the periodical rains which come with
 either monsoon, and thus affords constant means of
 irrigation to the table-land above, and the plains
 below the mountains through which it passes. Oppo-
 site to Trichloopoly, (Trichupâli,) it divides into two
 branches, and forms the island of Serigham,
 (Sirengam.) The northern branch, which is the
 broadest, is called Colernoo, (Colladam or Collaram,)
 Colârû, according to Fra Paulino, and runs into the
 sea by two channels; the southern, retaining the name
 of the parent stream, has been diverted into a variety
 of chaannels, by the industry of the aocient Hindûs,
 and it gives extraordinary fertility to the plains of
 Tanjâûr. A vast artificial mound, at the eastern ex-
 tremity of the island of Sirengam, prevents the waters
 of the Caveri from uniting with those of the Collaram,
 which here run at a level lower than that of the
 Caveri by twenty feet. *Hamilton's Hindostan, ii. 364.*

CAVIA, Cav. i. Corp. Pen. In Zoology, a genus of
 animals, belonging to the family *Heuicacervicula*, order
Rodentia, class *Mammalia*.

Generic character: four toes before, and three

CAVE.
CAVIA.

CAVIA.
CAVIL.

behind, separate and armed with broad nails; the molar teeth having but a single lamina notched singly on the inner edge in those of the lower jaw, and on the outer edge of those in the upper; no tail.

This genus very much resembles the genus *Hydrocharus*, from which it has been separated by Cuvier; both were formerly described by Linnaeus and Pallas, under the name *Cavia*, but they differ very materially in the structure of the teeth. Cuvier considers the *C. aperea*, Klein; *Rock Cavy*, Pen.; to be the animal from which our Guinea Pig is derived. The Rock Cavy has the upper lip divided; ears short; upper part of the body black, mottled with tawny; throat and belly white. It inhabits Brasil, living in holes of rocks, and is hunted for food, being considered superior to our Rabbits.

C. Cobaya, Gmel.; *le Cochon d'Inde*, Buff.; *Restless Cavy*, Pen.; *Guinea Pig*, Edwards. Upper lip half divided; ears large, broad, and rounded; hair coarse and bristly, like that of a Pig; general colour white and marked with irregular blotches of orange and black. This little animal is well known, being often kept in houses, under a supposition that its smell drives away the Rats. It is cheerful and lively, but very shy and timid, running about continually, and making a grunting kind of noise; is much attached to the female, for which the males often fight till one be killed; it spends its time in sleeping, eating, and playing with its companion; is very prolific, beginning to breed when two months old, and bringing from four to twelve at a birth; but their increase is much kept down by their susceptibility of cold, which destroys very many of them.

See Linnæi *Systema Naturæ*; Cuvier, *Règne Animal*; Pennant's *History of Quadrupeds*.

CAVIAR, or CAVIARE, is the roe of the Beluga, (or *Betuga*, *Acipenser Huso* of Linnaeus,) and *Serruga*, (*A. Ruthenus*), two kinds of Sturgeon found in the Danube, Yaik, and particularly the Volga, and in the sea near their mouths. That of the latter is the most esteemed. The roe of this fish, when cleared of all the nerves or fibres, is washed in vinegar, spread out on a table, salted and pressed in a bag; after which it is left for some time in a vessel, having a hole at the bottom to let any moisture that may drain off, escape. When sufficiently drained, the roe is potted, soft, for use. Its colour is a dark bottle green, almost black, occasionally speckled with a few white spots; and the best mode of preparing it for the table, is to beat it up with vinegar, like the dressing for a salad; it then becomes cream-coloured and loses the crude taste which makes it very disagreeable to persons unaccustomed to eat it. It is a very considerable article of commerce at Astrakhan; and is consumed in large quantities in Russia and the Levant, where it is commonly eaten spread upon bread, or bread and butter, without any preparation whatever.

See Pallas, *Travels in Southern Russia*, &c.; and Art. ASTRAKHAN, vol. xviii. 51.

CAVIL, v.

CAVIL, v.

CAVILLATION.

CAVILLER.

CAVILLING, n.

CAVILLINGLY, adj.

CAVILLOUSLY.

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Fr. *caviller*; It. *cavillare*; Sp.*cavillar*; Lat. *cavillor*, from *cavere*.*Cavere propriè est jurisconsultum.**Cavillari est tegulorum ac robularum forensium.* Vossius.*Cavere* is, to be wary, to be circum-

spect, to provide against

risks or contingencies. *Cavillari*,

CAVIL.

to cavil, is to guard against imaginary or trifling risks or difficulties; to invent trifling difficulties, to raise captious objections; objections merely verbal—to carp, to wrangle.

Finally if you be voyde of belefe in ancke thynges as are spiri-
tual, and pertaine unto the soule, wherby ye can not thwarte and
except in the thynges you see doone before your eyes, then do you
plainly declare your obstinate malice.

T'ell. *Morb.* ch. ii.

And in this hand thou shalt it have anon,
On this condition, and other how
That thou depart it so, my deere brother,
That every freere have as much as other:
This shalt thou sweare on thy profession
Withoute fraud or cavillation.

Chaucer, *The Sompnours Tale*, v. 7718.

His hye pregnancyt wuld not have pained it so cleane over,
but woud have assayed it with some sophistical cavillation
which by his painted poetrie he might so have coloured, that
the last he might make y^e ignorant some appearance of truth.

Firth, *Works*, fol. 168.

Hot Colaptes, like a sycophant, cavilling at him, and catching
at his words, without regard of the matter, not arguing spalot
his reasons indeed, but in words only, affirming falsely, that
Parnassius overleaveth all things in one word, by supposing
that all is one.

Holland, *Pistarch*, fol. 913.

Inexplicable

Thy Justice seems; yet to say truth, too late,
I thus content; then should have been refused
These terms whatever, when they were proposed:
Thou didst accept them; wilt thou enjoy the good,
Then cavil the conditions.

Milton, *Paradise Lost*, book x. l. 759.

To preach by halves is to be worse
Than those tongue-holly isells,
That cite good words, but shift off works,
And discipline by words.

Warner, *Albion's England*, cen. 39.

I might add further for more full and complete answer, so
much concerning the large odds between the case of the oldest
churches in regard of their brethren, and ours in respect of the
Church of Rome, that very cavillation itself should be satisfied,
and have no shift to flee into.

Hooker, *Ecclesiastical Polity*, book iv. fol. 162.

That ev'n th' ignorant may understand,
How that deceit is but a caviller,
And true unto itself can never stand,
But still must with her own conclusions war.

Daniel, *Microphilus*.

Indeed you almost in no place reason *ad idem*, which is a
manifest argument, that you are but a shifting caviller.

Whitgift, *Defense*, fol. 429.

And therefore the Apostle in *Rom.* l. dealing with the Gentiles,
mentions some of their carnal plea, but when he comes to the
Jews in chap. ii. he spends it in taking away their cavillings.

Goodwin, *Works*, v. lib. part i. fol. 399.

Onlie among all, and of all Nero and Domitian being kindled
by diuers naughtie and spitefull persons cavillations objected
against our doctrine, of whom this sycophantical slandering of us
by naughtie custome first came and sprang up.

Fox, *Martyrs*, fol. 46.

Nay, by the covenant itself, since that no covenant is upheld
against us, we are enjoined in the fourth article, with all faithfulness
to endeavour the bringing all such in public trial and condign
punishment, as shall divide one kingdom from another.

Milton, *On the Articles of Peace with the Irish*.

Since, it seems, they have wit and understanding enough to
cavil and find fault with these things, and upon that account to
deny their obedience to those lawful powers which find fault with
over them, one would think, they should, at the same time, have
no much honesty, as seriously to endeavour to give themselves
satisfaction as to those things they find fault with.

Sharp, *A Discourse of Conscience*.

3 F

CAVIL. In the first place, it should be considered, that those *cavillers* at the style of the Scriptures, that you, and I have hitherto met with, do (for want of skill in the original) especially in the Hebrew, judge of it by the translations, wherein alone they read it.

CAUL.

"Tis I, quoth she, in every vale,
First heard the noisy nightingale;
And boldly cou'd'st at each note
That twitter'd in the woodlark's throat."

Smart. *Fable, xlv.*

CAUL, Sherwood writes, *caul or kelt*,—wherein the bowels are wrapped. Bullock; *kelt*; the *caul* about the paunch of a hart or stag. The Geneva Bible, *Hosea*; "I will break the calice of their heart." Perhaps a misprint, as in ten other instances it is *kall* or *kal*, and once *call*. The Septuagint; *συνακλισμός*, from *σιν* and *ἀκλι-σιν*, to shut up, to close, to inclose. The Latin Vulgate; *intestina*.

Junius says, perhaps the same with *coule*, q. v. Skinner; from the A. S. *cylla*, *uter*, a bag. In Ger. *kel-em* is, *conure*, to hollow, which Wachter thinks, is from the Greek *κεῖλος*, hollow. *Caul* is applied as above; and also to a part of the head-dress or cap, which incloses the head.

I will mette that, as heave that is robbed of her whelpes, and I will breake the *caul* of their heart, and there will I devoure them like a lion.

Geneva Bible, 1561. *Hosea*, ch. xlii. v. 8.

I will mette them as a bear that is bereaved of her whelpes, and I will rent the *caul* of their heart, and there will I devoure them like a lion.

Bible, Modern Version.

For I suppose that some of you have seen towles, *asphus*, *note*, *caul*, *kercherles* and *coles* woven of such thread, which would not burn or consume in the fire, but were they full and soiled with occupying, folk flung them into the fire, and took them forth again clean and fair.

Holland. *Flower*, fol. 1094.

A quiver on her shoulders small he hangs with crooked bow
In steads of golden *caul*, and mantel brace she hangs below.

Phaer. *Scordos*, book xi.

Her head with ringlets of her hair is crown'd
And in a golden *caul* the curls are bound.

Dryden. *Æneas*, book vii. l. 1110.

Why the fat is collected chiefly about some particular parts and vessels, and not others, as for example, the reins and the *caul*, I easily cannot with others, the reason to be the cherishing and keeping warm of those parts upon which such vessels are spread; so the *caul* serves for the warming of the lower belly, like an apron or piece of woollen cloth.

Ray. *On the Creation*, part ii.

It is deemed lucky to be born with a *caul*, or membrane over the face. This *caul* is esteemed an infallible preservative against drowning. It is related that midwives used to sell this membrane to advocates, as an especial means of making them eloquent. According to Chrysostom, the midwives frequently sold it for magic uses.

Grose. *Superstitions*, p. 45.

The omentum, *asphion*, or *caul*, is an apron, tucked up, or doubling upon itself, at its lower part. The upper edge is tied to the bottom of the stomach, to the spleen, as hath already been observed, and to part of the diaphragm. The reflected *caul*, also, after forming the doubling, comes up behind the front flap, and is tied to the colon and adjoining viscera.

Pokey. *Natural Theology*, 209.

The passage cited above from Grose, alludes to a superstition which is by no means peculiar to the moderns. The sale of the *CAUL* to Lawyers, by the Roman midwives, is mentioned by Lampridius, in the *Life of Antoninus Didymus*. It was supposed to impart the gift of eloquence. In later days, *Caules* were forbidden to be worn by the Canon Law, as

they had been abused to magical purposes. It is in his *Families*, that St. Chrysostom more than once inveighs against the worse than heathen reliance on these amulets; and in the *Commentaries of Balmain*, (san. lxi. *Conc. in Trullo*), a story is told of a Priest, by name Protus, who being accused of magical practices, was discovered to wear a child's *caul* (*σινδων νεμενός* *σινδων*) in his bosom. He confessed, that he had received it from a woman, who assured him, that while he possessed it the mouths of all who wished to assail him, should be effectually stopped. Sir Thomas Brown, who explains the *caul* to be no more than a portion of the membranous film, termed *amios*, sometimes carried off by the child's head at the moment of birth, calls it the *Silly-hew*. This is probably a corruption of *σινδων*. Even in our own times, advertisements may sometimes be seen, offering *Caules* for sale, and addressed especially to mariners, as those who carry them on their persons are supposed to be secured against a wetty death. Those born with a *caul* were deemed unusually lucky; whence the proverb *Natus est piliatus*; but the modern *ayres* *fomans* hold that compression of the brain is frequently produced by it; and they cite many instances of weakness of intellect in children with *Caules*.

CAULINIA, in Botany, a genus of the class *Monocotyledon*, order *Monandria*, natural order *Palmæ*. Generic character: male flower, calyx none; corolla none; anther sessile. female flower, calyx none; corolla none; style filiform; stigma two-cleft; capsule one-seeded.

The three species described by Willdenow, are water plants.

CAUSE, v.

CAUSE, n.

CAUSABLE, adj.

CAUSAL, adj.

CAUSALITY, n.

CAUSALLY, adv.

CAUSATION, n.

CAUSATIVE, adj.

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Lat. *causa*. Perottus, (see Martin, in *V. causæ*), enumerates many proposed etymologies. 1. Some think it is so called, a *Chaos*, *tractus aspirationis*, because *Chaos* was the first cause of all things. 2. Others from the Greek *καὶ*, which signifies heat or burning, because a *cause* is that which kindles and inflames us, (*accendit inflammatores*) to action. 3. Some, a *causæ*, because it is that, *quæ caret*, that any thing should be done or not be done. 4. Some, a *causæ*,—and this Martinus himself prefers as the most simple, at *primo isti* (*causæ*, *æ*), *quod contigit*, *accidit*. Occasio, (Of obvious etymology,) he observes is also used *pro causæ* at *origine*. Isidorus says also, (see Vossius,) *causæ* est, *quicquid accidit, id est, accidit*. Vossius is in favour of *causæ*, *seu quæso*, as the ancients wrote, for *quæso*. And *si vis*, he remarks, (whence *causæ*, *causæ*), is nothing more than *quæso*, *seu peto*. See Martinus and Vossius, and for the various usages of *causæ*, see Gesner.

This word has puzzled the philosophers quite as much as it has the etymologists. See the examples following, particularly those from Locke, Edwards, Hume, and Scott.

And by this skill a man may know,
The more that thou stondest love,
The more thou the creature lovest,
That creature why that some pause
Her due course to fore an other.

Greene. *Conf. Am.* book vi. fol. 145.

CAUL.

CAUSE.

CAUSE.

Then would ye some perceive the common wealthes hurt, not when other fail it who deserved it not, but when you smarted who caused it, and stoode not and looked upon other men's losses, which ye might pittie, but tormented with your cower, which ye would lament. *Sir John Cheke. The Art of Solitude, li. 2.*

He knew the cause of every malady,

Were it of cold, or hot, or moist, or drie.

Cancer. The Protege, v. 421.

For it is sayn to me withouten reason to sende a bounden man, and not to signifye the cause of him.

Wiclif. The Dedes of Apostles, ch. xrv.

For me thinketh it unreasonable for to send a prisoner, and not to shewe the cause whyche are layde against him.

Dolce. Anna, 1551.

And nowe (men sayen) is other wise

Emma the cause bothe kinder, and kinder.

The worldes seede in hand is take.

Gower. Conf. Am. Protege, fol. 2.

— Bot grete God shewe,

That knoweth that none act is *crupler*,

His deeme of all, for I wold hold my pen.

Chaucer. The Merchant's Tale, v. 948.

Forced she is to tenses ay to returne,

With new requestes, to yeld her hart to loue:

And least she should before her *conscience* death

Leane any thing retried. *Berry. Zenia, book iv.*

Neither doth this conscience kill a man that he shal of necessity against the comen nature suffer another manne conscience to kyl him, nor letteth not any manne for the defence of another, who he seeth innocent and innouced and oppressed by malice.

Sir Thomas More. Works, fol. 278.

Dangerous delph, depe dangeron of diadale,

Sacke of self will, the chest of craft and change,

What counsell thers thus conscience for to change?

Facetious Doctor. Against a cruel Woman.

What word is that, that changeth not,

Though it be turnde and mad in twaine?

It is mine Anna, God is wot,

The only cause of my paine;

My loue that smother with distillate.

Wyet. Of his loue called Anna.

Saile by them therefore; thy companions

Before hand causing to stop every tare

With sweete soft waxe so close; that none may heare

A note of all their chaunging.

Chapman. Odyssey, book xii. fol. 180.

So lurke eye-tyde cometh fasting leane,

And starveling famine comes of large expense.

Hall. Satire, book ii. sat. 1.

— In this pleasant soile

His farre more pleasant garden God ordain'd,

Out of the fertill ground he caus'd to grow

All trees of solem kind for sight, smell, taste.

Milton. Paradise Lost, book iv. l. 216.

Which not withstanding I will acknowledge to be lust and reasonable, if he or any other man living shall shew that I use as much as the bare familiar companie hat of one, who by word or deed hath ever giuen me cause to suspect or conjecture him, such as where they are termed, with whom complaint is made that I loue myselfe.

There may be veritable relations of men, who without a miracle, and by peculiarity of temper, have far out-fasted Elias. Which notwithstanding doth not take off the miracle; for that may be miraculously effected in one, which is naturally causable in the other.

Sir Thomas Brown, book iii. ch. xxi.

If it be in that all have sinned, as taking to 8 [in that] as a sensual pervert, yet still it is plain that all have sinned, and were guilty of an act of sinning, as was argued.

Goodwin. Works, vol. iii. part 1. fol. 12.

Now if there be no spirit, matter must of necessity move itself, where you cannot imagine any activity or causality, but the bare essence of the matter from whence the motion comes.

Henry More. Immortality of Soul, book i. ch. vi.

If one sin would naturally and by physical causality destroy original righteousness, then every one sin in the regenerate can as well destroy habitual righteousness, because that and this differ not but in their principle, not in their nature and constitution.

Taylor. On Repentance, sec. i. ch. vi.

And thus may it more causally be made out, what Hippocrates affirmeth of the Rhythme, that using continual riding, they were generally insensate with the sciaties or hip-joint.

Sir T. Brown, book v. ch. xiii.

Now alwaies God's word both e causation with it,—as said to him, sit,—that is, be made him sit, or as it is here exprest, he made him sit with a mightie power.

Goodwin. Works, vol. i. part 1. fol. 466.

For the subject of it [arithmetic] being quantity, not quantity indeterminate, it is but a relative, and belongs to *philosophia prima*, as hath been said, but quantity determined, or proportionable; it appertains to be one of the essential forms of things; so that that is *causative* in nature of a number of effects.

Bacon. On Learning, vol. i. p. 60.

And therein though Socrates only suffered, yet were Plato and Aristotle guilty of the same truth; who demonstratively understanding the simplicity of perfection, and the indivisible condition of the first *causative*, it was not in the power of earth, or Aëropegy of hell to work them from it.

Sir Thomas Brown, book i. ch. 8.

O sir, I said, thy gods deified that I

Should *conscience* kill a man in mine eye,

Tell me thy name and place, then by and by

I will provide for thine adversity.

Mirreour for Magistrates, fol. 232.

Nor baser deed breeds envy and ill tongue

Nor shrinks so soon for fear of *conscience* wrongs.

Hall. Satire's Defence to Envy.

His wondrous patience were was apply'd

To those on him that *conscience* complain.

Drayton. Muri, his Birth, &c. book iii.

If you do not please that there shall arise to me some fruit by all this by your discerning and acknowledging the *conscience* of your exception, yet if you please let us put it to others to judge between us; for 'tis possible we may judge sides of our own performances.

Hammond. Works, vol. i. fol. 196.

I live in feare, I languish all in dread,

Wealth is my woe, the cause of my care.

Mirreour for Magistrates, fol. 230.

Confession to a priest, the minister of pardon and reconciliation, the curse of souls, and the guide of consciences is of as great use and benefit to all that are heavy laden with their sins, that they who carefully and *causatively* regard it, are neither lovers of the peace of consciences, nor are careful for the advantages of their souls.

Taylor. On Repentance, ch. 2. sec. 4.

To suppose an infinite succession of changeable and dependant beings produced one from another in an endless progression, without any original *cause* at all; is only a deriving back from one question to another, and (as it were) removing out of sight the question concerning the ground or reason of the existence of things.

Clerke. On the Attributions, prop. 2.

In the notice, that our senses take of the common vicissitude of things, we cannot but observe, that several particulars, both qualities and substances begin to resist; and that they require their existence, from the close application and operation of some other being. From this observation, we get our ideas of *cause* and effect. That which produces any simple or complex idea, we denote by the general name *cause*; and that which is produced, effect,—so that whatever is considered by us to conquire or operate, to the producing any particular simple idea, or collection of simple ideas, whether substance or mode, which did not before exist, hath thereby in our minds the relation of a *cause*, and so is denominated by us.

Locke. On Human Understanding, book ii. ch. xxi.

I sometimes use the word *cause*, in this enquiry, to signify any antecedent, either natural or moral, positive or negative, and which an event, either a thing, or the manner and circumstance of a thing, so depends, that it is the ground and reason, either in whole, or in part, why it is, rather than not; or why it is as it is, rather than otherwise; or, in other words, any antecedent

CAUSE
—
CAUS-
TICK.

with which a consequent event is so connected, that it truly belongs to the reason why the proposition which affirms that event, is true; whether it has any positive influence, or not.
Edwards, (Jen.) On the Freedom of the Will, part ii. sec. 3.

Similar objects are always conjoined with similar. Of this we have experience. Suitable to this experience, therefore, we may define a cause to be an object, followed by another, and where all the objects similar to the first, are followed by objects similar to the second. Or in other words, where, if the first object had not been, the second never had existed. The appearance of a cause always conveys the mind, by a customary transition, to the idea of the effect. Of this also we have experience. We may, therefore, suitably to this experience, form another definition of cause; and call it an object followed by another, and whose appearance always conveys the thought to that other.
Hume. On Human Understanding, sec. 7.

According to Aristotle, a cause, or *re alius* is of four kinds, 1st, the material, which denotes the relation in which matter stands to the statue that is formed of it. 2nd, The formal, which denotes the cause of every thing being precisely what it is, according to the peripatetic doctrine, that every phenomenon in nature is a consequence of the operation of the two principles, matter and form. 3rd, The efficient, or that from which effects proceed; and 4th, The final, which expresses the purpose or object intended to be accomplished by these effects.

Scott. Elements of Intellectual Philosophy, ch. I.

CAUSEY, *n.* Dutch, *kauzije, kauzije*. Via strata. CAUSEWAY. *Kilian. Fr. chaussée; It. calzata; Sp. calzada; Mid. Lat. calcata. Via calce strata.* Skinner. Spelman observes, every way—*calcata est*, but not *calcata*. It is not, therefore, called a *calcasudo*, but a *calcasendo*, because it is fortified with stones or some other hard substance, *quasi calce*, against the injuries of wagons, &c. Sommer, a *calce*, because they are rendered firm with stones, which the French call *chaux*, lime.

And schary hallstays

Hoppod on the thak and on the causey by.

Douglas. Kneaded. Pro. to book vii. fol. 291.

And hall-stones, patterning from the chilling sky,

Hop'd on the thack, and on the causeway by.

Faucher.

And there was Peter de Boye caplayne, who made good semblant to defende the bridge, for he and his men were by the bridge on the causey, rayinge on bothe sides.

Frontier. Chronicle, vol. i. ch. 413.

So did they toyle as thereabout,

No cause was wrought,

Wherefore new labours for his men

The holie hermit sought.

Warner. Alston's England, book v. can. 24.

The king of England came all along the causey, that I haue spokn of, well accompanied that he seemed well to be a king.

Hall. Edward IV. the thirteenth year.

Ten years were consumed in the hard labour of forming the road through which these stones [for the pyramid] were to be drawn; a work, in my estimation, of no less fatigue and difficulty than the pyramid itself. This causeway is five stadia in length, forty cubits wide, and its extreme height thirty-two cubits, the whole is of polished marble, adorned with the figures of animals.

Belon. Herodotus. Europe, c. 124.

CAUSTICK, *n.* } Gr. *ανωστιας*, from *αιωω*, *ex*, to CAUSTICATE, *adj.* } burn; *Lat. causticus; Fr. caustique.* CAUSTIC, *adj.* } That which can or may burn; that has the power to burn.

And to the torturers (her doctors) say,

Stick on your cupping-plaques, fear not, put

Your hottest causticks to, to burne, lance, or cut.

'Tis but a body which you can torment,

And it, into this world, all soyle was sent.

Ben Jonson. Underwood's Elrige on Lady Pamel.

CALD. You may

(And I must suffer it) like a rough surgeon,

Apply these burning causticks to my wounds.

Already gasped, when soft unguents would

Better express an acule with some feeling

Of his nephew's torments.

Manservant. The Guardian, act iii. sc. 2.

The ashes of any sooth whatsoever, are astrigent and hot, by reason of a certain abstractive quality that they have; which is the reason that they enter into potential caustics, or causticks and corrosive medicines.

Holland. Plinie, vol. ii. fol. 377.

Such are these caustick plasters preparatively to the incantative, the knife and the lance that Hippoc. reckons among the *pharyngodur alius*, the mollifying preparations that the physicians must always carry about with him.

Hammond. Works, vol. iv. serm. 3.

This whole method, is like to applying of corrosives, and causticks, and the most tormenting remedies, to remove the pain of a cut finger, or like the lasing of armies to chase away flies.

South. Sermon, ix. vol. 19.

As some bold surgeon with inserted steel,

Probes deep the putrid sore, intent to heal;

So the rank ulcers that our patriot load,

Shall see with causticks healing fires corrode.

Fletcher. The Dragoon.

CAUSTICS, or CAUTERIES, in Surgery, are divided into the actual and potential. The actual is real fire or a red hot instrument. The potential are the Lassar Caustic, or *lapia infernalis*, which is fused nitrate of silver, the luvium of soap evaporated and fused, mineral acids, burnt alum, vitriolated zinc, copper, verdegis, &c.

CAUTEL, *n.* } Fr. *cauteller, cauteile, caute-*

CAUTELOUS, *adj.* } leux; from the Lat. *cautus*, used

CAUTELOUSLY, } as cautious. Provident, circum-

CAUTELOUSNESS, } spect, wary, and then extended

CAUTELTY. } to cunning, crafty, subtle, insiduous.

Warburton observes that *cautel* signifies only "a prudent foresight, or caution, but passing through French hands, it lost its innocence, and oow signifies, fraud, deceit." And Mr. Gifford; "of our older writers seem to have included in this word not only the sense of *veritance*, but also something artful and insidious ingrafted upon it."

Whereof a man shall tustle

His words in digestion,

And knite vpon conclusion

His argument in soche a forme,

Which maile the pleyer treich entorne,

And the subtle *cauteile* shate.

Whiche every trewe man shall debate.

Gower. Conf. Am. book vii. fol. 151.

And the Frenchmen founde *cauteile* and subtilities by wrongfull wayes to rescue anyne s^r warre, and thereby take and usurped all the right that your predecessors had in that point.

Frontier. Chronicle, vol. i. ch. 222.

By this praty *cauteile* and slighte imposture, was the tounne Pontelarche tak^t and surprisid, which tounne was the keye and passage over the ciur of Somme, fro France to Normandy.

Hall. Henry VI. fol. 153.

to all which discourse you may note very many memorable things; as namely, first the wise, discreet, and *cauteile* dealing of the noblesse and commissioners of both parts, then the swiftness of the forward actions, and their manifold and most vial kinds of warre uttered in those dayes, as likewise, &c.

Hallist. Voyage, &c. Pref. to fol. i.

Perhaps he lours you now,

And now no soyle our *cauteile* doth bemerch

The virtue of his leare.

Shakespeare. Hamlet, fol. 155.

Seare priels and cowards, and men contrivous

On feeble cartoons, and such suffering soles

That welcome wrongs.

Id. Julius Caesar, fol. 115.

CAUTEL.
CAUTE-
RIZE.

Belien's not lightly, though I go alone
Like to a hoody dragon, that his fenns
Makes fear'd; and talk'd of more than seen: your soons
Will or exceed the comite, or be caught
With cautious holds and practices. *Shakespeare. Coriolanus, fol. 20.*

In him a plenitude of subtle matter,
Apply'd to cautels, all strange forms receives,
Of huring blishes, or of weeping water,
Or swooning paleases. *Id. A Lear's Complaint.*

He had a mind, was of a large extent,
The sign thereof on his bold brow he bore;
Stare of behaviour, and of body strong;
Witty, well-spoken, courteous, tho' young.
Drayton. Marries of Queen Margaret.

Over and besides, these Druide (as all the sort of these magicians bee passing cautious and cunning to hide and cover their deceitfull fallacies) doe affirme, that there must be a certaine speciall time of the moon's eye epyed, when this business is to be goe about. *Holland. Plinie, vol. ii. fol. 354.*

We see, I say, that all pretorian courts, if any of the parties be entertained or laid asleep under pretence of arbitrement or accord, and that the other party, during that time, doth cautiously get the start and advantage at common law, though it be to judgment and execution; yet the pretorian court will set back all things in *stata quo prius*, no respect had to such evasions or dispositions. *Bacon. Works, vol. ii. p. 301.*

Old men, with our best natural master, by reason of the experience of their often mistakes, are hardly brought constantly to affirm, that they will always cautiously latelise their speeches, with it very keen and penetrant, and other such particles of wariness and circumspection. *Hale. Remains, p. 6.*

Now of these two, David here (like Mary in the Gospel) taketh both you to make choice of the better part. For let it not offend you, if I compare these two great Christian virtues, *cautelousness* and *repentance* and not only compare, but much prefer the one before the other. I know the doctrine of repentance is a worthy lesson, the joy and comfort of our souls, we drink it in with thirsty ears; yet let me tell you to be all for it, is some wrong and impeachment to this Christian *cautelousness* and wariness here commended. *Id. Rem. Dixi Cautelous, p. 322.*

It is a good thing to seek what we have lost, and this repentance doth: but it is a thing of higher excellency not to be of the lacking hand, but to enjoy still what we have. And this the benefit of *cautelousness*. *Id. Ib. p. 324.*

But of such covered cautels, being taken for good Catholic chastity, I have not to deal, referring that to him, which once I trust shall purge the church of such cloaked hypocrisy.

Bale in Strype. Memoirs of Queen Mary, Ann. 1554.

CAUTERIZE, v. *Gr. cauterizo, from cauto, to CAUTERY, burn; Lat. cauterium; Fr. cauter.*
CAUTERIZING, n. *rizer*, to sear, burn, or close up with fire, or fire hot instruments, irons, oymments, medicines, &c. Cotgrave.

The use hereof is to be ground into powder, and with vinegar to be reduced into a liniment, for to be applied unto those parts that are to be cauterized or sear'd.

Holland. Plinie, vol. ii. fol. 573.

Cauteries and hot irons are to be used in the suture of the crown, and the sear'd or ulcerated place, suffered to run a good while. 'Tis not unwise to bore the skull with an instrument, to let out the fuliginous vapours.

Burton. Anatomy of Melancholy, fol. 384.

For each true word a blister, and each false

Be as a cauterizing to the root o' tongue,

Consuering it with speaking.

Shakespeare. Timon of Athens, fol. 96.

As flesh that is cauterized, as the word signifies, or sear'd with an hot iron, at first feels great pain, but afterwards grows hard and senseless, feeling nothing that is put upon it; so the con-

science, although at first it be very sensible of the evil and mischief of sin, yet being often chastened and tormented with it, it afterwards grows dead and stupid, past all feeling, so that nothing will make any impression upon it.

Bishop Beveridge. Sermon, xviii.

I remember that the limbs of soldiers, wounded with gun-shot, to have been cut off by the advice of our European surgeons, both Dutch and Portuguese, those barbarous people by recent juices, gums, and balsams, to have freed them from knife and canteries, and happily cured them.

Boyle. Natural Philosophy, Essay v. part ii.

CAUTION, v. *Lat. cauto, cautum.* Varro says, a core, and the reason seems to be, that men, in early ages, were said, *caute*, to be cautious against evils and dangers, heat and cold, &c. when they took themselves, *CAUTIONLESS*, in *cauto* more recessus et in seae latitudinem.

To caution another, is,—to tell him to be cautious, provident, circumspect, wary; to tell him to secure himself, or to take measures for his security or safety. To apprise or warn him of his danger; and simply to give notice or warning; though with a subaudition of danger. See CAUTEL.

The king sure was the hoc and cautions rood god,
That he at claudicate to the pope's looking stood.

R. Gloucester, p. 506.

And he seide an hundred barrels of oyle, and he seide to him take this cautions and sitte dooce and wryte ffly.

Wyclif. Luke, ch. xvi.

Altho there be no express words for every thing in specialite, yet there are general commandments of all things, to the end that eene such cases, as are not in Scripture particularly mentioned, might not be left to any to order at their pleasure, only with caution that nothing be done against the Word of God.

Heider. Ecclesiastical Policy, book iii. fol. 94.

If peace be made, the Queen must forsake the estates of Holland and Zealand, and withall lose her money expended upon the war, or else deliver up the cautionary towns into the enemy's hands.

Candem. Elizabeth, June, 1598.

I fox-like lurking lay about the king,
Into the actions of the peers I pry;
With caute observation of each thing.

Moorsof for Magistrates, fol. 754.

By ought he fled, and at midnight return'd
From compassing the earth, cautious of day.

Milton. Paradise Lost, book i. l. 59.

Yet remember
What I forswore thee, thou shalt have cause
To wish thou never hadst rejected thus
Nicely or cautiously my offer'd aid,
Which would have set thee in short time with ease
On David's throne.

Id. Paradise Regain'd, book iv. l. 377.

I have myself with pleasure, frequently seen some of this species of insects to carry acute provisions into their dry and barren cells, where they have sealed them carefully and cautiously up with their eggs, partly, it is like, for incubation-sake, and partly as an easy bed to lodge their young; but chiefly, for future provision for their young in their nymph-state, when they stand in need of food.

Derham. Physico-Theology, book iv. ch. xv.

For a cautionness in any one, not to sin scandalously, or so on the house top, take this by itself, abstracted from the sin it belongs to, and I cannot see why that should be either a part, or aggravation of a sin.

Hammond. Works, vol. iv. serm. 8.

However, our doctor demeaned himself in his exhortation with such cautionness, that he not only escaped the Duke's fury, but also procured many privileges for our English merchants, exemplified in Mr. Huckleit.

Fuller. Worthier, vol. i. 363.

CAUTE-
RIZE.—
CAUTION.

CAUTION.
—
CAXA-
MARCA.

In reference to sensual pleasures it forbids all irregularity and excess, and strictly enjoins purity and temperance; *cautioning us to take heed lest we be overcharged with surfeiting and drunkenness.* *Tulstom. Sermons, serm. 5.*

I must now close up what I have spoken upon this subject with this rational observation. *South. Sermons, vol. ix. serm. 5.*

I was now, methought, passing to the other side of the grove, when I met the ghost of Bickerstaff my predecessor, who, (in the manner that is reported of *Nemesis* of old,) dictated to me many *cautionary precepts* for my future conduct, and with a smiling gravity, rallied me upon my too eager forwardness in advancing into his province. *Tutor, No. 273.*

And yet these same *cautions* and quick-sighted gentlemen can wink and swallow down this scoldish opinion about peripatetic stumps, which exceeds in credibility all the fictions of *Æsop's* fables. *Bentley. Sermons, serm. 2.*

CAW, *v.* For a *sono ficta*. The cry of the different species of crow.

*As wild-goose that the creeping Fowler eye,
Or russet-pated choughs, mazy in sport,
(Rising and cowering at the gun's report,
Seize themselves, and mutely sweep the sky.* *Shakespeare. Midsummer Night's Dream, fol. 151.*

*He sees, that this great round-about,
The world, with all it's noisily rout,
Church, army, physic, law,
Its customs, and its business,
Is no concern at all of his,
And says—what says he?—*

Cowper. The Jackdaw.

CAWK, a name applied in Derbyshire to a compact variety of sulphate of Barytes.

CAXA, a small coin struck in China, and current in Java and the neighbouring islands. Its base is lead mixed with a little copper. 800 small CAXAS=somewhat less than three farthings English; 6000 large CAXAS=four and sixpence sterling. They are strung together by a small hole passing through their centre; the string is called *axata*, and usually consists of 900. 5 *axatas*=1 *apacan*. The Malays call them *ons*, the Javanese *pisas*. They are extremely brittle, and if steeped for a few hours in salt water, cannot be separated without much difficulty.

CAXAMARCA, a Province of Peru, lying between the fifth and eighth degrees of south latitude, and surrounded by the Provinces of Caxamarquilla, Chachapoyas, Lala, Chillao, Piura, Jaen, Sana, Truxillo, and Huamachuco. Its greatest extent, which is from north-west to south-east, is about 120 miles, and its breadth more than 100 miles. It is a mountainous district, being intersected by some of the subordinate ridges which branch from the Andes. These chains cause the temperature of some parts to be severely cold, while in other districts the heat is intense. Its pastures feed numerous herds of cattle, and yield many kinds of fruit in great perfection. The population of the whole Province does not exceed 50,000, many of whom are engaged in the manufacture of cloths, baizes, blankets, and cottons of a superior quality. Some of the inhabitants are also employed in working the gold and silver mines. The name of the chief town of this Province is also Caxamarca. It is situated upon a plain, and contains some wide and straight streets, though many of the houses are built of clay. The church is a fine stone edifice, erected in 1682. Caxamarca was once a Royal city, and it was there that the Emperor Atahualpa, the last of the Incas, was imprisoned and put to death, after having been defeated by Pizarro; and there is still to be seen a large stone,

which forms part of the foundation of the chapel in which he met his fate. About a league from the city are what are called the baths of the Inca, the waters of which are almost of a boiling heat. The population of Caxamarca has lately been stated at 12,000 individuals. Its distance from the Pacific is about seventy miles, and from Lima 280. Latitude 7° 3' south, and longitude 78° 35' west.

CAXAMARQUILLA, a Province of Peru, sometimes called Patez or Pata. It is bounded on the east by the mountainous country possessed by the Indians, on the west it borders on the river Marañon, and it is limited on the other sides by the Provinces of Chachapoyas and the Huamalis. The length of this Province is about eighty miles, but its median breadth not more than twenty. Most of the territory is rugged and mountainous, and the climate is therefore diversified. In the elevated districts, the air is cold, while near the banks of the Amazons it is hot, and in the intermediate regions temperate. The vegetable products consequently correspond with this diversity. It yields wheat, maize, potatoes, French beans, different kinds of herbs, the sugar cane and other tropical plants. It also affords both gold and silver in various parts. The Capital is of the same name, but does not appear to contain any thing worthy of description. It stands about forty miles east of Caxamarca, and 110 nearly north-east of Truxillo.

CAXATAMBO, a Province of Peru, encompassed by those of Husima, Conchucos, Huamalis, Tarma, Chancay, and Santa. It is nearly 100 miles square; and as the greater part is situated among the mountains the climate is cold; but in the lower tracts it is more temperate, and even hot. It abounds with a variety of vegetable products and fruits, as well as with domestic animals, particularly sheep; from the wool of which a species of cloth is manufactured peculiar to the country. This with grain and cochineal, are the principal articles of its commerce. Caxatambo is also the name of the Capital, which is situated about 10° 27' of south latitude.

CAYENNE, an Island of South America, belonging to French Guiana, and lying near the coast of that continent. It is about eighteen miles long and ten broad. It was on this island that the French made a settlement in 1625, which they afterwards transferred to the adjacent part of Guiana. On the north and east Cayenne is washed by the Atlantic Ocean, while on its other sides it is only separated from the continent by the rivers Cayenne and Oyua. The northern part of the Island is the most elevated and healthy, but the south is low and swampy. The soil is in most parts fertile, and chiefly consists of a blackish sand upon a substratum of loamy clay. The whole of the Island may be considered as a low tract, but yet it is not destitute of hills. These are in general cultivated, and the pastures feed great numbers of horses, cattle, sheep, and goats, which roam at pleasure. The cultivated parts yield sugar, cotton, coffee, cocoa, indigo, cassia, vanilla, and maize, which are the principal articles of its commerce. A species of pepper too is well known by the name of this settlement. This is prepared from several species of *Capsicum*, but especially the *Capsicum minimum*, or Bird Pepper, which is the hottest of all. The pods are sometimes imported in an unprepared state; and both the Indians now furnish it as well as Cayenne. The southern districts are often overflowed

CAXA-
MARCA.
—
CAY-
ENNE.

CAY-
ENNE.
CAZIMI.

during the rainy season, and are chiefly dedicated to the growth of maize and pasturage. After the French had held possession of this island for about thirty years, they abandoned it, and were succeeded by the English in 1654. These, too, were compelled to give it up about ten years afterwards. The Dutch next took it in 1676, but it was recovered by the French in the course of the following year. It was again taken by the English in 1809; but once more restored to its original possessors at the general peace of 1814.

Cayenne is also the name of the Capital of this island, and of the whole French settlement in this part of the western hemisphere. It stands at the north end of the island, and has a convenient harbour, defended by the castle of San Louis. The town contains about 300 wooden houses, and the exports and imports consist chiefly of those which are common to the whole of Guiana.

CAYUGA, the name of a River, a Lake, and a County of the United States of North America. This river enters the Lake Erie about forty miles east of the mouth of the Huron. Its lower part admits sloops from the lake, while boats ascend to a much greater distance. Near its mouth are some singular rocks, which hang over the borders of the lake for several miles in extent. These consist of parallel and horizontal strata, and have a fine appearance from the water. The Lake Cayuga is situated in the northern part of the State of New York, and is about thirty-eight miles long and from one to four broad. The waters are discharged at its northern extremity by the Seneca River. A bridge crosses the lake, and is about a mile and a quarter in length. The name was derived from the Indians, and in their language is said to imply the tribe of the big pipe. The County of this name is also situated in the same State. It was separated from the County of Onondaga, and formed into a distinct County in 1799. It lies on the east of Cayuga Lake, and on the southern borders of Lake Ontario; and is about seventy miles at its extreme length, but its extreme breadth is not more than twenty miles, while some parts of it are much less. The whole area has been stated at 845 square miles. The population, in 1830, was 38,897, which was an increase in the preceding ten years of 3054 individuals. The surface is broken and hilly, a ridge from the Appalachian chain intersecting the County. These hills, which run nearly parallel to Cayuga Lake, rise about 1000 feet above its surface. Limestone, calcareous petrifications, and salt springs abound in several places. Many of the inhabitants are engaged in the manufacture of linen, cotton, and woollen cloths; and it has been estimated that between 300,000 and 400,000 yards are annually made. Iron manufactures, tanneries, and distilleries are also carried on. This County sends two Members to the Assembly of the State. Its chief town is Auburn, which is a flourishing place at the northern extremity of Onondaga Lake, and in 1830, contained a population of 3025 individuals. It is considered as a pleasant place, carrying on a good trade, and containing a Bank, a Court-house, and what is still more peculiar, a State Prison, large enough to contain half the population of the place.

CAZIMI, a term used in Astrology, to denote the centre of the sun. A planet is said to be in Cazimi, when it is not above 70° distant from the body of the sun.

CAZIQUE, CACIQUE, (cacique, cazique, Spanish; casique, French,) a word adopted by writers on America, to denote the heads of tribes in the southern portions of that country, but which is not generally known amongst the aborigines. The first explanation of this Indian title is given in the Decades of Peter Martyr, who was contemporary with the discoverer, and who observes, in describing the circumstances which occurred during the researches in Hispaniola made by order of Columbus. "Ictis igitur cum hoc Cacico, id est, rege, fraterno federe, ad Praefectum, quae videtur renunciatum, rediit." "flaskpunge therefore a brotherly league with this cacico, (that is to say, a king), they returned to the Aborigines to make relation what they had seen and heard." (The above quotations are from two scarce editions, viz. De Orbe novo, Parisiis, 1587, being that of Blackluyt, printed entirely in Italian, and from which Elzevir afterwards reprinted Peter Martyr's Decades, and The Decades of the New World, or West India, translated by Rycharde Eden, Londini, 1555, in Black Letter.)

Don Ferdinand Columbus, in the History he has given of his father's voyages, makes nearly the same mention of the term Cazique as Peter Martyr; and Herrera, the most correct of Spanish historians, distinctly explains that this name originated in St. Domingo and the other isles, whence it followed the march of Spanish enterprise throughout the chief part of its conquests in the New World.

In Mexico, the heads of tribes or villages retain this designation, and in the places occupied solely by Indians, they govern the inhabitants by virtue of an office similar to that of Mayor. The Chiefs of Indian extraction in Peru are, however, styled curacas by the natives, whilst those of Chili are called *liniers*.

CEANOTHUS, in Botany, a genus of the class *Protandria*, order *Monogynia*, natural order *Rhamnifera*. Generic character: corolla, petals five, bag-shaped, arched; seed-vessel, a dried berry of three cells; seeds three.

Willdenow describes not five species, but later discoveries have increased the number to twenty-five, natives of hot countries; *C. Americanus*, is used for tea in America.

CEASE, v.

CEASE, n.

CEASELESS,

CEASELESSLY,

CEASING, n.

To leave, to quit, to discontinue, to desist or forbear to do or from doing any thing; to leave or depart from; to end or put an end to, to stay, to stop or put a stop to.

Thou seide to hym softliche, cease shalle we need

Til mede be by wedding wyf.

Peers Plinman. Fiesion.

Sothly, a man may change his purpoe and his counsell, if he cease creeth, or wha a new car bewideth.

Chaucer. The Tale of Melibee, vol. ii. p. 39.

Therefore I heereynge shoure felth that in Crist leues and the lone into alle aynia, cease not to do thankynge for glou, makynge mynde of glou in my prayers. Walsley. Eftre, ch. l.

Wherefore euen I (after that I heard of the fourth whiche ye have in the Lords Jesu & loue vnto al y^e salutes,) cease not to geue thanks for you makynge meryen of you in my prayers.

Jacob, 1561.

CAZIQUE.
CEASE.

CEASE.

What strife and rule (good order then) do these rude people make?
We hold her best that shall deserve a praise for virtue's sake.
This sentence was no sooner said, but bravely therewith blisht;
The noise did cease, the hot was still and every thing was hush'd.
Faustine's Justice. Praise of Mistress R.

Their eternal death shall also be with corporal payne and torment
of the body, even with the whole fellowship of the daylil,
and that without any end or conveyance.

Udall. Revelations, ch. ix.

Wid. I am her mother, sir, whose age and honour
Both suffer under this complaint we bring,
And both shall cease without your remedy.
Shakespeare. All's Well that Ends Well, fol. 252.

Sen. Get on your cloaks, and hast you to Lord Timon,
Importune him for my money, he not cease
With slight denial. *Id. Timon of Athens, fol. 83.*

When I had subscrib'd
To mine own fortune, and inform'd her fully,
I could not answer in that course of honour
As she had made the merchant, she cease
In levity satisfaction, and would never
Receive the ring againe.

Id. All's Well that Ends Well, fol. 252.

FRANCE. Take her, faire none, and from her blood raise up
Issue to me, that the contending kindred
Of France and England, whose very shores look pale,
With envy of each others happiness,
May cease their hatred.

Id. Henry F. fol. 95.

Which persecution was both longer and also crueler than all
the other: for while I leave you together it continued in burning
the churches, in banishing the innocent, in murthering the
martyrs and never ceased. *Stow. The Annals, fol. 43.*

Suppose there was defect
(Beyond all question) in our king, to wrong *Exiles*,
And he, for his particular wreck from all assistance cease.
We must not cease to assist ourselves.

Chapman. Hamlet's Head, book xiii. fol. 171.

About her middle round
A cry of hell hounds never ceasing bark'd
With wide Cerberian mouths full loud, and rung
A hideous peal.

Milton. Paradise Lost, book li. l. 654.

But much more
That spirit, upon whose spirit depends and rests
The lives of many, the cease of mankind
Dies not alone; but like a gulf doth draw
What's nere it, with it.

Shakespeare. Hamlet, fol. 269.

Love, justice, honour, innocence renew,
Men's spirits with white simplicity indue;
Make all to leave in plenty's careless store
With equal share, none wishing to have more.

Drammond. The Speeches. Satire.

Aire, and ye elements, the eldest birth
Of nature's womb, that in quaternions run
Perpetual circle, multiform; and mix
And nourish all things, let your ceaseless change
Vary to our great Maker still new praise.

Milton. Paradise Lost, book v. l. 183.

Rose-cheeked youth, who garlanded with flow'rs
Bliss'd blossoming countenances, unto those pours
Immortal nectar in a cup of gold,
That by no darts of ages thou grow old.

Drammond. Flowers of Sin. Hymn on the fairest Fair.

He by the power of his enchanting tongue,
Swords from the hands of threatening monarchs wrong
War he prevented, or soon made it cease;
Instructing princes in the arts of peace.

Waller. The Centurie of Carlisle in Mourning.

What man despisable creatures do we make ourselves, when
we forsake the paths of virtue and the commandments of our God!
Alas, we cease to be men, and put ourselves upon the same level
with the brutes. *Shirley. Sermone, vol. vi. serm. 2.*

That life which Adam ceas'd to live,
Where to this world he turn'd his best,
And to his children could not give,
The second Adam can impart.

Byron. Hymn for Easter Day.

Snit with the glorious avarice of fame,
He claims no less than an immortal name;
Hence on his fancy just conception shines;
True judgement guides his hand, true taste refines;
Hence ceaseless toil, devotion to his art,
A docile temper, and a generous heart.

Mason. Fussey's Art of Painting.

Spencer, (says he,) is much misrepresented; he did not mean
by abbreviation a *ceasing*, but an abbreviation and abatement.
Webster. Remarks on Occasional Reflections, part ii.

CEBUO, in Zoology, a genus of insects of the order
Coleoptera, family *Meloidæ*. Generic character:
antennæ filiform, longer than the thorax; mandibles
prominent, pointed, entire; palpi filiform; body ob-
long, soft; thorax transverse, broader behind, the
angles prominent and scute; all the articulations of
the tarsi entire; type of the genus, *C. Giger*, Fah.

Considerably resembling the *Elateræ*, but without
the same power of leaping when placed on the back.

CEBUS, from the Greek *κῆβος*, an Ape with a tail,
Erzleben, Cuv.; *Sapajou*, Pen. In Zoology, a genus
of animals belonging to the family *Simiidae*, order
Quadrumanæ, class *Mammalia*.

Generic character: teeth as in Man, with the addition
of four more molar teeth; tail long; no cheek
pouches; the rump hairy and without callosities;
nostrils piercing the sides of the nose and not at the
under part.

The animals comprehending this genus are all natives of
America, and they differ slightly in some parts of their
anatomical structure from the other *Simiidae*. Geoffroy
and Desmarest have divided them into numerous ge-
nera, but the trifling differences which they have
employed for that purpose, can scarcely be sufficient
for more than a division into subgenera, and as such
they will be used here.

a *Mycetes*, Illig.; *Howlers*.

Tail naked beneath and callous; branches of the
lower jaw extending up very high to lodge the throat
bone, which is cavernous; head pyramidal.

C. Ruber, Cuv.; *Simia Scirruus*, Lin.; *L. Howlette*
ordinarie, Buff.; *Royal Monkey*, Pen.; *Red Howler*.
Length of the body from the occiput to the origin of
the tail about twenty-two inches; the tail rather more
than as long again; general colour a bright red, face
black and naked; a few large black bristles on the
eyebrows, lips, and chin; belly and chest bare; fingers
long. The Indians call this animal the King of the
Monkeys. They live in small parties in the woody
islets of large flooded savannahs, and never on the
mountains of the interior of Guiana. The cry or rather
horrible rattling scream which they make may well
inspire terror, and seems as if the forest contained the
united howlings of all its savage inhabitants to-
gether. It is commonly in the morning and evening
that they make this clamour; they also repeat it in
the course of the day, and sometimes in the night.
The sound is so strong and varied, that those who
hear it often imagine that it is produced by several of
the animals at once, and are surprised to find only two
or three, and sometimes only one. Such was the

CEASE.
—
CEBUO.

account given to Dr. Shaw by a person who had seen and kept these animals at Cayenne.

C. Fuscus, Cuv. ; *Simia Beetzeth*, Lin. ; *l'Ouarine*, Buff. ; *Precher Monkey*, Pen. ; *Brown Howler*. Rather larger than the last ; general colour a deep brown, the hairs of the back and head tipped with a golden yellow ; temples and bend brown ; face dusky brown and studded with stiff black bristles on the eyelids, lips and chin ; the male is of a darker colour than the female. It is a dull morose animal, native of the Brasils, living in the wildest deserts, but fond of its female. Maregrave gives a curious account of this animal, he says that one sometimes mounts the top of a branch and assembles a multitude below ; he then sets up a howl so loud and horrible, that a person at a distance would imagine that a hundred joined in the cry ; after a certain space he gives a signal with his hand, when the whole assembly join in chorus ; but on another signal a sudden silence prevails, and then the orator finishes his harangue.

β Ateles, Geoff. ; *Sapajou proper*.

Tail and throat bone as the last ; thumbs nearly or quite covered by skin.

C. Pentadactylus, Cuv. ; *Ateles Pentadactylus*, Geoff. ; *Chacab*, Humboldt. Length from the occiput to the origin of the tail about eighteen inches ; fur thick and of a deep black color ; face, cheeks, ears and chin naked and brownish, sprinkled with a few black hairs ; iris brown encircled with yellow ; pupil large. This animal is easily distinguished by the thumb on the anterior extremities, which has no tail, is short, and not found in the others of this subdivision. Native of Peru.

C. Hypoxanthus ; *Ateles Hypoxanthus*, Desm. ; *Miriki* of the Natives. General colour greyish yellow ; countenance flesh-coloured, spotted with grey ; origin of the tail and the rump ferruginous yellow ; extremities grey slightly tinged with a yellow ; a small thumb on the anterior extremities. This species was first described by Dr. Kuhl. It is a native of Brasil.

C. Coaita, Cuv. ; *Simia Paniscus*, Lin. ; *le Coaita*, Buff. ; *Four-fingered Monkey*, Pen. ; *Quato*, Hancock. About two feet in length from the occiput to the tail ; limbs very long and slender ; thumbs of the fore extremities hidden by skin ; nails flat ; hair black, long, and rough. They inhabit the parts about Carthagena, Guiana, Brasil, and Peru ; are extremely active, and it is said that in order to pass from top to top of lofty trees, the branches of which are too distant for a leap, they will form a chain by hanging down linked to each others tails, and swinging about till the lowest catches hold of a bough of the next tree and draws up the rest. Dampier has given an amusing account of them, which may be found in his *Voyage*.

C. Marginatus, Cuv. ; *A. Marginatus*, Geoff. ; *le Coaita à face bordée*, Ann. du Mus. ; *Chava*, Humb. Very similar to the last named, but distinguished from it by a circle of white hairs which surround the face, the longest of which are upon the chin ; this white mark is not very distinct in the young animal, the hair on the forehead of the adult male is tinged with yellow, in the female with white. Found on the banks of the river of the Amazonas and Santiago.

C. Beetzeth, Cuv. ; *Simia Beetzeth*, Briss. ; *le Coaita à ventre blanc*, Geoff. ; *Marmoude*, Humb. General colour dark brown, but darker on the rump ;

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eyes black ; eyelids flesh-coloured ; face reddish brown ; throat, chest and belly yellowish white ; a white line extending along the inner edge of the arm from the armpit to the wrist, and another along the inside of the thigh and leg to the heel ; under-part of the tail also whitish. It lives on the borders of the Orinoco in large parties ; is gentle, timorous, and melancholic.

C. Arachnoides, Cuv. ; *Ateles Arachnoides*, Geoff. Resembles much the *C. Hypoxanthus*, but differs from it in wanting the thumb on the fore extremities ; general colour brilliant greyish chestnut, whilst the hairs are smooth and brownish when ruffled ; occiput chestnut ; forehead whitish ; face naked, flesh-coloured ; under-parts of the body white, with a yellowish tinge, except the lower part of the belly, which with the tail and lower extremities are of a bright red. Native of Brasil.

The animals contained in the last subgenus have the foot very long and thin, and their gait is very slow.

γ Cebus, Geoff. ; *Weepers*.

Tail completely covered with hair, prehensile ; thumbs distinct.

C. Capucinus, Geoff. ; Cuv. ; *Simia Capucina*, Lin. ; *le Sol*, Buff. ; *Capucin Monkey*, Pen. ; *Capuchin Weeper*. Head round ; face flat, flesh-coloured, sprinkled with small black hairs ; those on the top of the head also short, those on the vertex and top of the occiput black, and forming a well marked calotte or monk's cap, whilst the other hairs are of a greyish white ; a black line extends from the fore part of the calotte to the root of the nose ; shoulders and outside of arms greyish white ; upper part of the body, flanks, and outside of thighs brown, glossed at the points of the hairs with yellow ; insides of the arms and thighs deeper coloured than the external ; a brown line on the posterior surface of the fore arm ; tail brown. Native of Guiana.

C. Apella, Desm. ; Cuv. ; *Simia Apella*, Lin. ; *le Sajaou bran*, Buff. ; *Weeper Monkey*, Pen. ; *Brown Weeper*. Very similar to the preceding, except that the white hairs about the head are in this black, and the brown deeper ; are very melancholic, and appear as if weeping from their plaintive cry, and are easily tamed. Native of Guiana.

C. Fatuellus, Cuv. ; *Simia Fatuellus*, Gmel. ; *le Sajaou cornu*, Buff. ; *Horned Monkey*, Pen. ; *Horned Weeper*. Back chestnut-coloured, becoming brighter on the sides ; belly bright red ; extremities and tail of a brownish black ; two strong bundles of black hairs rising on either side of the forehead. Native of Guiana.

There are several other genera under this division, varying merely in colour, for which the reader is referred to M. Geoffroy's paper on the *Quadrumanus* in the nineteenth volume of the *Annales du Muséum*.

We shall also include under this subgenus, M. Geoffroy's genus *Callicebus*, which is merely distinguished by the tail being but slightly prehensile ; such are the *C. Sciureus*, Cuv. ; *Callicebus Sciureus*, Geoff. ; *Simia Sciureus*, Lin. ; *le Guimir*, Buff. ; *Squirrel Monkey*, Pen. ; *Guimir* of the Natives. As large as a Squirrel ; face flatish and bare, white and marked with a black patch which includes the tip of the nose and both lips ; a small greenish spot on each cheek ; upper parts of the body of a yellowish green, and having a greyish tint on the upper arms and thighs which changes to a

30

CEBUS. bright orange on the fore arms and legs; tail greyish green, deeper coloured above than beneath; belly, chest, neck, and cheeks white, slightly tinged with yellow. It is a very docile animal, and surrounds its body with its tail; is fond of insects, and has sufficient sagacity to recognise them in prints. Is native of the Brasils and Cayenne.

C. Personatus, Cuv.; *Callithrix Personatus*, Geoff.; *Masqué Sagouin*. General colour greyish yellow; the head and the fore hands blackish; tail red and tufted. Native of Brasil.

The other species are the *C. Lucius*, *Amictus*, *Torquatus*, and *Moloch*, for which the reader is referred to Geoffroy's paper as above. Dr. Kuhl's *C. Melanochia* is probably a variety of the *C. Personatus*; he has also described another species under the title *Callithrix Infusata*.

2 *Pithecia*, Illig.; *Saki*.

Tail tufted, not prehensile.

C. Leuccephalus, Cuv.; *Simia Pithecia*, Lin.; *le Yaqueé*, Buff.; *Fox-tailed Monkey*, Pen.; *White-headed Saki*. General colour black; hair very thick on the back and but few on the belly; occiput covered with short black hair; cheeks, sides of the lower jaw, and forehead furnished with numerous white hairs slightly tinted with yellow, a middle line dividing those on the forehead; tail strongly tufted, and a little shorter than the body. Native of Guiana, but is very rare, living amongst the underwood in parties of ten or a dozen, and feeding on Bees, the lives of which it destroys.

C. Satanas, Cuv.; *Pithecia Satanas*, Geoff.; *Simia Satanas*, Hoffmannsegg.; *Courio*. The general colour of the Courio is brownish black in the male and brownish red in the female; the head is thickly covered with hair which falls down on the forehead; chin furnished with a thick beard of a rounded shape; tail nearly as long as the body, of a brownish black. Inhabits the banks of the Orinoco.

C. Rufescens, Cuv.; *Pithecia Rufescens*, Geoff.; *Simia Pithecia*, Lin.; *le Singe de Nait*, Buff.; *Red-bellied Saki*. General colour brown tinged with red; the hairs brown at their root and tinged towards the tip with red and brown; throat, chest, and belly of a bright red; hair radiating on the top of the head and extending down on the forehead; no beard. Native of Guiana.

C. Miriquinana, Cuv.; *Pithecia Miriquinana*, Geoff.; *Miriquinana*, Azara. Greyish brown above, cinnamon-coloured beneath; hairs of the back tinged with white at their root, with black in the middle and white at the point; two white spots above the eyes; no beard. Native of Paraguay.

C. Rufobarbus, Cuv.; *Pithecia Rufobarbo*, Kuhl; *Red-bearded Saki*. Upper part of the body brownish black, under parts pale red; face below the eyes pale red; tail pointed. Native of Surinam.

C. Oreocephalus, Cuv.; *Pithecia Oreocephala*, Kuhl; *Yellow-headed Saki*. Of a bright chestnut colour above, of an ashy red beneath, tinged with yellow; hands and feet brownish black; hair on the forehead and round the face of a yellow ochre colour. Native of Cayenne.

C. Monachus, Cuv.; *Pithecia Monacha*, Geoff.; *Monk Saki*. Skin varied with patches of brown and dirty yellowish white; hair mostly brown at the roots, and red and golden at the extremities; face brown, almost

naked, and sprinkled with a few whitish hairs on the forehead and cheeks; a patch of diverging hairs on the occiput, terminating at the top of the head. Native of Brasil.

C. Melanoccephalus, Cuv.; *Simia Melanoccephala*, Humb.; *Black-headed Saki*. General colour yellowish brown; head black; no beard; tail shorter than the body. Native of the banks of Negro River.

C. Aotus, Ill.; *Aotus Tririgatus*, Humb.; *Earless Saki*. Cuvier seems doubtful whether this animal should not be included in the genus *Cebus*; it seems to possess all the characters, except that the ears are remarkably small, whence Illiger has made a separate genus under the name *Aotus*. Its general colour is ashy grey; the belly yellowish red; three brown parallel lines extending across the forehead. Native of the banks of the Orinoco.

See Linnæi *Systema Naturæ*; Geoffroy in the *Annales du Muséum*; Illiger, *Prodromus Mammalium*; Desmarest, *Mammologie*; Bancroft's *Guiana*; Buffon, *Histoire Naturelle*; Cuvier, *Régne Animal*; Pennant's *History of Quadrupeds*.

CECIDOMYIA, in Zoology, a genus of insects of the order Diptera, family *Tipulæ*. Generic character: antennæ in both sexes, partly moniliform; most of the articulations subglobose or subovate, remote; wings incumbent. Type of the genus, *Chironomus Juniperinus*, Fab.

The larvæ of this genus inhabit a kind of gall produced by themselves on the leaves of trees, in which they undergo their metamorphosis.

CECITY, } Lat. cecitas, blindness; cecus, Cecytieney. } blind. Of uncertain etymology. Martinus observes, *ceca sane est ejus etymologia*.

So that they are not blind, nor yet distinctly see; there is in them no cecity, yet more than a cecity; they have sight enough to discern the light, though not perhaps to distinguish of objects or colours; so are they not exactly blind, for light is one object of vision. See Thomas Brown, book iii. ch. xviii.

CECROPIA, in Botany, a genus of the class Diercia, order *Diandria*, natural order *Urticæ*. Generic character: male flower, spathe caducous; calkin cylindric; calyx, scales turbinate, four-sided, corolla nymæ. Female flower the same as the male; germen limbate; style one; stigma lacinate; berry one-seeded. Three species. Willdenow.

CECROP'S, in Zoology, a genus of the class Crustacea, order *Entomostraca*, family *Arpidiæ*. It is a parasitical animal, found on the gills of the Tunny.

Leach, *Crust. angul.* pl. 20. fig. 1.—8.
CE/DAR, n. } Fr. cedre; lt. and Sp. cedro; Dutch, Cæ'darline, } cedar-boom; A. S. cedar-beam; Lat. Cæ'daræ. } cedrus; Gr. εἰλαρον. Perhaps from εἰλα, nro. Vossius and Martinus. Evelyn uses *cedry*, as the adjective, but Milton, *cedars*.

The strong gustard cedar is al to scold.

Douglas. Encyclo. bot. xl. fol. 365.

Chastite, humilitie, and chasty or perfect love towards all men, ben ornaments a great deal more precious in the eye of God, than that other marble pilours, the garnishing of pyrry, the trunks worke of cedar tre, the globe, the silver, and the precious stones whereof the priestes and Pharisee made so much great pryde and shew.

Udall. Lutr. ch. xxi.

And they of Tyrrus brought much cedar-wood to David.

Genes. Hist. 1261. 1 *Cherubim*, xxii. 4.

The flame and smoke of the cedar and the cypress trees only, the old Trojans were acquainted with when they offered sacen they

Holland. Flind. vol. i. fol. 360.

CEBUS.

CEDAR.

CEDAR.
—
CE-
DROTA.

By his prescript a sanctuary is fram'd
Of cedar, overlaid with gold, therein
An ark, and in the ark his testimony.
The records of his covenant.

Milton. Paradise Lost, book xii. l. 250.

It is not for his tall
And growing gravity, so cedar-like,
To be the second to an host in corpse,
That knows his own elegancies.

Ben Jonson. New Jan, act iii. sc. 1.

There eternal summer dwells,
And west-winds, with musky wing,
About the cedars silvery fling
Nard and Cassia's balmy smell.

Pindar again shall hear, again rejoice.

And Hæmus too, as when disenchanted voice
Of tuneful Orpheus charm'd the grove,
Taught oaks to dance, and made the cedars move.
Lindesay. In praise of Myra.

CEDE, from the Lat. *ced-ere*, to go, to go away.
See Cassius.

To go away from, to quit or forsake, to yield or
give up, to resign.

My gallant fellow-citizens, you come
To learn the issue of this day's debate
In general council. Wistly did we cede
To Sparta Eurypides' command;
The different squadrons to their native ports
Had else deserted. *Glover. The Athenian, book iii.*

After the treaty of Ryswick, indeed, some few of those among
them, who had not obtained settlements in Martinico and Hispaniola,
returned to St. Christopher: but the war of the partition
soon after breaking out; they were finally expelled, and the
whole island was ceded in sovereignty to the crown of Great Britain,
by the treaty of Utrecht.

Grainger. Sugar Cane, book l. note.

CEDILLA, or CEBILLA, Sp. the *yûrgula* or tail
which in that language is appended to the soft C, (ç) to
give it the sound of S before A, O, and U. It was
introduced into the French language under the name
Cedille, about the year 1542, by Meigret in his *Traité
touchant le common usage de l'écriture Française*, in
which he attempted to frame an orthography strictly
conformable to pronunciation. For this purpose also
he endeavoured by a *cedille* (ç) to distinguish the ð
open from the é close. See also *Ménage au verb.*,
and Jacques le Pelletier, the great antagonist of Meigret,
in his *Dialogue de l'orthographe et de la prononciation
Françoise*.

CEDRELA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Meliæ*. Generic
character: calyx withering; corolla, petals five,
funnel-shaped, joined at the base to one-third of the
height of the receptacle; seed-vessel a woody capsule,
five-celled, five-valved; seeds imbricate downwards,
with a membranaceous wing.

Two species, both stately trees, producing the wood
called Cedar, used for furniture; (it is not the Cedar of
which lead pencils are made, which is the wood of the
Juniperus Virginiana;) the C. *edensis* abounds in
the West Indies, particularly in the island of Cuba,
whence large quantities are imported into England; and
C. *Torosa* is a native of the East Indies; this or a
species allied to it is abundant in New South Wales.

CEDROTA, in Botany, a genus of the class *Oc-tandria*, order *Monogynia*. Generic character: calyx six-parted,
segments concave; germs encircled with glands.

One species, a lofty tree, native of the woods of
Guiana.

CEDUOUS, Lat. *ceduus*, from *ced-ere*, to cut, to CEDUOUS
cut down.

And first by Trees here, I consider principally for the genus *ger-natianismum*. These we shall divide into the greater and more
ceduous, fructuant and shrubby.

Evelyn. Sylva, Intrud., sec. 3. ed. 1679.

CEIL, v. In neither Skinner nor Junius. Barrett
Ce'ling. } has "sieing, plunking or boarding—
also *materia crastata*." In the Bible, 1551, it is
written *syll*; in the Geneva, 1561, *sile*; (since in the
margin *ceiled*, and in the text *ceiling*;) in Barker, 1583,
sieil. Minshew says, "to *siele*, v. to wincoat." Somer,
that the A. S. *syll* is "a *basia*, linen, the ground-
post, a sill, sell or ground-sill. Also, columns, a pillar.
Herodes syls, Hercules' pillars." In Swedish, *syll*, ac-
cording to Ihre, is—the foundation of any thing;
whence, he adds, in *Upphåll, stölen, grunnen, fundaret*,
Junius, in his *Gloss. Goth.* suggests that *syll* may be
from the Gr. *σύναν, lignum*, or from *σύν*, any wooden
material fit for building. In 2 Chron. iii. 5, quoted
below, "he *syled* with fyre tree," is in the Septuagint,
ἐξέσκησεν ἐξήλων ἐκπέφυον. In Jeremiah, xxii. 14, "the
rylones maketh he of ceders," is, *ἐξέσκησεν ἐκ αἰθέρων*.
Dr. Jamieson suggests the Dutch, *siele*, *indium*, *ambu-
culum*. The old English, (see the quotation from
Leland,) he says, is a canopy. Though Cotgrave ex-
plains the French, *ciel*, to signify heaven, and also a
canopy, and the inner roof of a room of state, &c. he
discountenances the supposition that they are the same
word, by observing that they have different plurals;
the first having *cieur*, and the second *ciels*.

And the greater house he *syled* with fyre tree and overlaid
it w' good gold, and grased thereto palm-trees and chetives.

Bible, 1551. 2 Chronicles, ch. iii.

And the greater house he *ceiled* with fir tree, which he over-
laid with fine gold, and set thereupon palm trees and chetives.

Bible, Moderna Versio.

Then spake the lords by the prophete Aggeus, and sayde: ye
your selves can heare tyme to dwell in syled houses, and shall thys
house lye waste.

Bible, 1551. Aggeus, ch. i.

Then came the word of the Lord by Haggei the prophet
sayng,

Is it tyme for you, O ye that dwell in your ceiled houses,
and this house lie waste?

Bible, Moderna Versio.

The chamber was hang'd of red and of blew, and he it was
a *ceyl* of cloth of gold; but the king was not wiser for that same day.
The Fiancée of Margaret, eldest Daughter of King Henry 7th
to James, King of Scotland. Leland, iv. 235.

He causeth windowes to be hewen therin, and the *eylgyngs*
and grates maketh he of cedere, and paynteth theryn with *seno-
ber*.

Bible, 1551. Jerem., ch. xxii.

And cutteth him out windowes, and it is *ceiled* with cedar,
and painted with vermilion.

Bible, Moderna Versio.

Mean while the south wind rose, and with black wings
Wide hovering, all the clouds together drove
From under hear'n; the hills to this supply
Vapor, and exhalation dank and moist,
Swept up smokes; and now the thick'ned sky
Like a dark ceiling stood.

Milton. Paradise Lost, book xi. l. 743.

I myself have not, without some wonder, observed how very
long a plank of aloes torn from the ground, and hang in the air
near the ceiling of my chamber, would continue suspended.

Dupré. Five Considerations about Subterranean Forme.

In this current there is also a singular curiosity of another
kind, a small chapel, the whole lining of which, both sides and
ceiling, is composed of human skulls and thigh bones; the thigh
bones are laid across each other and a skull is placed in each
of the four angles.

Cook. Voyages, book i. ch. i. vol. i.

CEL.
—
CELEBES.

But see perhaps
The glowing hearth may satisfy a while
With faint illumination, that uplifts
The shadows to the ceiling, there by fits
Dancing acrobatically to the quivering flame.

Cowper. Task, book iv.

CELANO, (the ancient *Ficinus*), the name of a Town and Lake in Italy, situated in Abruzzo Ultra. It is now nearly forty miles in circumference, and annually increasing. It is encompassed by lofty mountains, between the foot of which and the margin of the Lake are many cottages and farms, some of which are beautifully and romantically situated. Its waters abound with fish. According to the testimony of Suetonius, the Emperor Claudius employed 30,000 men for eleven years in attempting to drain the Lake, by conveying the waters, by a subterraneous canal, to the channel of the Liris, (Garigliano.) This work is about three miles long, and is said to be still complete, but filled in several places with rubbish. Sir William Hamilton thought it capable of being cleared, and reinstated nearly in its former condition. The town contains a population of about 4000 individuals, but is not distinguished by any thing particularly worthy of description. It stands about fifteen miles south of Aquila, in lat. 42° 6' N. and long. 13° 37' E.

CELASTRUS, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rhamnifera*. Generic character: corolla, petals five, spreading; seed-vessel a capsule of three angles, three-celled, the outer coat of the seed falling off spontaneously.

Willdenow describes twenty-four species, but later writers have increased the number to sixty, natives of tropical climates; some are beautiful climbing shrubs.

CELATURE, *celo*, *celatum*, *celare*, *insculpere*, to cut, to carve, to grave, to engrave.

These *celatures* in the drinking cups were so frigid that they might put them on or take them off at pleasure, and were therefore called *embuscata*: such was that, whereof the satyrical speaks.

Hawesell. *Apologie*, fol. 372.

With crafty arches rayed wonder clear,
Embossed over all the work to care,
So marvellous was the *celature*.

Lydgate. *Trage Rabe*, in *Watson*, li. 99.

CELEBES, one of the larger islands of the great Indian Archipelago, lying between 1° 30' N. and 5° 50' S. lat., 119° and 125° 30' E. long., is extremely irregular in its shape, and consists of a long narrow strip of land bent round nearly in the form of the letter F, with its lower transverse lobe terminated by a fork. It is exactly in the centre of Mr. Crawford's second division of this vast assemblage of islands, (*History of the Indian Archipelago*, l. 8.) which is distinguished by a general inferiority of soil and peculiarity of productions from the western and southern parts of that Archipelago. The inhabitants also are less civilized, and materially differ in language, manners, and institutions from those to the west. The greatest length of Celebes cannot be less than 500 miles; its width, in consequence of the irregularity of its form, varies exceedingly, not in general exceeding 100 or 120, but in the widest part amounting to nearly 300 miles. It is separated from Borneo on the west by the Straits of Macassar, and is sometimes called by that name, which is the proper appellation of its southern division. Nigri Orang Bôgla, "the habitation of the Buglames," or Tanaah Macassar, "the land

of Macassar," are the names by which it is known among the Malays; terms derived from Wûgi and Mungkasars, the appellation by which the two principal tribes name themselves. The Bôgla, who occupy the northern part of the island, are more numerous, powerful, and civilized than the Macassars, whose principal seat is Gos near its southern extremity. The southernmost of the two peninsulas which form the fork, is separated from the main body of the Island by the Bay of Boni, or Bôgla Bay, a deep gulf; and a Bay still more spacious one divides the northern peninsula from the upper limb of the main land. This is called Tonial or Gorong-tala, i. e. Hill Harbour. At its western extremity, which is still imperfectly known, it appears almost to penetrate through the island, and leaves only a narrow isthmus to connect its northern and southern portions, so that the whole appears like four distinct islands united by a central knot. Tolo Bay, a smaller gulf than either of the preceding ones, runs in between the two peninsulas which form the fork of the transverse line.

Besides Macassar and Boni, the two principal States, Divisions.

The island contains the following inferior Sovereignities, Tolu, Sopeg, Lobu, Tanéti, Mandar, Wajûr or Wajû, Ta-raja, and Kayili, and several others of which we have no correct accounts. In the Soderwing country, (nearly in lat. 7° S. and long. 120° E.) there is a large lake through which the principal river in the island passes. That stream, called Chiaron, runs into the sea by several channels, near Boni. The remaining rivers, if we may judge from the best maps, are small streams descending from heights near the sea; but the interior and even the coasts of this island are so imperfectly known, that no just inference can be drawn from our maps in their present state.

The natural productions of this are nearly the same as those of the neighbouring islands; it would be needless, therefore, to notice any articles here, except such as are distinguished by some peculiarity. Rice and cotton may be called the staple productions of Celebes; the former provides food, the latter clothing for its inhabitants. It is called Kasep, a word which appears to be derived from the Sanscrit, and it so indicates the quarter whence the grain itself first came to these islands. The cotton-wool is cleaned, spun, dyed, and woven into cloths by the women; and the manufactures of this island and Bali, excel in point of fineness and strength, those of the western part of the Archipelago. "All their fabrics," says Mr. Crawford, (i. 180,) "are of course, substantial, but durable texture;" but another author informs us, that (Hamilton's *East India Gaz.* 259,) "the women's dresses, called Cambrays, are some of them as fine as cambric, and much esteemed all over the eastern Archipelago." The export to Bengeloe was formerly so great, that a heavy duty was requisite to prevent it from putting a stop to the imports from Hindustan. Sago is another article of great importance. The palm, (*Metroygon Sago*, *Annals of Bot.* i. tab. 4; Rumph. *Amboina*, l. tab. 17, 18,) which yields it, is indigenous in this and the neighbouring islands, and in the northern part of Celebes, where rice is not so plentiful as in Macassar, its southern division; the meal formed from its pith, is the principal article of food which the natives possess. But Cerau is the country in which this tree flourishes most, and in the accounts of that island, a fuller description of it

CELEBES. will be more properly placed. Among the vegetable productions of Celebes, the rattan deserves to be named, as it is furnished in great abundance and peculiar excellence, by the forests in some parts of the Island; it is called *Raukang* by the *Bugis*, which is probably the same word as the Malay term *Rotan*, which has been adopted by the Europeans. The best ebony also is produced on the eastern coast of Celebes. The *casimba*, or *sallow*, (*Carthamus Tinctorius*), is indigenous, and grows in considerable perfection in the territories of Macassar and Turatea. The *anehar*, (*Antirrhinum toxicaria*), that subtle poison, which probably gave rise to Farnes's tales about the Puhon-people, is a native of the forests in Celebes.

Minerals.

Tin and gold are the most valuable minerals found in this Island; but in consequence of the vast supply of the first furnished by Banca, the ores known to exist in the neighbouring islands have scarcely attracted any attention; gold, on the contrary, invites the notice even of savages, when they see grains of it in the beds of mountain torrents. The Dutch used to collect annually, at their factories at Manado and Gorong-tala near the north-eastern extremity of Celebes, as much as 24,000 taels, (in value about £190,000.) The nests of a kind of swallow, (*Hirundo esculenta*), a favourite delicacy among the Chinese, are exported in considerable quantities, and Macassar furnishes about thirty pikul of the best sort, yearly. The *Tripang-medil*, sea-slug or sea-swallow, (from the Malay name), another luxury according to the perverted taste of the Chinese, is also found on the shores of Celebes. It is probably a holothurian, and is called *Bicho-do-mar* (sea-grub) by the Portuguese. (See a description of it in Flinders's *Voyage*, vol. I.)

Manufactures.

The cottons manufactured by the natives of this Island, have been already mentioned. *Searfs*, coarse silks, and a kind of paper from the inner bark of a small tree, are also made by the *Bugis*. Fire-arms, flint-work, and proas or large boats, are other productions which do credit to their industry; but gunlocks they are not able to construct. Trade and piracy have long been the favourite occupations, especially of the *Bugis*, the more powerful and numerous of the two principal tribes. Those of *Wajob*, more particularly, were lately the most considerable and enterprising navigators of the Indian Isles.

The original country of this branch of the *Bugis*, was on the borders of the great fresh-water lake *Tapara-karaja*, in the south-western limb of the Island. It is probably a fertile spot, and its adventurous inhabitants have spread themselves over the whole Archipelago; in some instances, forming new and independent colonies. This lake, as mentioned above, is of a considerable size, and has a communication by water with the Eastern and Western Seas. The traders, who set out from its shores, sail at the beginning of the eastern monsoon; go westwards to Malacca, Penang, and Achin, and return with the change of season. They carry out "the excellent and durable cotton-cloths of their native country," gold-dust, nutmegs, Spanish dollars, birds-nests, camphor, benzoin or frankincense, and tortoise-shell; opium, European broad-cloth, Indian cotton-goods, unwrought iron and tobacco are the leading articles which they bring back in return. Another distant though less important enterprise, is the voyage to the northern coast of New Holland, in quest of *tripang*, the sea-

slug, and (on the way,) of birds-nests, tortoise-shell and feathers of the Bird of Paradise, (*Manuk-dekati*); the latter from the *Aru* islands and *Papua*. "Upwards of forty vessels, of from twenty to fifty tons, quit Macassar annually for the coast of New Holland, besides numbers that go elsewhere in search of the same object." Tripang, to the amount of 7000 pounds weight, is considered as a cargo which will amply repay the voyage of a vessel of twenty tons, manned by twenty-five hands. Chinese merchants advance a capital of from 300 to 400 Spanish dollars, to the adventurers, on condition of having a refusal of the cargo. (Crawford, iii. 150.)

The *Bugis* are of a middling height, strong and muscular, and of a light brown complexion. The *Makassar* have a more martial appearance, though they are not so handsome as their rivals. Their long black hair is twisted up under a handkerchief, which covers their head. A red or blue checked cotton, twisted round the body and drawn up tight between the legs, forms the remainder of their dress. Their women are generally handsomer than those of the neighbouring islands; and the valour of the men and beauty of the women of this race, are favourite themes among the poets of the Malayan islands. Such, indeed, is the hardihood of the *Bugis*, that their name has become synonymous with sea-poy, (pirate) or soldier, among the Europeans established in the eastern Archipelago.

The history of this Island cannot be traced back History, with any certainty beyond the arrival of the Portuguese in the early part of the XVIIIth century; and the native accounts do not seem to go more than 150 years further back? but their language and literature appear to have been more cultivated formerly than within the last century. The King of the *Macassars* was converted to Mohammedanism by a preacher (Khatib) from Sumatra, in the beginning of the XVIIth century; and imposed his new faith on the people of *Boni* and *Wajob*, by force of arms, about the year 1640. A thirst for conquest thus created, carried the fleets of Macassar to the neighbouring isles, occasioned an attack on the Dutch settlement in Butung, and brought on a severe retaliation from those formidable opponents; who subsequently dispersed a fleet of 700 vessels, carrying 30,000 men; and thus probably prevented the establishment of a new Empire in the Indian seas. *Rajah Palaka*, whom they placed on the throne of *Boni* in 1704, by their assistance reduced Macassar to a tributary condition; but the insubordination and ferocity of the natives, have hitherto received no check from their intercourse with Europeans; and the narrow policy and burdensome restrictions imposed by the Dutch on their Asiatic subjects, were little calculated to raise them above the state of moral and intellectual degradation, in which they were found by their European conquerors.

Dr. Leyden had been told, that the tribes in the interior still followed their old religion, and cultivated the literature of their country, (*As. Res.* x. 193;) but he was probably misinformed, as nothing of that kind seems to have come to the knowledge of Mr. Crawford, who had more ample means of obtaining accurate accounts. The *Bugis*, Dr. Leyden considered as an original language, though bearing a resemblance to the *Tagala*, (*Manila*), and *Maliyu*, in its construction. It was perhaps derived from the same source as the *Ternata* or *Molucca*. It has a distinct alphabet of

CELEBES. twenty-two letters, of the same class as the Betta and Tagila, and has been engraved on one of the maps in Captain Forrest's *Voyage to the Merqui Archipelago*; (Crawford's *Hist.* pl. 17.) The Bégis songs and romances are famous among all the islands of the east, and excel equally in force of thought and fluency of versification. The Mangkasar is a dialect of the same language.

See Hamilton's *East India Gazetteer*; Valentyn's *Koninkly Beschryving van Chormandel*, &c.; Crawford's *History of the Indian Archipelago*, vol. i. lii. 119, 304, ii. 69, 379, iii. 148, 411, 445; Stavorinus's *Voyage*, Leiden, 1793; Rodemake's *Description of Celebes in the Transactions of the Botanical Society*, (*Verhandelungen der Botanische Genossenschaft*.) 1780; *Asiatic Researches*, x. 159.

CELEBRATE, *v.* Fr. *celebrer*; It. *celebrare*; Sp. *celebrar*; Lat. *celebro, are, atum*; Gr. *αἰνέω, dico, πρόδico*.
CELEBRATION, *n.* To call, to declare, to proclaim, to make known or renowned, to spread the praise, fame, or reputation. Also,

To treat as worthy of honour, with public ceremony, with solemn rites.

Hercules is celebrated for his hard travail, he daunted the proud Centaurs, half horse, half man, & brast the disspelling fire of cruel lions, that is to say, he slough the lion & burst him in his skin.

Wherby they have particularly acquired for this life eternal glory, and also right glorious buryall, not only to be therein increased: but that their virtue and their glory, be in the same celebrated and magnified for evermore, when time shall require to speak of their feates, or for to imitate and followe them.

Nicoll. *Theocritus*, fol. 56.

And the many, both bishops and kings, ignorant of true religion, judge otherwise of these deeds; yet goodly men know they have more of true praise, than the most celebrated triumphs.

Siryns. Records. The Duke of Savoy to the King.
 Before this type, of whom took ye the manner of celebrating the man: set of the tradition of James, for y^e was as yet unknowne to the world, & now first of all was it by y^e Synode opened to the world.

Barnes. *Works*, fol. 356.

And yet find we that feast [the Feast of the Dedication] ever after continued and had in honour vntill Christes one dayes, and our saviour himselfe went to the celebration of that same feast, as appeareth in the Gospell of Saynt John.

St. Thomas More. *Works*, fol. 519.

Alas! what may
 My lyric feet, that of the smooth, soft way,
 Of love and beauty only know the tread,
 In dancing poeas celebrate the dead
 Victorious king, or his majestic leasre
 Profane with th' humble touch of their low verses.

Curse. *On the Death of the King of Sweden*

With what eyes could we
 Stand in his presence humble, and receive
 Strict laws import'd to celebrate his throne
 With world's hymns, and to his Godhead sing
 Forc'd Halleluiah's.

Milton. *Paradise Lost*, book ii. l. 241.

The citizens
 I am sure haue throng'd at full their royall minds,
 As he'll have their rights, they are cur forward—
 In celebration of this day with shewes,
 Pageants, and nights of honour.

Shakespeare. *Henry VIII.* fol. 224.

I have sinned against the earth, which no long hath mildly
 would this sacrament: against men, whom I have called from
 this superfluitie; mores; the slayer of so many men as have
 perished for want of food. I have deuoured the souls of the dead
 of this daily and most celebrated sacrifice.

Siryns. *Alcinous. Queen Mary*, anno, 1566.

Though you tell me not who objected against your writing
 Occasional Meditations, because you have named me, who encourage
 you to write more of them. I dare venture to lay my credit
 with you, that you yourself do think your celebrator as competent
 a judge, in such cases, as your exceptions-unlike.

Boyle. *Letter from Lady Rensleigh*

The drowsy elements, aroun'd by thee,
 Roll to harmonious musicks, active all!
 Earth, water, air, and fire, with feeling gins,
 Exult to celebrate thy festival.

Thompson. *Hymn to May*.

It may happen in the various combinations of life, that a good
 man may receive favours from one, who, notwithstanding his
 accidental beneficence, cannot be justly proposed to the imitation
 of others, and whom therefore he must find some other way of
 rewarding than by public celebrations.

Johann. *The Remiter*, No. 136.

Doctor Warburton had a name sufficient to confer celebrity on
 those who could exalt themselves into antagonists, and his notes
 have raised a clamour too loud to be distinct.

Dr. Johnson. *Preface to Shakespeare*.

CELERITY, Fr. *celerité*; Lat. *celer*, from *cello, impellere*, to drive on, urge on, impel. Applied to the
 motion of any thing; drive on, forced or struck on.
 Speed, swiftness, velocity.

From this question his be. descended to the manner of pro-
 ceeding of this matter, and how the same required celerity, and
 thereupon called in doubt, whether your gr. should be refused as
 suspect.

Siryns. *Records. The King's Ambassadors to Cardinal Wolsey*.

The horsemen made such diligence, and with such celerity set
 forward their journey, that nothing was more likely then they
 had been obtained, ye and seemed their praye.

Grafton. *Richard III.* Third Year.

Even a small parcel of air, if put into a sufficiently thick motion,
 may communicate a considerable motion to a solid body; whereof
 a notable instance (which depends chiefly upon the celerity of the
 springy corpulence of the air) is afforded by the violent motion
 communicated to a bullet shot out of a good wind-gun.

Boyle. *Of Inequal Local Motion*, ch. ii.

Time, with all its celerity, moves slowly to him, whose whole
 employment is to watch its flight.

Johann. *The Filler*, No. 21.

CELESTITY, *v.* Fr. *celeste, celestial*; It. and
 Celestial, *adj.* Fr. *celeste, celestial*; from the
 Celestial, *n.* Latin, *celum*; Gr. *αἶθήρ*, i. e.
 Calistations.
 In application—equivalent to the English
 Heavely; having the qualities of the heavens; of
 the inhabitants of heavens.

And yf we haue made of prayers luyring in this world, moche
 more note shall we haue in the other world, where we shall be
 lett from that celestyal syght.

Siryns. *Records. Dr. Crane's Declaration*, qn. No. 16. vol. 7. p. 38.

It remembreth therefore, that as your lordship from time to
 time vnder her most gracious and excellent Maiestie, haue shewed
 your selfe a valiant protectour, a careful conseruer, and an happy
 enlarger of the honour and reputation of your country; so at
 length you may enjoy these celestial blessings, which are prepared
 so much as tread your steps, and seek to aspire to such diuine
 and heauenly vertues.

Hobbs. *Voyage*, qn. *Epistle Dedicatory*, vol. i.

This end the talking had, King loose from golden throne yroue,
 Whose home to heauenly court celestyal gadding all did close.

Phaer. *Meridon*, D. 6. 5.

For though we should affirm that all things were in all things;
 that heauen were both earth celestyal, and earth both heauen re-
 stricted, or that each part there had influence upon its diuised
 affinity below: yet how to dispute such these relations, &c.

Dr. Thomas Brown, book iv. ch. xiii.

CELEBRATE —
CELESTITY

CELES-
TIFY.
—
CELL-
BATE.

In the mean time your selves, illustrious and most Excellent Lords, in whom this pious and noble sedulity, out of their Evangelical affection, exerts itself to reconcile and pacify contending Brethren, as ye are worthy of all applause among men, so doubtless will ye obtain the celestial reward of peace makers with God; to whose supreme benignity and favour, we heartily recommend in our prayers both you and yours.

Milton, *Prod. Works*, vol. II, fol. t75.

But as poets and astronomers have fancied, among the *oriental* lights that adorn the firmament, bears, bulls, goats, dogs, scorpions, and other beasts; so our *adventurers* impute to know not what imaginary deformities to a book, ennobled by its author with many *celestial* lights fit to instruct the world, and discover to them the ways of truth and blessedness.

Basic. Consideration on the Style of Holy Scriptures.

No sooner were they of age to be received into the apartments of the other *colleagues*, than Wit began to entertain Venus at her toilet by aping the solemnity of Learning, and Learning to divert Minerva at her loom, by exposing the blunders and ignorance of Wit.

Johnson, The Rambler, No. 22.

CELESTINE, a term applied by the German mineralogists, to sulphate of Strontian, an account of the pale blue colour of some of the specimens of that substance.

C'**E**L**I**BATE, n. s.] Fr. *celibate*, *celibate*; It. and Sp. *C*'**E**L**I**BACIO, m. s.] *celibie*, *celibate*; from the Lat. *caelibas*. A virgin, vel single; as λέγειν, εὐαγγελίζεσθαι, λέγειν καὶ ἐκείνην ἡλικίαν, δεῦτε λέγειν κηρυχτὰς. Vossius. And to the same purport is Scaliger (*ad Fructum*). See Martinus. One who has not;—one who is without—the nuptial bed; who is single, solitary, without a wife, unmarried. In English Law, the male is called, a bachelor: the female, a spinster.

Not discerning in the mean time that amongst those who pretended to the purities of catholicism, some would yet bring women into their houses.

Taylor, Rule of Conscience, book iii. ch. iv.

At length this most holy, zealous, mortified and scrupulous Dr. Sherlock having spent all his time in holy and chaste celibacy, surrendered up his most pious soul to God in sixteen hundred eighty and nine, and was buried on the 25th of June within the chancel. *Wood, Atlantic Ocean, 5, 835.*

Wood. Atlantic Coast, U. S.S.

The former could not be done, while the clergy gave hostages of their fidelity to the civil government by the interests of their families and children; therefore this Pope did most severely forbid all clergy-men marrying; that as the old Roman soldiers were forbidden marriage while they received pay, lest their domestic interests should shake their courage: so the *celibate* of the clergy was strictly enjoined, to make them more useful and hearty for this design. *Stillingfleet. Sermon. 2. vol. ii.*

Stadingsbeet. Sermon, 2, vol. II.

He, that said it was not good for man to be alone, placed the celibate amongst the inferior states of perfection.

Boyle. Letter from Mr. Evelyn.

This [the poverty of some of the clergy] is the only specious objection, which our Romish adversaries urge against the doctrine and practice of this church, in the point of celibacy, the only matter of just reproach, wherein they visibly triumph.

Atterbury, *Sermon*, 2, vol. II.

He [the Pope] was sensible, that so long as the monks were indulged in marriage, and were permitted to rear families, they never could be subjected to strict discipline, or reduced to that slavery under their superiors, which was requisite to procure to the mandates, issued from Rome, a ready and zealous obedience. Celibacy, therefore, began to be extolled, as the indispensable duty of priests.

Hume. History of England, vol. i. p. 110.

History of England, vol. i, p. 110.

The vow of CELIBACY is imposed by the Romish Church upon all who enter its Ministry in any degree of Orders. That such a vow is not required of Christians in Italy Writ, nor consonant to the practice of the Primitive Church may be readily proved: and the obli-

son to marry placed on the Jewish Priests by the Mosaic Institution, shows how the older Revelation sought not to establish any inmutabilities between conjugal and religious duties. The evidences of the practice of the early Christians on this point, are collected by Bingham with his usual fidelity, (book iv. c. 5, sec. 5.) It is generally believed, he says, that all the Apostles, except St. Paul and St. John, were married; and Clemens, (*Strom.* 1.) Eusebius, (*lib. 60.*) and Origen, (*Comm. in Rom. 1.*) have contended, that the first of them was so also, from an expression in the text, *Philipp. iv.* 3. "Agreeing to the same mind, let us be so minded." The apostles, we read of the Council of Valens, *Proph. vi.* 1. *Philippi*, (*Polyeyp.* *Ep. of Philip.* ii, 11.) of Charesmon, Bishop of Nilus, (*En. vi. c. 43.*) of Noratus, Presbyter of Carthage, (*Cyprian.* *Ep. 49.*) of Cyprian himself, of Caecilius, who converted him, (*Pont. Vi. Cyp.*) and of several other Bishops and Presbyters. Against these facts, which are not contested, it is pretended, that married persons promised to separate themselves from their wives as soon as they should receive Ordination. (*Page. Critic.* in *Baron. An. 248. iv.* Schelstrate, *disc. Afric. Diss. iii. c. 4.* sub.) The history of Novatus, *disc. Afric. Diss. iii. c. 4.* sub. is a striking instance, after he was a Presbyter, of having caused the excommunication of his wife by a passionate blow. (*Cyp. diss.*

In the first three centuries, we read of the sanction to Celibacy. It was indeed once proposed by the intemperate zeal of Pinytus, Bishop of Gnosuaia; but the more prudent authority of Dionysius, Bishop of Corinth, restrained him by a wise admonition, *ἡ βίη προτιμωρὸν τοῦ ἐπιτοκίου ἐκκαταλείπειν διὰ τὸ ἐκτελεῖν*. (Ap. FAE. IV. 33.) The question was renewed in the Council of Nice, A. D. 325, but was eloquently opposed by Paphnutius, an Egyptian Bishop, who though himself unmarried, contended that the marriage bond was chaste and honorable, and pointed out the danger of excommunicating men from so unnatural a prohibition. (See I. II. S. 22.) Succeeding Councils lent a more favorable ear to the proposal. That of Arles in 340, permitted persons who were married to be ordained, but required that they should ever afterwards live separate from their wives. Pope Symian in 385, and Leo in 445, promulgated decrees yet more rigorous; but it was not until the Pontificate of Gregory the Great, near the close of the VIth century, that the law was universally received. In the Greek Church, it did not prevail till a century later, and even then it was but partially admitted. At the Council of Trulle, held A. D. 692, Bishops were enjoined to separate themselves from their wives, so, in order to prevent any possibility of carnal intercourse, they were to be admitted to themselves to monasteries, but all Orders of the Church beneath Episcopacy, were permitted to enter into, or to retain the bond of marriage.

At the Council of Trent it was proposed that the *Interim* which prevented the marriage of Priests should be removed; and in the system of theology named the *Interim*, prepared by Charles V. in 1548, no express article stipulated that such Ecclesiastics as had married, and would not put away their wives, might be allowed nevertheless to perform all the functions of their sacred office. The *Interim* it is well known was rejected with indignation by the Vatican. No act indeed in the course of the Reformation gave so much offence to the Papists as the marriage of the

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Clergy. Those already in Orders who took wives were held to be perjured, and those who succeeded in the next generation, although they might not have engaged in the ministry under the same vow, were considered to be profaned and desecrated if they took wives. Both the person and the reputation of Catherine Borgia were objects of false and ribald attack when she gave her hand to Luther: o marriage, however, which we will not take upon ourselves altogether to defend. Erasmus himself joined in the cry; he believed for a time that the baptism of Luther's child was solemnized within a few days of his marriage, and he did not think it quite improbable that Antechrist might be the progeny of the unfrocked Monk and the reformed Nun. (*Epist.* xviii. 22.) No topic is handled more frequently or with more asperity in Sir Thomas More's controversial writings, than the breach of Ecclesiastical Celibacy. Elizabeth reluctantly tolerated, but never could be persuaded to legitimate the marriage of her Clergy: and it was not till the reign of Edward VI. that an act was passed repealing all laws and Canons which required the Clergy to live single. In the persecutions of the following reign, such as had embraced the married state were visited with peculiar severity. "Are you married?" was the first question of the brutal Gardiner to Hooper on his examination. "Yea, my Lord," replied the martyr, "and will not be unmarried, till death unmarry me." Even the gentler Tunstall treated the same prisoner with indignity upon this point, calling him beast, and saying this alone was matter enough to deprive him. Taylor and Cranmer were interrupted in like manner, and answered with equal spirit. But the speech of Lawrence Saunders, when his wife with her infant in her arms visited him in prison, exhibits more vividly than any other, the sore aspersions with which his persecutors visited this honourable estate, and the energy with which the martyr vindicated it. His wife was refused admittance, and stood at the gate, but the goaler carried the child into his father's presence. He took him in his arms with the following passionate burst of feeling, "What man fearing God would not rather lose this present life, rather than by prolonging it, adjudge this boy to be a bastard, his wife a whore, and himself a whore-monger! Yea if there were no other cause for which a man of my estate should lose his life, yet who would not give it to avouch this child to be legitimate, and his marriage to be lawful and holy." No records more powerful than these could be afforded, (it is the remark of Mr. Southey, from whose *Book of the Church* we have borrowed these instances,) that the Protestant Clergy were not withheld by their conjugal and parental ties from encountering martyrdom when conscience required the sacrifice. The statute permitting them to contract these ties was finally revised by James I. after the Hampton Court Conference.

On the other hand it would be no difficult task to detail the enormities which this severe and unnatural law produced, and the omerous and flagrant crimes which may be traced to it, in cojunction with the dangerous practice of auricular confession. The remedy of the concubinage of the Clergy, not only permitted but enjoined in several parts of Europe, sufficiently evinces the still greater dissoluteness which it was intended to suppress. Even before the Reformation these abuses had not escaped occasional notice. A saying of Pius II. is recorded to the following effect: *Sacerdo-*

tibus magna ratione subleatas nuptias, majori restituendas videri, (Platina in vitâ.—Juellii Apol.) There is a passage in a tract of Cornelius Agrippa, de *Incertitudine et vanitate Scientiarum*, 64, suppressed in some editions of his works, in which he speaks thus boldly: *Jam vero etiam lenociniis militant leges atque Canones, cum in potentum furorem pro iniquis nuptiis pugnant, et justa matrimonia dirimunt: sacerdotisque subleatas honestas nuptias turpiter scortari compellant, maledicuntque illi legislatores sacerdotes suos cum infamâ habere concubinas, quam cum honestâ famâ uxores, fortè quia ex concubiniis proventus illis est amplior. De quo legimus gloriamur in convivio quendam Episcopum, habere ex undecim millia sacerdotum concubinariorum qui in singulis annis illi aurum pendunt. We need not cite the memorable decree of the Council of Paris, held under Cardinal de Coconne in 1212, the enforcement of which was loudly called for so late as 1643; by the pious author of *Adieu Chretien* touchant une matiere de grande importance, nor the equally memorable work of the Cardinal Pierre Damien, the title of which proclaims the wickedness which it sought to suppress. The story of the 6000 heads of murdered children which were foud by Gregory the Great in his fish-pond, may be classed, in the fullest extent, among the many opprobrious and improbable falsehoods by which all religious communities have been assailed; but the very existence of a controversy as to this tale among the Papists themselves, proves that either it is not wholly groundless, or that they are unable to advance the morals of their clergy as a sufficient and positive contradiction to it. But Montserrat alone is an incontrovertible evidence of the depraved habits which Celibacy occasioned, and which he details in his *Antes sobre los Abusos de la Iglesia Romana*; for he had witnessed before his recantation the foul practices which he condemns; and finally, without giving implicit credit to all the horrors related in them, it is impossible but that there must have been some foundation for the terrible disclosures which are contained in *Le Cabinet du Roi de France, and La Polygamie Sacrée*.*

Many arguments on the Celibacy of Ecclesiastics may be found in Bellarmin, de *Contrac.* ii. 18—29; Calixtus, de *Conjugio Clericorum*; and Thomasius, de *Disciplina*, ii. 61—62.

CELL, v.	} Lat. <i>cella</i> , a <i>calendo</i> , Festus; <i>cella</i> , quod est celestis, que velimus esse occulta; because in those things may be concealed, which we wish to be hidden; to be out of sight. And <i>cellar</i> is now particularly applied to places appropriated to things of this description.
CELL, n.	
CELLAR, n.	
CELLARAGE, n.	
CELLARER, n.	

A place of concealment, of secrecy, of retirement, of seclusion; a secret or retired apartment, or habitation or dwelling.

And for chief charny, we chargeden vs seluen
In amending of this men, we maden oure celler

To ben in cyrie yuel. *Piers Plouman. Credo*, li. 2.

And if you say to beken blindered,
I wol you sayn the lif of Seint Edward:
Or elles tragedies first I wol telle
Of which I have an hundred in my cell.

Chaucer. The Monk's Tale, v. 13978.

Misere for the best thei thoughten,
For she was wise, and of a man
The witte and reason which he can,

CELL-
BACY.

—CELL

CELL.
—
CEL-
LARIA.

Is in the cell of the bays,
Whereof that made his sovereign.
Guerr. Conf. Am. book v.

There be other species of pride that ben withouten : but natheles,
that on of thine species of pride is signe of that othe, right as the
guy lewellel at the tavern is signe of the win that is in the *celler*.
Chaucer. The Prioress Tale, vol. II. p. 314.

Bibbode the crowis : for that sowne not neither repes, to which
is no *celre* ne berne, and God fedith them, how much more ye be
of more prys than thei ?
Wiclyf. Luke, ch. xii.

Upon my faith thou art some officer,
Some worthy scribe, or some *celler*.
Chaucer. The Monkes Tale, v. 13942.

Myself a recluse from the world,
And *celled* under ground,
Lest that the goold, the precious stones,
And pleasures, here be found,
Might happen to corrupt my minde,
For hiddousd I pray,
And so contemplatively herre,
I with contentment stay.
Warner. Abbot's England, book vii.

See, Sir. 'Tis most true,
That nursing meditation most affects
The pensive secrecy of the desert cell,
Far from the cheerful haunt of men and herds,
And safe as sits in a senate house.
Milton. Comus, l. 387.

Which foma mounting into the head makes the cothosist to
admiration fluent and eloquent, he being as it were drunk with
new wine drawn from that *celler* of his own that lies in the lowest
region of his body, though he be not aware of it, not takes it to
be pure nectar, and those waters of life that spring from above.
H. More. On Enthusiasm, sec. xviii.

HAM. Ahah boy, sayest thou so. Art thou these true-penny ?
Come on, yee here this fellow in the *celler*derg.
Shakespeare. Hamlet, fol. 258.

The soul contending to that light to fly
From her dark cell, we practice how to die.
Employing thus the poet's winged art
To reach this love, and grave it in our heart.
Waller. Of Divine Love, can. 6.

Thus, though in summer divers *cellars*, that are not deep, are
perhaps no colder than the external air was (when it was judged
but temperate) in the winter or the spring, yet it will seem very
cold to us, that bring into it bodies heated by the summer sun,
and accustomed to a warmer air.
Boyle. Thermometrical Experiments, Discourse I.

On a bulk in a *cellar*, or in a glass-house among thieves and
heepens, was to be found the author of the Wanderer, the man of
casual sentiments, extensive views, and curious observations.
Jakobs. The Life of Savage.

The various applications of CELL are easily deducible
from its primary meaning. Cells in Roman architecture
was the inmost and most retired part of a temple ; it was also the hidden lodge of debauchery
in which courtizans plied their trade ; and it was the
private chamber of a hath. In Monastic times it signi-
fied the chamber of a recluse in a Monastery ; or it
was a subordinate house originally intended as a place
of retirement, depending upon and governed by the
mother Institution. Thus many alien priories in Eng-
land were Cells to foreign Abbeys.

CELLARIA, in Zoology, a genus of Polypi Faginat, nearly allied to *Sertularia*, with which it was con-
founded by Linnæus. Generic character : polypary
plant-shaped ; stems tubular, branched, subarticulated,
horny, shining ; celloses regular, either connected in
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a chain with each other, or more or less encrusting
the surface of the polypary.

CELLEPORA, in Zoology, a genus of Polypi Fagi-
nati, Lam. ; confounded by former naturalists with
Millepora and *Flustra*, differing however from the
former by having a less stony structure, and being
much less compact internally ; and from the latter in
being less brittle, and having no flexibility. In its
general aspect, however, it bears considerable resem-
blance to *Flustra*.

CELONITES, in Zoology, a genus of insects of the
order Hymenoptera, family Mousarites. Generic char-
acter : antennæ scarcely longer than the head, having
more than eight articulations, of which the eighth and
following ones form together a globular knob. Type
of the genus, *Celonites apiformis*, Fab.

CELOSIA, in Botany, a genus of the class *Pentast-
ria*, order *Monogynia*, natural order *Anasanthaceæ*.
Generic character : calyx three-leaved ; stamina joined
at the bottom to the folds of the nectary ; seed-veined
a capsule opening horizontally.

Eighteen species known, natives of tropical coun-
tries ; *C. cristata*, the Cockscomb is a native of Asia,
for a method of growing them large, see a paper in
the *Trans. Hort. Soc.*

CELSIA, in Botany, a genus of the class *Didyna-
mia*, order *Angiosperma*, natural order *Solanæ*. Ge-
neric character : calyx five-parted ; corolla wheel-shaped ;
the filaments of the stamens bearded ; capsule two-
celled.

There are five species described. This genus is
closely allied in habit to *G. verbascum*, though widely
apart from it in the Linnæan arrangement.

CELSITUDE, Fr. *celitude*, highness, excellency,
(terms conferred on Prices.) Cotgrave. From the
Lat. *celus*, high, lofty.

Honour to the celestial and cleave,
Guides of Love, and to thy *celitude*
That yeast ye light, so far downe fro thy sphere
Pursing our hearts with thy pulcritude.
Chaucer. The Court of Love, fol. 351.

To the most excellent place in Christ, &c. William. &c. greet-
ing in him by whom kings do reign and princes bear rule.
Veto your kingly *celitude* by the tenour of those presents we
intimate that, &c. *Far. Martyrs, fol. 409.*

CELTICK, Lat. *Celta*. Of unknown origo.

— Or who with Saturn odd,
Fired over Adia, to the Hesperian fields,
And o're the Celtic roan'd the utmost isles.
Milton. Paradise Lost, book I. l. 526.

It appears also probable, that the migrations of that colony of
Gauls or Celts, who peopled or subdued Ireland, was originally
made from the north-west parts of Britain ; and this conjecture
(if it do not merit a higher name) is founded both on the Irish
language, which is a very different dialect from the Welsh, and
from the language anciently spoken in South Britain ; and on
the vicinity of Leinster, Cumberland, Galloway, and Argyll-
shire, to that island.

Hume. History of England, vol. I. note A.

Their governments, though monarchical, were free, as well as
those of all the Celtic nations ; and the common people seem
even to have enjoyed more liberty among them, than among the
nations of Gaul, from whom they were descended.

Jk. B. ch. i. vol. I. p. 3.

The Celtic language was preserved in the mountains of
Wales, Cornwall, and Armorica.
Gibson. Decline and Fall, ch. II. n. 29.

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LARIA.
—
CELTICK.

CELTICK. The latter [the monument of Bollright-stones] which bears every signature of *Celticism*, I conceive to be coeval and perhaps of a class with Stone-henge.

Warton. History of Kildington, p. 61.

Whether the **CELTS** were the descendants of Ashkeos the son of Gomer, the son of Japheth, the son of Noah; or of Celtus, Gallus, and Illyricus, the three sons of Polyphemus and Galatea; or of Celtus the ninth King of the ancient Gauls, is a matter of dispute among national genealogists, and one which is not likely to be settled speedily; not that the respective personages are all equally fabulous, but that the subject is of too profound antiquity to admit of decision. Herodotus speaks of the Celts as living beyond the Pillars of Hercules, and as the farthest western Europeans. (iii. 161.) Strabo places them in Spain, (Iberia,) near the Baetas, (Guadalquivir,) and Anas, (Guadiana,) (iii.) Ptolemy extends their dominion from the Ocean to the Palus Mæotis, (in *Maria*.) The name gradually became peculiar to fewer tribes, and in the time of Caesar the Celts formed but a third part of the Gauls, who themselves formerly were but a part of the Celts. The countries inhabited by the Celts, according to the Roman Dictator, extended from the Ocean to the Rhine, and from the rivers Marne and Saône to the Rhone, the Garonne, and the mountains of Cevennes. This district under Augustus was known as *Gallia Celtica*, or *Lugdunensis*. It is probable that the greater part of Europe was peopled or colonized by the original Celts, and as the conquest of younger nations advanced their language retreated into the fastnesses of Wales, Cornwall, and Britany, (Armorica.)

The name **CELTS** has been given to certain ancient instruments of a wedge-like form, made of stone or metal, found in various countries once inhabited by the Celts, and supposed to have been manufactured by that people. They have been discovered in cases, fastened to the ends of staves, or by themselves; double, or divided by a partition, and grooved on each side. Thoresby and Borlase suppose that they were heads of spears; Whitaker, battle-axes; Stukeley, Druidical hooks for the misletoe; Heauro, Couet Caylus, and Du Cange, chisels; the last (*ad verb.*) cites an inscription at Rome which is almost conclusive, *multicollis et celtæ literatus siles*; and a still farther proof may be derived from some flint Celtes which were found by workmen digging a canal near Stockbridge, close by the trunk of a tree partly buried into a canoe. *Archæologia*, v. 110; *Honre's Ancient Wiltshire*, l. 204.

CELTIS, to BOTANY, a genus of the class *Polygamia*, order *Monœcia*, natural order *Amentacea*. Generic character: berrnaphrodite flower, calyx five-parted; corolla none; stamens six; styles two; drupe one-seeded: male flower, calyx six-parted; corolla none; stamens six.

Fifteen species, natives of both hemispheres.

CEMENT, *n.* } *Fr. ciment, or ciment, cineriter*; *It. CEMENTO*, *n.* } *Fr. cementar*; *Lat. cementum*, so called because *cæmen*, i. e. *cut*, *sc.* from larger stones. *Cementum* significat lapides minores, rudes, ac informes, et quævis lapideum fragmenta atque assulas, quibus utuntur artifices ad operum fræcturam. Vossius. Afterwards applied to

An adhesive, sticking, fastening, binding compost, of sand, lime, or other materials.

Shyus was their mortar, ch. ii. and *shyus pittes*, ch. iv. that

shyus was a fatness that issued out of the earth, like unto tarre: **CEMENT**. And thou mayest call it *cement*, if thou wilt.

Tyndal. Works. Prologus on the Books of Moses, fol. 6.

Separate the stones, and the wall openeth, and lo! the cement fail, and the edifice falleth. *The Golden Beker*, li. 4.

As flowers dead, lie wither'd on the ground,
As broken glass no cement can redress,
So beauty blonish'd once for ever's lost,
In spite of physic, painting, pain, and cost.
Shakespeare. The Taming of the Shrew, st. 11.

And that was no hard matter to do, for that the cement or mortar was not hardened and bound with lime, but tempered with earth and clay, after the old manner of building.

Holland. Lænes, fol. 400.

What strength have we now to oppose to these most pernicious enemies, [the lusts of the flesh] which are so closely cemented, and even incorporated within us, that they are become as it were flesh of our flesh, and bones of our bones?

Chillingworth. Sermon, ix.

Indeed, they may
Appear too dearly bought, my falling glories
Being made up again, and cemented
With a son's blood.

Messenger. The Unnatural Combat, act ii. sc. 1.

God indeed can cement the ruins, and beat the breaches of an apostate soul, but usually a shipwreck'd faith and a defunct conscience admit of no repair.

South. Sermon, iv. vol. iii.

And indeed by variety of cements we may be assisted to make divers experiments that we could not otherwise make so well, if at all; for which reason I have been somewhat curious about making a pretty number of such mixtures.

Boyle. Physical Knowledge, &c.

An harmony of music, by nature mist!
Not light as air, nor as a cement fin'd;
Just firm enough to embrace the flaring root,
Yet give free expansion to the fibrous shoot.

Mart. Christ's Parable of the Sower.

CEMETERY, *n.* } *Fr. cimetière*; *It. cimitero*; *Sp. CEMITERIAL*. } *cementario*; *Lat. cementerium*.
Κοιμητήριον, q. d. *dormitorium*, a place to sleep in. Applied by Christians, to whom death itself is but a sleep, (*dormitio*), to the place of burial. Vossius.

Among Christians the honour, which is valued in the behalf of the dead, is, that they be buried in holy ground, that is, in appointed *cemetaries*, in places of religion, where where the field of God is sown with the seeds of the resurrection, that their bodies also may be among the Christians, with whom their hope and their portion is, and shall be for ever.

Jeremy Taylor. Holy Dying, sec. viii.

The *cementary* cells of ancient Christians and martyrs, were filled with draughts of Scripture stories.

Sir Thomas Brown. Urn Burial, ch. iii.

Though we decline the religious consideration, yet in *cementary* and narrower burying places, to avoid confusion and cross position, a certain posture were to be admitted.

Id. ib.

It is for this reason (says Plato) that the souls of the dead appear frequently in *cementaries*, and hover about the places, where their bodies were buried, as still hauntering after their old worldly pleasures, and desiring again to enter the body that gave them an opportunity of fulfilling them.

Spectator, No. 39.

CEMIS, or **ZEMIS**, the name of the Household Gods, Genii, or Penates of the ancient inhabitants of Cuba, Jamaica, Hispaniola, &c. the best description of which, notwithstanding the labours of many learned Spaniards on this much canvassed subject, is that given by Columbus, in the following extract, from one of his letters, as published by his son Don Ferdinand.

"I could discover neither idolatry nor any other sect amongst these Indians, though every one of their

CEMIS. Kings, who are very many, as well in Hispaniola as in all the other islands and continent, has a house apart from the town, in which there is nothing at all but some wooden images carved, by them called *Cemis*; nor is there any thing done in those houses but what is for the service of those *Cemis*; they repairing to perform certain ceremonies, and pray there, as we do to our charobes. In these houses they have a handsome round table, made like a desk, on which is some powder, which they lay on the heads of the *Cemis*, with a certain ceremony; then through a cane that has two branches dapped to their nose, they snuff up this powder: the words they say nose of our people understand. This powder puts them beside themselves, as if they were drunk. They also give the image a name, and I believe it is their father's or grandfather's, or both; for they have more than one, and some above ten, all in memory of their forefathers, as I said before. I have heard them commend one above another, and have observed them to have more devotion, and show more respect to one than another, as we do in processions in time of need, and the people and Caciques boast amongst themselves of having the best *Cemi*. When they go to these their *Cemis*, they slum the Christians, and will not let them go into those houses; and if they suspect they will come, they take away their *Cemis*, and hide them in the woods, for fear they should be taken from them; and what is most ridiculous, they use to steal one another's *Cemi*. It happened once, that the Christians on a sudden rushed into the house with them, and presently the *Cemi* cried out, speaking in their language, by which it appeared to be artificially made; for it being hollow, they had applied a trunk to it, which answered to a dark corner of the house, covered with boughs and leaves, where a man was concealed, who spoke what the Cacique ordered him. The Spaniards therefore reflecting on what it might be, kicked down the *Cemi*, and found, as has been said; and the Cacique seeing they had discovered his practice, earnestly begged of them not to speak of it to his subjects, or the other Indians, because he kept them in obedience by that policy. This we may say has some resemblance of idolatry, at least among those that are ignorant of the Cacique's fraud, since they believe it is their *Cemi* that speaks; and all of them in general are imposed upon, and only the Cacique, and he that combines with him, abuse their credulity, by which means he draws what tribute he pleases from his people. Most of the Caciques have three stones also, to which they and their people show a great devotion. The one they say helps the corn and all sorts of grain; and the second makes women be delivered without pain; and the third procures rain or fair weather, according as they stand in need of either. I sent your Highness three of these stones, by Antonio de Torres, and have three more to carry along with me." Columbus then relates to his Prince, that he had ordered Father Romas to compose an account of the religious customs of the Antillians. From this account we shall make an extract as far as relates to the *Cemis*. It is headed thus, *The M. S. of F. Romas, concerning the antiquities of the Indians, which he, as being skilled in their tongue, has carefully gathered by order of the Admiral, and commences as follows:* "I, F. Romas, a poor anchorite of the order of St. Jerome, by order of the most illustrious Lord Admiral, Viceroy, and Governor of the islands and

continent of the Indies, write what I could hear and learn of the belief and idolatry of the Indians, and how they serve their Gods. Every one observes some particular way and superstition, and worshipping idols which they call *Cemis*. They think there is an immortal Being, like Heaven, invisible, and that has a mother, but has no beginning, and this Being they call *Joacuvague* Maoroon, and his mother they call *Atabei*, *Jermogucner*, *Apita*, and *Zulmaco*, which are several names. These I here write of are the people of Hispaniola, for I know nothing of the others, having never been in them. They also know whence they came, the original of the sun and moon, how the sea was made, and whither the dead go. And they helieve the dead appear to them upon the roads when any of them go alone, for when they are a great many together they do not appear to them. All this their ancestors have made them believe, for they can neither read nor tell beyond tea."

The account after this preface is thus divided into twenty-six chapters or heads, descriptive of the state-ments in the preface, but the following paragraphs are all that bear upon the *Cemis*. "They say further, that the sun and moon came out of a grotto, that is in the country of a Cacique, whose name is *Mancua* *Tiavel*, and the grotto is called *Giovorava*, and they pay great veneration to it, and have painted it all after their fashion, without any figure, but leaves and the like. In the said grotto there were two little stone *Cemis*, about a quarter of a yard long, their hands bound, and they looked as if they sweated. These *Cemis* they honoured very much, and when they wanted rain, they say they used to go and visit them, and they presently had it. One of these *Cemis*, is by them called *Bisnail*, the other *Masnia*. All or most of the people of the island of Hispaniola, have abundance of *Cemis*, of several sorts, some have their father, mother, kindred and predecessors; some figures cut in stone and wood, and many of both sorts; some that speak, others that cause things to grow, some that eat, and others that cause rain, and others that make the wind blow; which things those ignorant people believe the idols perform, or rather those devils, they having no knowledge of our holy faith. When any one is sick, they bring him to *Bubultin*, that is, the physician. The doctor is obliged to be dieted as the sick man is, and to look like him, which is done thus: he is to purge himself as the sick man does, which is done by snuffing a certain powder, called *Coboba*, (tobacco) up his nose, which makes him drunk, that he knows not what he does, and so says many extravagant things, which they affirm is talking with the *Cemi*, and that they tell him how the sickness came." The nineteenth chapter describes, at great length, the manner in which the Indians made and kept their *Cemis*, which it seems had no determined shape or form, being sometimes a mere log, at others like roots, dogs, &c. The twentieth chapter treats of the *Cemi* *Bugid* and *Aiba*; the twenty-first of *Guamoret's* *Cemi*; the twenty-second of the *Cemi* *Opieliguorin*; the twenty-third of the *Cemi* *Guabacoce*; the twenty-fourth of the *Cemi* *Farguval*, but they are all too long for extraction.

The worship, or rather perhaps the consultation of these images, appears to have been general throughout America at the time it was discovered; and it is well known that these household Deities, still hold their

CERES.

ground amongst many of the untamed tribes on that vast continent. Benzoni, or rather his editor Calverton, says, in page 204 of the French translation of 1579, that "this Baal was called *Ceni* in Hispaniola; in Carthagen, Uraha, Golden Castile, and other Provinces on the Spanish Main, it was named *Taira*," pleasantly observing, that the poor Indians used to salute their enslavers by this title with the most profound respect, although it was to a Christian, much the same as to say *Dieu vous garde, Monsieur le Diable*. "Those of Canada called it *Cudraugny*; those of Peru, *Paehacamar*; those of Brazil, *Aguay* or *Kaogene*; the Patagonians, *Scetbor*; (whence Shakespeare obtained the God of Caliban's dam,) and the Mexicans, *Horchibous*, *Chuenilla*, *Quecalcoatli*, &c.

Herrera and Benzoni have given details of the ceremonies used whenever the Caciques of Hispaniola, judged it necessary to have a public procession to their idols; which ceremonies were nothing more than a series of dances and murmuring songs, or chanted prayers, finished by a distribution of the offerings of bread by the Priests, who having blessed it, parted it amongst the people, by whom the pieces thus obtained were held in great veneration as relics.

Rochefort, in his voluminous *History of the Antilles*, has given a long account of the religion of the Caribs or Charalibes, who do not, however, appear to have had particular places appointed for their *Cenis*, as those in Hispaniola and the other isles had, but carried their Deities about with him both to the chase and to battle, painting their figures on the most conspicuous parts of their pirogues or canoes, "où ils portent pendus à leurs coqs, comme le collier de leur desordre, une petite effigie relevée en bas, qui représente quelque de ces monstres Esprits, en la plus hideuse posture qu'il leur est autrefois appars."

Herrera has, with his usual attention, devoted two entire chapters of the First Decade to the religious rites of the natives of the Antilles; but they contain very little more than what has been given above, and in fact, appear to be merely an amended transcript of the Admiral's letter to King Ferdinand.

Peter Martyr, the friend of Columbus, and editor of his notes and letters, also enlarges upon this topic. The following passage is cited from the Black letter translation of his original Latin. It was printed in 1555, and dedicated to Philip and Mary. "They make certain images of gossampane cotton fouled or wreathed after their manner, and hardy stopped within. These images they make sytting, much lyke unto the pictures of apyrites and deuilles which our paynters are accustomed to paynt upon walles. But forasmuch as I myselfe sawe yowe fowre of these images, yowe maye better presently signifie unto the Kyng yowe uncle, what manner of thynges they are and howe lyke unto paynted deuilles, then I can expresse the same by wryttinge. These images thinhabitanes caule *Zemes*, wherof the leaste, made to the lyknesse of young deuilla, they hind to their fortheades when they goo to the warres agaynst their enemies: and for that purpose huse they those strynges haugyng at them which yowe see, of these they helve to ohteyne myne if myne be luckynge, and lykewyse fayre wether: for they thinke that these *Zemes* are the mediators and messengers of the Great God, whom they acknowledge to be only one, eternall, withoute ende, omnipotent, and invinsible. Thus every Kyng hath

his particuler *Zemes* which he honoureth." Then follows the opinion of the Indians concerning the Creation, which contains, of course, many absurdities; but which nevertheless shows the surprising coincidence to be observed amongst the traditions of all the American nations on that subject, with the Moale History. Returning to the idols, the account continues thus: "And therefore honoure them as they doo theyre *Zemes*. For dyvers of thinhabitanes, honour *Zemes* of dyvers fashions. Some make them of woode, as they were admyrashed by certayne visions appering unto snm in the woodes. Other, which have receaved answers of them amonge the rockes, make them of stone and marble. Sum they make of rootes to the similitude of suche as appeare to them when they are gatherne the rootes cauled *Agas*, wherof they make theiyr brande. These *Zemes* they belueve to send plente and frutefullnes of those rootes, as the antiquitie helened such fayries or spirites as they cauled *Dryades*, *Hamadryades*, *Satyras*, *Panes*, and *Nereides*, to have the care and providence of the sea, woodes, sprynges, and fountaynes, assigninge to every thyng, theiyr peculier goddes. Even so, thinhabitanes of this islande attribute a *Zeme* to every thyng, supposinge the same to gyve cure to theiyr imocations." After this description, is a long relation of the ceremonies used in the worship of these idols, a curious account of the prognostication of the arrival of white and bearded strangers, which seems to have been generally believed both in the islands and on the continent of Ameria; and lastly, a short notice of the destruction of this species of idolatry by the Spaniards. In mentioning the familiar spirit which some King of the Indians was supposed to have, Richard Eden, the translator of the work, very gravely observes, in a marginal note, "I have harde the lyke of other in Englande."

CENATION, } Lat. *cena*, a supper. "Cenatione," *adj.* } tory convention, a meeting for supping or taking supper together.

And concordant herewith is the instruction of Columella, De positione villæ: which he cometh into late summer and winter habitations, the rooms of cenation in the summer, he directs into the winter ascent, that is south-east.

See Thomas Brown, book v. ch. vii.

Lastly if it be not fully conceded, that this pretore (discumbency) was used at the Passover, yet that it was observed at the last supper, seems almost inevitable, for at this feast or cenatory convention, learned men make more than one supper, or at least many parts thereof. Id. book vi. ch. vi.

CENCHIRUS, in Botany, a genus of the class Triandria, order Diogenia, natural order Gramineæ. Generic character: involucre lacinate, three or four-flowered; calyx two-valved, two-flowered; corolla two-valved, awless; style two-cleft.

This genus of Grasses contains thirteen species, natives of both hemispheres.

CENIS MOUNT, forms a part of the Cottian Alps, and is situate in Savoy, between the Marquisate of Susa and the county of Maurienne, about half way between Turin and Chamberi. The principal peak is called La Roche St. Michel, and rises to between nine and ten thousand feet above the level of the sea. Mount Cenis has long been noted as one of the most important passes of the Alps, opening a communication between Savoy and Piedmont. Through the gigantic labours undertaken by order of Buonaparte,

CENIS.
CENIS
MOUNT.

GENIS
MOUNT.
CENSE

the road over Mount Cenis is now passable at all seasons of the year. Near the summit is a plain called Madeirino, which contains a lake about two miles in circuit; and near it stands a hospital, called Ramasse, on the plan of the renowned establishment on the Great St. Bernard. The lake supplies the hospital with fish, but most of the surrounding peaks are constantly covered with snow; and consequently can contribute but little to the support of human existence in these elevated regions.

CENOBIV, *a.* Gr. *cenobios*, from *cenos*, common, and *bios*, life. See the examples from Gibbon.

His (John Bucke) arms are yet to be seen in the ruins of the hospital of St. John's near Smithfield, and in the church of Abithalla at the upper end of Lombard Street, which was repaired and enlarged with the stones brought from that demolished edifice. *Sir George Buck. History of Richard III. p. 68.*

Yet it is hard that any church should be charged with crime for not observing such rituals, because we are aware of them which certainly did derive from the Apostles, are expired and gone out in a dramatic; such as are abstinence from blood, and from things strangled, the comestical life of secular persons, &c. *Taylor. The Liberty of Prophecy, sec. v.*

They have multitudes of religious orders black and gray, eremitical and comestical, and more. *Swillingfleet.*

The monks were divided into two classes: the *comestical*, who lived under a common, and regular, discipline; and the *anachorites*, who indulged their unusual, independent fanaticism. *Gibbon. History, ch. xxxvii.*

CENOTAPH, *n.* Fr. *cenotaph*; Gr. *cenotaphion*, from *kenos*, empty, and *taphos*, a tomb.

An empty tomb;—erected in honour of one to whom the rites of burial had been performed elsewhere; or of one, to whom no rites of burial had been performed at all.

Hobert the armie reared in honour of him an honorario tombe (or stately herse) (which the Greeks call cenotaphion, i. e. an empty tomb), about the which every year afterwards up to a certain set day, the soldiers should runne at tilt, keue jousting and tournament. *Holland. Suetonius, fol. 153.*

Prism, to whom the story was unknown,
As dead, deplor'd his metamorphos'd son;
A cenotaph his name and title kept
And Hector round the tomb, with all his brothers wept.
Dryden. Ovid's Metamorphoses, book xli.

The cenotaph is placed immediately under that of Milton, and represents, in alto relievo, a female figure with a lyre so emblematic of the higher kinds of poetry, pointing with one hand to the bust above, and supporting with the other a medallion.

Mason. On Mr. Gray, note 2.

CENSE, } Fr. *censur*, *encenser*; It. *incenso*; Sp. *incenso*, *encenso*. Junius says, that *Thur* was, *Censura*, } by the writers of the Middle-age, called *Incensum*; Skinner adds, *quia ac. incenditur, hoc est, odoratur*.

This Absolon, that Joly was and gay,
Goth with a censer on a holy day,
Censing the wires of the parish fute.
Chaucer. The Miller's Tale, v. 3341.

But with us is the Lord our God whom we have out forsaken, and the priests of Aaron ministringe unto the Lord, & the Levites in office, burning unto the Lord every morning, & every even burnt offerings and sweete cense. *Bible, 1551. 2 Chronicles, ch. xli.*

And as for censing of them, and kneeling and offering unto them, with other like worshippings, although some hath entred by devotion, and fallen to custom; yet the people ought to be diligently taught, that they in no way do it. *Barnet. Records. Of Inq. vol. i. part ii.*

And another angel cam and stood before the altar, and hadde a golden censer, and many censurus wenten gown to him that he schalde ghyve of the preiers of alle scintis on the golden altar that is before the throne of God. *Wiclif. Apocalyp. ch. viii.*

And another angel cam & stod before y^e altar having a golden censer, & much of odours mounte from thence before y^e altar of all sanctis upon the golden altar, which was before y^e seat. *Bible, 1551.*

Her thoughts are like the fume of frankincense
Which from a golden censer forth doth rise,
And throwing forth sweet odours mount for thence
In rolling globes up to the vaulted skies. *Spenser. Colin Clout, 4c.*

See father, what first fruits on earth are sprung
From thy implanted grace in man, these sighs
And prayers, which in this golden censer, mixt
With incense, I thy priest before thee bring.
Milton. Paradise Lost, book xi. l. 24.

He spoke against invocation and praying to saints, and against censing in the church and other ceremonies. *Steph. Memoirs. Henry VIII. Anno, 1540.*

Lives there on earth to whom I am unknown,
Unconquerable queen of mighty woe,
Whom not the flaming censer can appease,
Nor victim's blood on blazing altars pour'd.
Went. Triumphs of the Ghost.

CENSE, } From the Lat. *censu*; of unknown etymology. Festus; *censere*, *nunc significat* *Censuram*, *nunc suadet, nunc decernere*. And then, *censio*, *estimatio*. And Varro; *censor ad ejus censuram, id est, arbitrium, censetur populus*. This word is equivalent to
Rate, tax, assessment.

For he divided and ordained the *censu*, to wit, the assessing, and taxation of the citizens; a thing most profitable to that state and government, which was like in time to come, to grow so mighty. By which *censu*, the charges and contributions, either in war or peace, was not levied by the pull upon the citizens, as *assessorum*, but according to the valuation of their wealth and ability. *Holland. Livius, fol. 30.*

And though respect be a part following this; yet now here, and still I must remember it, if you write to a man, whose estate and *censu* and senses, you are familiar with, you may the bolder, (to set a task to his brain,) create on a task. *Ben Jonson. Diaceries, fol. 123.*

God intended this *censu* only for the blessed Virgin and her son, that Christ might be borne, where he should. *Heil. Contemplation. The Birth of Christ.*

He [William the Conqueror] caused the whole realm to be described in a *censal* roll, (whereof he took a precedent from King Alfred,) so there was not one hyle of land, but both the yearly rent and the owner thereof was therein set down. *Daker. William I. Anno, 1079.*

CENSOR, } Fr. *censur*; It. *censura*; Sp. *censura*. See the example from North's Platerch. The popular usage is deduced from that part of his office, by which he "had authority to degrade any senator, who did not worthily behave himself." See CENSURE.

A censorious man is one disposed to detect, and expose faults, to pass severe judgments; to degrade.

CENSE.
CENSOR.

CENSOR.

Thou saint in thy letter, that the censor is right rigorous in that rebus; and therefore all that sinner hath, yit will with this mouse. *Golden Bole, G. g. v.*

If any one intend an inquisition survey of my actions, I intrate him to judge favourably of me, and not rashly to admit any censorious conceit. *Cobbett. Trial of Queen Anna Boleyn.*

For he that was censor, had authority to put any senator off the council, and so degrade him, if he did not worthily behave himself according to his place and calling: and might name and declare any one of the senate, whom he thought to be most honest and fitest for the place again. Moreover, they might by their authority take from licentious young men, their horse which was kept at the charge of the common weal. Furthermore, they be the sennors of the people, and the master-masters, keeping books of the number of persons at every mustering.

See Thomas North. Pinterch, fol. 221.

O strange alarme! What must this meeting prove
Where ruine onely hath prepar'd the way?
All known when mustred (though not suspected) there,
A dreadful censor on man's spot will spare.
Stirling. Dooms-day. The Fourth Hour.

And as the Chancellor had the pretorian power of aequitie; so the Star-chamber had the censorian power for offences, under the degree of capital. *Bacon. Henry VII. fol. 64.*

A third kind of pride is a supercilious affected haughtiness, that men perhaps merily enough disposed by nature, are faine to take upon them for some node, a solemn censorious majesticker gerb, that may entitle them to be patriots of such or such a faction; to gain a good opinion with some, whose good opinion may be their gins. *Hammond. Works, vol. iv. serm. 3.*

But, when there was an assembly summoned for the choosing of censors, C. Martius Rutilius professing himselfe to stand for a censorship, even he that had been the first dictator of the common, troubled the peace and unity of the states of the citie. *Heliod. Lætiæ, fol. 264.*

He was not so censorious as to imagine, either that the authors of them do seek the praise of men more than the praise of God, or that they do, out of vanity, attempt to make up the real want of good sense, by a shew of good words.

Sp. Bull. Life, vol. iii. p. 306.

I have of late years met with divers such vain pretenders, who speak arrogantly and erroneously both of God and men; whilst themselves oftentimes understand no tongue but their mother's. *Boyle. Considerations touching the style of Holy Scriptures.*

They are both very requisite in a virtuous mind, to keep out melancholy for the many serious thoughts it is engaged in, and to hinder its natural kindred of vice from sowing into severity and censoriousness. *Spectator, No. 243.*

When my great predecessor Cato the elder stood for the censorship of Rome, there were several other competitors who offered themselves, and to get an interest among the people, gave them great promises of the solid and great treatment, which they would use towards them in that office. *Tatler, No. 162.*

It is impossible for human purity not to betray to an eye, thus sharpened by malignity, some stains, which they concealed and unperceived, while some thought it their interest to discover them; nor can the most circumspect situation, or steady rectitude, escape blame from censors, who have no inclination to approve. *Johnson. The Rambler, No. 173.*

While this censorial power [of the press] is maintained, to speak in the words of a most ingenious foreigner, both minister and magistrate is compelled, in almost every instance, to choose between his duty and his reputation. *Junius. Preface to Letters.*

Of temper as severe as an asp,
Censorious, and her every word a whip;
In faithful men's eyes she records the crimes
Or real, or fictitious, of the times. *Carver. Truth.*

The Roman Censor, as first instituted by Servius Tullius may be found described at length by Livy, l. 43, and Dionysius Halicarnassensis, iv. 15. Its object

was to ascertain the numbers of the people and the fortunes of each individual. One hundred and fifteen years afterwards, (v. c. 316,) two especial magistratures, Censors, were created for this purpose; for the Consul not having had leisure to attend to these matters, the Census which ought to have occurred at the close of every fifth year, had been intermitted for seventeen. The office gradually increased in power and dignity, till at length in the Dictatorship of Manerius Aemilius, v. c. 431, in order to contract its prerogative, its tenure was reduced from five years to eighteen months; a diminution for which Manerius was severely punished. (Liv. iv. 24.) Like all other high magistracies, at first it was confined to the Patricians. C. Marcus Rutilius, who was also Dictator, was the first Plebeian who shared it, v. c. 404, and afterwards one Censor was always created from the Plebeians.

Sented in curule chairs among the assembled classes, centuries, and tribes in the Campus Martius, the Censors passed the whole Roman people before them. In reviewing the Senators, they filled up all vacancies and struck from the list persons notorious for flagrant private crimes or immoralities. So with the Equestrian order, they could deprive a Knight of his public horse; and the lower citizens also they could remove from a more honorable tribe into one that was less so, and even deprive them of all privileges excepting liberty. This judgment was absolute and arbitrary, but the Censors were responsible for the just exercise of it, and more than once were brought to trial for its abuse. Their record was deposited in the Temple of the Nymphs, and preserved with anxious care.

Thus wisely, offences which the law and the ordinary magistrates could not reach, were subjected to an extraordinary correction; and domestic disorders and dangerous novelties were effectually controlled. On one occasion, the whole Roman people was degraded by the Censor. M. Livius reduced thirty-four of the tribes to the rank of that one which possessed no civic privileges, because after having condemned him, they appointed him Consul and Censor. His reasoning was sufficiently just. You must either have done wrong once in condemning me, or twice in electing me to two offices of honour. (Liv. xxix. 37.) For the political advantages of this institution, see Montesquieu, *Grandeur et Dérégulation des Romains*, chap. viii.

CENSURE, v. Censoria officium, vel etiam opus; i. e. animadvertio, reprehensio, Censor. And see CENSOR. In our old writers, to censure is merely CENSURABLE. To think, to form an opinion, to judge. Now To judge unfavourably, to condemn, to reprehend, to blame.

Wherefore to write any censor of this book

This Glasse of State vespertially doth shew
Abuses all to such as in it looke

From prince to poore, from high estate to lowe,
As for the verse, who has like trade to trie,
I feare me much shall hardly reach so high.

Gawcinger. The Sterile Glast.

These are to will and command you to correct such obstinate persons before you, and then to admonish and command to keep the order prescribed in the same book; and if any shall refuse so to do, to punish them by suspension, excommunication, or other censure of the church.

Burnet. Records. A Letter by the Council to the Bishops,

CENSOR.

CENSURE

— Lifis, appear,
And feast an appetite almost paid to death
With longing expectation to behold
The excruciations: thou, as beauty's queen,
Shalt answer the detractors.
Managers. The Great Duke of Florence, act v. sc. 2.

I know in this
That I am censured rough and austere,
That will vouchsafe not one sad sigh or tear
Upon his slaughter'd body.
Id. The unnatural Combat.

Upon this insolent answer, every one looked the king should
have censured him to some terrible punishment; when contrary
to all his expectations, to a high degree of charity, he not only
freely forgave him but gave a special charge he should be set at
liberty, and that no man should dare to do him the least hurt.
Deher. Richard I. Anna, 1199.

HEAVY. Madam, the king is old enough himself
To give his censure: these are no women's matters.
Shakespeare. Henry VI. Second Part, fol. 124.
One censure may thine ear; but few thy voice,
Takes each man's censure, but reserve thy judgment.
Id. Hamlet, fol. 156.

But where the sun's bright beams could not pierce into, I have
to those *cease* grotto, dark caves and vaults, brought candle-
light, my own conceit and conjecture, which (as they are) I sub-
mit to the favourable censure of the more learned and judicious.
Barton in Fuller. Worthies, vol. i. p. 587.

— We must not stint
Our necessary actions, in the fear
To cope malicious censors, which cover,
As men's false faces do a vessel follow
That is in new trim'd.
Shakespeare. Henry VIII. fol. 208.

Should I be troubled when the purblind knight,
Who equates more in his judgment than his sight
Ficks silly faults, and censures what I write.
Rochester. An allusion to the Tenth Satire of Horace, book i.

I am sorry the first, and the worst of the two [trying a new
experiment] is fallen to my share, by which all a man can hope
is to avoid censure, and that is much harder than to gain applause,
for this may be done by one great or wise action in an age; but
to avoid censure, a man must pass his life without saying or doing
one ill or foolish thing.

Sir Wm. Temple. Essay. Upon the cure of the Gout.

Nay amongst European themselves, Cicero hath found many
censors, and a book hath been published to prove, that Tully
was not eloquent.

Boyle. Considerations touching the style of Holy Scriptures.

In all the hot debates in King Charles the First's reign, in which
many resolutions taken in council were justly censurable, yet the
passing any censure on them was never attempted by men, who
were so very partial in favour of the prerogative.

Burnet. Own Times. Queen Anne, June, 1711.

And then his adds, For if we should judge our selves, we should
not be judged. If we would judge our selves; whether this be
meant of the public censures of the church, or our private cen-
suring of our selves in order to our future amendment and reform-
ation, is not certain.

Tillotson. Sermon, 23.

Of this delicacy Horace is the best master. He appears in good
humour while he censures; and therefore his censure has the more
weight as supposed to proceed from judgment, not from passion.

Young. Love of Fame. Preface.

There is no kind of impertinence more justly censurable, than
his who is always labouring to level his thoughts to intellects
higher than his own; who apologises for every word which his
own narrowness of converse inclines him to think unusual; keeps
the exuberance of his faculties under rigid restraint; is sollicitous
to anticipate enquiries by needless explanations; and endeavours
to shade his own abilities, lest weak eyes should be dazzled
with their lustre.

Johnson. The Rambler, No. 173.

CENTAUR, n. The Centaurs, says Vossius,
CENTAUR-LIKE, } were certain inhabitants of Thes-
CENTAURY. } saly,—the first people who were

carried by Bulls; and because they were accustomed
to goad the bulls, *centauro vespere*, they had their name
thence. Palaephatus says that these Thesalians pur-
sued on horseback certain wild bulls, and threw their
spears or javelins at them; which gives the same ety-
mology, though a different reason for it.

The greater *centaure* is that famous beast, wherewith Chiron,
the *centaure*, (as the report goeth), was cured, at what time as
having entertained Hercules in his cabin, hee would needs be
hounding and smothering with the weapons of his said guest, so
long until one of the arrows light upon his foot and wounded
him dangerously.
Holland. Phair, vol. ii. fol. 220.

He, as if *centaure*-like he had been one piece with the horse, was
so more sored than one with the going of his own legs; and
in effect so did he command him as his own limbs.

Sidney. Arcadia, book ii. p. 201.

The CENTAURS, or Hippo-Centaurs, sprang as the
Mythologists say, from Ixion's adventure of gallantry
with the clouds, for which he paid so dearly; and
which Plutarch moralizing, (in *Agide et Cleom.*) re-
fers to the generation of Folly, (*νῦνα καὶ παράνομα*),
by those who covet the shadows of vain-glory. Their
quarrel with the Lapithæ in the nuptials of Pirithous
and Deidamia, has been sung by Hesiod (in *Scuto
Herc.*) and by Ovid, (*Met. xii.*) It was carved by Phi-
dias on the sandals of the gigantic statue of Minerva
at Athens, (Plin. xxxv. 5;) and, as Theseus was a dis-
tinguished actor in this combat, it furnished the sub-
ject of the frieze in the portico of his temple also in
the same city. Colonel Leake, (*Topography of Athens*,
397,) has observed that in this frieze, as a mark of dis-
tinction, Theseus is the only one of the men who has
slain his opponent, and that Centaurs, who was invul-
nerable, and therefore could only be overwhelmed by
rocks, is also to be plainly distinguished. The death
of Hercules by the poisoned shirt of Nessus; the hos-
pitality of Pholus to the same hero; and the education
of Achilles and other famous pupils of the heroic
world by Chiron, are among the most distinguished
portions of the history of the Centaurs. Besides this
they appear to have been remarkable only for their
great powers of drinking.

An elaborate description of a picture at Athens from
the hand of Zeuxis, representing a whole family of
Centaurs; the male returning from the chase with a
lion's whelp, the female pressing her frightened young
to her breast, has been given by Lucina (*Zeuxis*). The
original was carried off by Sylla among his other
plunder, and was lost by shipwreck off the Mælean
promontory; but Lucian himself had seen a copy
which was still preserved in Athens, and from his
account it must have been a most beautiful specimen
of art. *Literetius*, (vi. 976,) has gravely denied the
existence of any such beings as Centaurs; but it must
be admitted that the weight of authority is in their
favour. Plutarch speaks of one which was the product
not of a real original Centaur but of a common mare.
Pliny believed in them, and how could he do other-
wise? for he himself had seen one preserved in honey
which had been sent from Egypt to Rome in the reign
of Claudian, (vii. 3.) Of this marvel Phlegon Tralles
gives a fuller narrative, (*de Mirab.* 34.) It was found
in the Arabian city Soana, caught alive and sent into
Egypt, where it lived awhile on flesh, till the change
of climate killed it. After being embalmed it was for-
warded to Rome and publicly exhibited. Its face was
a little fiercer than that of a man, and instead of hands

CENTAUR and fingers it had hoofs. Besides these St. Jerome describes a Centaur which met St. Anthony in the desert when he went to visit Paul the Hermit. In this conflict of veracious testimony it is safest to use the licence permitted by Sir Thomas Brown; "We shall tolerate flying-horses, black swans, Hydras, Centaurs, Harpies and Satyrs, for there are monstruities, rarities, or else poetical fancies, whose shadowed moralities require their substantial falsities, wherein indeed we must not deny a liberty; nor is the hand of the painter more restrainable than the pen of the poet." *Enquiry into Vulgar Errors*, v. 19.

CENTAUREA, in Botany, a genus of the class *Syngenesia*, order *Frustanea*, natural order *Cynarocephale*. Generic character: receptacle bristly, down simple; corolla of the exterior funnel-shaped, long, irregular.

There are now hundred and ninety species known of this genus, natives of Europe and the adjacent parts of Africa and Asia. *C. nigra*, *Cyanus*, *Scabiosa*, *Inardi*, *Caletrapa*, and *Solstitialis*, are natives of England; *C. Cyanus*, the Corn Blue-bottle, one of the most beautiful of our native plants, is common in corn-fields, flowering in July and August.

CENTAURIUM, in Botany, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Gentiane*. Generic character: calyx four-parted; corolla somewhat bell-shaped, four-parted; stigma thick, glandular, two-cleft; capsule one-celled, two-valved, many-seeded.

Two species described. Persoon. Syn.

CENTENARY, *n.* } Lat. *centenarius*, from *centum*,
CENTENAL, } a hundred; Gr. *centon*, from
CENTULOUS, } *centon*, *proci*; quasi dicar remotionis
multum alium in numero, et inde erit Centum.
Lennep. *Centilogus*, from *centum*, and *logos*; to speak, to discourse.

If we should allow but one inch of decrease in the growth of men for every century, (and less cannot well be imagined,) there would at this present be abated almost five feet in their ordinary stature, which notwithstanding was held the competent height of man above sixteen hundred years since, and so still continues.

Habruill. *Apologie*, fol. 43.

Pindarus, in his *centilogic*, Hermes or whoever else the author of that tract, attributes all these symptoms, which are in melancholy men, to celestial influences.

Burton. *Anatomy of Melancholy*, fol. 190.

To her alone I rais'd my strain,

On her centennial day.

Fearless that age should chill the vein

She nourish'd with her ray.

Mason. *Parnassus*. *Palinodia*, ode 2.

CENTETES, from the Greek *centon*, to prick, Illig.; *Tandrek*, Sonner. In Zoology, a genus of animals belonging to the family *Insectivora*, order *Sarcophaga*, class *Mammalia*.

Generic character: body covered with bristles and spines; tail short or wanting entirely; cuspidate teeth two in each jaw on either side; the incisores between and before them; molares five on each side in both jaws, having their crowns cuspidated, of a triangular shape; the base of which is behind.

The animals belonging to this genus were formerly included among the *Eumetres*; but they differ from them materially in having the incisore teeth in front, whilst the *Eumetres* have two long incisores similar to those of the *Rodentia* in front, with the enormous incisor teeth behind. The new genus was first instituted by Illig. With respect to minor differences, they are

incapable of rolling themselves so completely into a ball as the Hedgehogs, and they have either no tail or a very short one; their snout is also very long and pointed. They are natives of Madagascar.

C. Setosus, Desm.; *Erinaceus Setosus*, Gmel.; *le Tanrec*, Buff.; *Silky Tandrek*. From ten to twelve inches in length from the tip of the snout to the rump; this is the largest of the genus; it has spines only upon the forehead, temples, upper and back part of the head, on the upper part and sides of the neck, the shoulders and withers; whilst the back, rump, and sides of the body are covered with silky hairs, which are longest on the back; both the spines and the hairs are yellowish at their roots and tips, but black in the middle; the hairs on the back are about 0.0 inch in length, and are intermixed with some yellow and other black hairs of twice that length; the muzzle, under part of the neck, chest, belly, and legs covered with fine and coarse yellow hair, and that on the feet reddish; a deeper yellowish patch before each eye. They live in burrows on the water's edge, where they pass the greater part of their time in sleep during the hotter months; they hunt for food in the mud, and spend more time in the water than on land.

C. Spinosus, Desm.; *Erinaceus Escutatus*, Lin.; *le Tandrek*, Buff.; *Asiatic Hedgehog*, Penn.; *Spiny Tandrek*. About the size of the Hedgehog; the upper parts of the body covered with short stiff spines, white at their roots and tips, but of a dusky red in the middle; the muzzle, throat, under-parts of the body and legs covered with silky hairs of a whitish colour; a few long yellow bristles on the muzzle; tail very short and covered with spines; habits like the last.

C. Semispinosus, Desm.; *Erinaceus Semispinosus*, Cuv.; *le Jeune Tanrec*, Buff.; *Asiatic Hedgehog*, Penn.; *Radiated Tandrek*. This animal was mistaken by Buffon for the young of the last species; it is covered with spines and hair intermixed of a brownish black, with three yellowish white lines extending along the back, that in the middle beginning at the snout and terminating at the rear, whilst those on the sides only extend from the ears to the flanks; the longest spines form a kind of distinct crest on the back of the head. Habits same as the last.

See *LINNEUS'S Systema Nature*; Cuvier, *Règne Animal*; Buffon, *Histoire Naturelle*; Desmarest, *Mammalogie*; Pennant's *History of Quadrupeds*.

CENTINEL, *n.* } See SENTINEL. From the Fr.
CENTINELLE, } *sentinelle*; Lat. *sentinella*, excubitor.
CENTINEL, } *sentinella* from the Lat. *sentire*, ut qui observat et sentit; sc. observat, and perceives the approach of the enemy. Skinner.

Time's glory is to calm contending kings,
To unmask falsehood, and bring truth to light,
To stamp the seal of time on aged things,
To wake the morn, and crown the night,
To wring the wronger till he render right.

Shakespeare. *Rape of Lucrece*.

Whom lest some watchful centinel should spy,
And him into the garison disclose,
His coward about him carefully doth lay,
Creeps in the gate and closely thence he steals,
As one that entrance gladly would intrude.

Mirraeus for Magistratus, fol. 543.

Having set our centinel, I received a letter from Col. Norton, desiring me to send some horse to his assistance against some of the King's forces; which I was reading, one of my centinels brought me word, that the enemy appeared at the town's end.

Luttrell. *Memoirs*, vol. 1. p. 119.

CEN-
TETES.
—
CEN-
TINEL.

CEN-
TINEL
CENTO.

At two places, the one at our first setting out on this expedition, and the other at the end of it, we saw a horseman set, as we supposed, as a centinel, to watch us.

Despair. Voyager, vol. l. ch. ix

Yet there is a certain race of men that either imagine it their duty, or make it their amusement, to hinder the reception of every work of learning, or genius; who stand as centinels in the avenues of fame, and value themselves upon giving ignorance and envy the first notice of a prey.

Johnson. Rambler, No. 3.

At the same time four or five of the natives stepped forward to see what we were about, and as we did not allow them to come within certain limits, anem to pass along the beach, the centry ordered them back, which they readily complied with.

Cand. Voyager, vol. iv. ch. v.

CENTO, Gr. *κέντρον*, originally a needle, and in a secondary sense a garment of patchwork, (sewed together by needles,) hence the word is metaphorically applied in a poem composed of verses or parts of verses taken and put together from other authors. Tertullian, (*de Præscript.* 39,) seems to imply that the *Medea*, the last tragedy of Ovid, was a Cento from Virgil. The nuptial Idyl of Ausonius, (which deserves another epithet than that of "pleasant," bestowed upon it by Mr. Cambridge and copied from him by Mr. D'Israeli,) is the next in antiquity which is extant. The poet, in his introduction to this "literary folly," *frivolum et æulius pretiti opusculum*, which he appears to have put together at the command of the Emperor Valentinian, has given some rules by which similar compositions may be regulated. After describing it antithetically as *de incoherens continuum, de diversis unum, de seriis ludicrum, de alieno nostrum*, he proceeds to state that a Cento is formed by taking lines from various places, and applying them in a new sense. A line may be taken entire or divided, but two lines must never be taken together. It is observable however that Ausonius himself has not adhered to his own rules. A Cento from Homer on the life of our Saviour has been ascribed to the learned Athenais, better known as the Empress Eudocia. It has been repeatedly printed, but the silence of Plutarch, and of many authors besides, who have mentioned other works of Eudocia, have induced most critics to deny her claim to this insipid performance; (*Fabric. Bibl. Gr.* l. 357,) and it is more generally attributed to Pelagius, who lived under Zeno in the Vth century. That of Proba Falcennia, (the wife of Anicius Probus, a Prætorian Præfect under the Emperor Gratian,) on the same subject, from Virgil, is believed to be more genuine. It may be found in the *Bibl. Patrum*. In the XVth century the Capitani di Mantua, Lælius and Julius his nephew, were celebrated artists in this species of trifling. The best known performance of the first is *Centio Virgilianus de vitiis Monachorum quos fratres appellat*. It was printed at Basle, in 1556, in an octavo volume entitled *Varia doctorum piarumque virorum de corrupto Ecclesiæ statu Formata*. To these writers may be added Helianus, who has made various attempts of this kind, Spers de Pomeroy, and Alexander Ross in his *Virgilianæ Evangelizans*. In our own days the achievements of the heroic Nelson have furnished a distinguished scholar with a theme, which under the title *Brontea*, he has managed with considerable ingenuity, and parts of which may be accepted as specimens of this sort of composition in general. In allusion to Lord Nelson serving under Lord St. Vincent in the *Agamemnon*, the poet has the following lines:

VOL. XIX.

CENTO.
CENTRE.

Proposuit arbo compleri¹ maxime Heron²

Res Agamemnonis, victoriarumque armis secutus³

Kjos qui⁴ clarum VINCENDO nomen habebat⁵

¹Hor. Ep. l. 2, 18. ²Æn. vi. 192. ³Æn. iii. 54.

⁴Hor. Od. iv. 8, 18. ⁵Ovid. Met. v. 425.

Again, on his commanding the *Elephant*, at the battle of Copenhagen,

— quid ille Civo talant

Natura in terris non Hæna locutus unquam,

Si circumducta capiteum agmine et ensis

Bellorum pompâ, evanescit et hinc est opimus¹

Cum Gæstula duceret²—nomen quoque monstrâ dederet³

Ratoribus textis⁴—portaret bellis lucum⁵

Affuge indignatus in jura rediret⁶ dretus⁷

¹Jur. x. 176. ²Jur. x. 158. ³Ovid. Met. ii. 675.

⁴Æn. ii. 398. ⁵Jur. x. 158. ⁶Clend. de Ir. Cens. Hon. 336.

Baonaparte is thus described:

Unus homo tantus¹ gremiis Cæsar² strigens

Ediderit³ ¹Æn. ix. 763. ²Juv. v. 92.

and, lastly, his vain wish to invade Britain is given as follows:

Est age¹ sollicitus Galli dicimus amoris²

Toto namque fremunt condense lute puppes³

Utriusq; interea ripæ utroque amor⁴

Fate obstant, utroque palus innotuit undæ⁵

¹Æn. iv. 569. ²Æn. x. 6. ³Æn. viii. 497.

⁴Æn. vi. 314. ⁵Æn. vi. 438.

CENTRE, v.

CæNTRÆ, s.

CæNTRAL,

CæNTRALITY,

CæNTRALLY,

CæNTRATION,

CæNTRICK,

CæNTRARITY,

CæNTRIFUGAL,

CæNTRIFUGAL,

Gr. *κέντρον*, a point, sc. in the middle of a sphere, globe, or circle. That point, from which the circumference is every where equidistant.

His tables Talestanes forth he brought

Ful well corrected,

As ben his centre, and his arguments,

And his proportional conveniences

For his equations in every thing.

Chaucer. The Franklin's Tale, v. 11589.

When we heere the law truly preached, how we ought to do whatsoever God biddeth, and abstaine from what soever God forbiddeth, with all lone and mekenes, with a fervent and a burning lust from the centre. *Tyndall. Worke, fol. 382.*

Yet strange it was, so many stars to see

Without a sun, to give their tapers light:

Yet strange it was not that it so should be:

For where the sun creates himself by right,

Her [Mercury] face, and locks did flame.

George Fletcher. Chloë's Victory in Heaven.

— By him first

Men also, and by his suggestion taught

Ransack'd the creater, and with insidious hands

Rif'd the bowels of their mother Earth

For treasures better hid.

Milton. Paradise Lost, book i. l. 686.

Whereby we are well furnish'd with an answer to a further objection, that would insinuate that this emanation or efflux of the secondary substance from the central is creation properly so called, which is deemed incompatible to any creature.

Henry More. Appendix to antidote against Aticism, ch. iii.

— The sea cannot o've swell

Its just precincts; or rocky shores repell

Its foaming force; or else its leeward side

And cutwell raise do fairly it compell

Within itself, and gently 'pease the strife.

More. On the Soul, part i. book ii. st. 3.

Now if there be but one *centrality*
Of th' universal soul which doth invade
All humble shapes; how come these contradictions made.

Merr. On the *final*, part iv. st. 15.
With all forms in one soul be count'd
And *centrality* lie there.

Id. *Th.* part ii. can. 2. st. 33.
What needs that numerous cloud's *centration*,
Like wasteful sand yest with bolsterous inundation?

Id. *Th.* part ii. book iii. can. 2. st. 8.
Now deem this universall round stone,
And rays no rays but a first all-spread light,
And *centric* all like one pellucid sun.

Id. *Th.* part i. book ii. st. 16.
In every thing comest
Each part of th' universe his *centrality*
Keeps to itself, it strikes not to be quilly.

Id. *Th.* part ii. book iii. can. 3. st. 20.
Our requests for future, and even our acknowledgments of past
mercies, centre purely in ourselves, our own interest is the direct
aim of them. But praise is a generous and unnecessary prin-
ciple.

If God would cause a body to move free in the ether round
about a certain fixed centre, without any other creature acting
upon it; I say, it could not be done without a miracle, since it
cannot be explained by the nature of bodies.

Charles. *Mr. Leibnitz's Third Paper.*
Ifpan crevillan gulphs, and awe behold
New solid globes their weight, all balance'd, hear,
And all, around the *central* cone in circling eddies roll'd.

Hughes. *The Centaur.*
First Ptolemy his scheme celestial wrought,
And of machines a wild provision brought.
Orbs *centric* and *eccentric* he prepares,
Cycles and epicycles, solid spheres,
In order plac'd. *Blackmore.* *Creation*, book ii.

A real circular motion, for example, is always accompanied
with a *centrifugal* force, arising from the tendency which a body
always has to proceed in a right line.
Alcibiades. *Philosophical Discourses of Newton*, book ii. ch. i.

Though the gravity of bodies really arises from their gravi-
tation towards the several parts of the earth, (as will appear af-
terwards,) yet because this power sets around in all parts, and its
direction is nearly towards the centre of the earth, it is therefore
called a *centrifugal* force.

Id. *Th.*

One rule remains. Nor shun nor court the great,
Your truest centre is that middle state
From whence with ease th'obscuring eye may go
To all which soars above, or sinks below.

Wathead. *A Charge to the Poets.*
Father—Creator! who beholds thy works,
But catches inspiration. Then the earth
On nothing hangs, and balance'd in the void
With a magnetic force, and central pole.

Thompson. *Sickens*, book v.

CENTRIS, In *Zoology*, a genus of insects of the
order *Hymenoptera*, family *Aparie*. Generic charac-
ter: mandibule quadridentate; maxillary palpi of four
articulations; the third articulation of the labial palpi
inserted obliquely at the outer side of the preceding
one near its extremity.

Type of the genus, *C. hemorhoidalis*, Fab.

CENTRISCUS, from the Greek *κέντρον*, a prickle,
Lin., Cuv.; *Trumpet Fish*, Ray. In *Zoology*, a genus of
animals belonging to the family *Fistuloides*, order
Anthopterygii, class *Pisces*.

Generic character: muzzle tubular; body oval or
oblong, compressed laterally and sharp below; gills
composed of two or three small rays; first dorsal fin
spiny; ventral small and behind the pectoral; mouth
very small, placed obliquely and wanting teeth.

The fishes which compose this genus are known to
the French under the name *Bécaue de Mer*, or Sea
Woodcock. There are but three species at present

known, and they are distinguished by a kind of cuirass
which covers the shoulders and back in a greater or
less degree, made up of scales joined together like the
shells of horn on the armour of the Tortoise.

C. Scolopax, Lin.; *le Centrique Bécaue*, Lacep.;
Trumpet or Bellows Fish, Ray. About four inches in
length; has the first dorsal fin situated very far back,
the first spine of which is very long and strong, and
attached by the cuirass to head and shoulders; the
muzzle very long and slender, so as to give it the ap-
pearance of a Woodcock's bill or the nozzle of a pair
of bellows; the general colour of the fish is a delicate
red; it is covered with small scales, but has some
larger serrated scales on the back. Native of the
Mediterranean, and sold to the markets of Italy,
where it is considered a dainty.

C. Felitaria, Pall.; *le Centrique Sempit*, Lacep.;
Light-armed Trumpet Fish. This fish is very small;
it is of a bright silvery colour, merging to golden on
the back, from which pass out some oblique rays; the
cuirass on the back is larger and more distinct than in
the *C. Scolopax*, but not so remarkable as in the next
species, the

C. Scutatus, Lin.; *le Centrique Cuirassé*, Deub.;
Mailed Trumpet Fish. In this fish the cuirass is so
large and passing so far backwards, that it extends
beyond the tail and divides into two points of equal
length; the colour of the back is of a deep golden
brown; the sides silver and yellow; the belly red
striped with white, and the fins yellowish. Both this
and the last species are natives of the Indian Seas.

See Covier, *Régne Animal*; Lacepede, *Histoire des
Poissons*; Ray, *Synopsis Piscium*.

CENTURCULUS, in *Botany*, a genus of the class
Tentaculata, order *Monogamia*, natural order *Primulaceae*.
Generic character: calyx four-cleft; corolla four-
cleft, inferior, tubular, limb spreading; stamens short,
smooth; capsule of one cell, seeds many.

But one species, *C. minimus*, native of England; the
plant is less than an inch in height. *Eug. Bot.*

CENTUPLE, *v.* Lat. *centuplex*; *centuplicatus*;
Centuple, *adj.* } from *centum*, (see *CENTENARY*);
Centuplicatus, *v.* } a hundred, and *plico*, to fold.
To fold a hundred times; to repeat a hundred times.

— Say but this once,
Then hast not done what rashly I commended,
And then Paulinus lies, and thy reward, &c.
For not performing that which I conjoid thee,
Shall *centuple* whatever yet thy duty
Or merit challenged from me.

Maturer. *The Emperor of the East*, act v. sc. 3.

Jac. If my contention
Of my misdeeds had not spread itself
Upon my sin, Ascanio, though my wants
Were *centupled* upon myself, I could be patient.
Beaumont and Fletcher. *The Spanish Curlew*, act i. sc. 2.
I wish his strength were *centuple*, his skill equal
To my experience, that in his fall
He may not shame my victory!

Maturer. *The Usurper's Dream*, act i. sc. 1.

I perform'd the civilities you *centuple* me to your friends here,
who return you the like *centuplicated*, and so forth, &c.
Merrill. *Letter*, 2. book iv.

CENTURION, *n.* Fr. *centurion*; It. *centurione*;
Ce'ntury. } Sp. *centurion*; Lat. *centurio*.
So called from the number of soldiers, (*centum*, a
hundred) over which he was appointed.

A *century* is a hundred of years, of men, of any
thing.

Centuriator and *centurist*, were names given to his-

CEN-
TURION.—
CEPHA-
LANTHUS

torians, who arranged their narratives into periods of centuries, or a hundred years.

And the centurion answered, and said to him, Lord, I am not worthy that thou enter under my roof, but only say the word, and my child shall be healed. *Wichf. Matthew, ch. viii.*

I proceed now (as I promised) to shew, that there were such places, as I have described, appointed and set apart among Christians for their religious assemblies, and wherein address unto the divine majesty, through every one of the first three centuries particularly; and that therefore they assembled not promiscuously and at hap hazard, but in appropriate places, unless necessity sometimes forced them to do otherwise.

— *Made.*

— *And when*

With wild wood-leaves and weeds, I ha' strew'd his grave,
And on it said a century of prayers
(Such as I can) twice o'er, 'tis weeped, and sighs.

— *Shakespeare.*

— *Cymbeline, fol. 390.*

— *A century*

Search every acre, in the high-ground field,

And bring him to our eye. *Id. Lear, fol. 392.*

But how can he know former ages, unless, according to the opinion of Plato or Pythagoras, he might exist and be alive so many centuries before he was born. *Southey, Id. vol. vi.*

The poet of those works I have undertaken the revision, may now begin to assume the dignity of an ancient, and claim the privilege of established fame and prescriptive veneration. He has long outlived his century, the term commonly fixed as the test of literary merit. *Johanna. Preface to Shakespeare.*

CENTURIA, CENTURY, in the Roman Constitution, was the title of the Equites attached to the original tribes formed by Romulus, and it first amounted only to three bands of 100 horsemen each. The term however was continued long after the number had increased. By the Census of Servius Tullius, each of the six classes under which he arranged the Roman people, was divided into a different number of Centuries; and in the elections called *Comitia Centuriata*, the majority of Centuries prevailed. One hundred and eighty-three Centuries were distributed equally among these six classes, and as all the common people were included in a single Century, they were virtually though not nominally deprived of all effective suffrage. The chief magistrates were elected in these *Comitia*; laws were passed, war was declared, and trials for high treason were held in them. The *Comitia Martia* was the place of assembly, and every Roman citizen had the right of attending.

A CENTURION in like manner originally commanded 100 men; but as the complement of the Roman legion varied, it was seldom if ever that he had exactly that number under him. In each legion there were sixty Centurions, thirty Maniples, and ten Cohorts. The two Centurions in each Maniple were respectively termed *prior* and *posterior*, according to their rank. The Centurion of the first Century of the first Maniple was termed *Præfatus*. He presided over all the others, ranked with the Equites, and had the charge of the Eagle. Centurions were chosen by the Tribunes from the ranks.

CEPHAELIS, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rubiaceæ*. Generic character: corolla tubular; stigma two-parted; berry two-celled; receptacle chaffy.

Willdenow describes twelve species, natives of Guiana and the West Indies.

CEPHALANTHUS, in Botany, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Rubiaceæ*. Generic character: common calyx, none; proper calyx superior, funnel-shaped; receptacle globular, hairy; capsule four-celled, one seed.

There are eight species described. *C. Occidentalis*, American Bottom-wood is a hardy shrub.

CEPHALICK, Fr. *cephalique*, "good for the head; curing a diseased head; of or belonging to the head." Cotgrave.

From Gr. *κεφαλή*, the head.

That with which he cured himself [of phthisical consumption] and afterwards the generality of his chief patients, was principally sulphur melted and mixed in a certain proportion to make it fit to be taken, in a pipe, with beaten amber or a cephalic herb. *Boyle. Natural Philosophy, part ii. em. 5.*

— *Boyle.*

He the salubrious leaf
Of coral sage, the purple-flowering head
Of fragrant lavender, coliving mint,
Valerian's fetid smell, endows benign
With their cephalic virtues.

— *Dodley. Agriculture, can. 3.*

CEPHALONIA, (the ancient *Samos* and *Epirus Melæna*), an Island in the Mediterranean, at present constituting a part of the Ionian Republic, situate opposite the entrance of the gulf of Lepanto, and almost equally distant from the shores of Zante, Santa Maura, the Morea, and Livadia. It is the largest of these united islands, and occupies a part of the thirty-ninth degree of latitude. The whole circuit is stated at 150 miles, and the most remarkable feature in its aspect is what is called the *Black Mountain*, from its being principally covered with a forest of pines, which affords a strong contrast with the other parts of the Island. Mount Enos is the highest point of this insular tract, and is estimated by Dr. Holland at 4000 feet above the level of the adjacent sea. Other hills also stretch from this point towards the centre of the Island; and another insulated summit rises towards the south, and is crowned with the strong fort of St. George. The principal Capes in Cephalonia are those of Fiscardo and Capra, the former constituting its northern, and the latter its south-eastern extremity. The situation and local circumstances of this Island render its climate warm and delightful, and cause the landscape to be adorned with flowers during the whole of the winter, and the trees to yield two crops of fruit a year. Notwithstanding the natural fertility of the soil, considerable quantities of grain are annually imported from the neighboring coasts of the Morea, since in many parts of the Island the soil is thinly spread over the limestone rock, of which the substratum is chiefly composed; and a great part of it is devoted to the production of raisins, currants, wine, oil, citrons, melons, pomegranates, and cotton. The raisins are preferred to those of any other of the Grecian Islands, and even to those of the Morea. About 2500 tons annually reward the care and industry of the inhabitants. Between twenty-five and thirty thousand casks of oil, with an equal quantity of wine, and five or six millions pounds of currants are likewise yearly obtained. Many of the inhabitants are engaged in navigation and commercial transactions, and a few are employed in the manufacture of cottons, and some other articles; but these are only of small extent. These islanders are said to employ more than 200 small vessels, which trade to the Levant, Apulia, and other districts chiefly bordering on the Mediterranean, and particularly the Adriatic. The whole population of the Island is stated at 60,000, who are represented in the Legislative Assembly by seven Members. The most populous part of the Island is the district which surrounds the bay of Argostoli, and which indents the southern coast, and

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peninsulates the south-western extremity. There is also a considerable population on the northern coast, opposite the little island of Ithaca, where the ancient city of Samos once stood. Many of the inhabitants are Greeks, and the whole are distinguished from those of the other islands by their superior industry. Cephalonia contains three small towns, and a great number of villages. Argostoli, the Capital, has an excellent harbour, and has already been described, the others are unimportant. Cephalonia is supposed to have been much more populous and flourishing in ancient times than at present. It belonged to the Venetians from the year 1449 to the peace of Campo Formio in 1797, by which it was ceded to France. While in possession of the former power, it was governed by an officer called a *Proveditore*, who was appointed by the Republic. Cephalonia was wrested from the French in 1799, and with six of the other adjacent islands formed into an independent commonwealth, but it was again placed under the dominion of France by the peace of Tilsit, in 1807. In 1809 it surrendered to the British, and was reunited to the Ionian Republic under the protection of England, by the peace of Paris, in 1815.

CEPHALOPHORA, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Corymbifera*. Generic character: receptacle naked, hemispherical, down chaffy; calyx many-leaved, reflexed.

One species, native of Chili.

CEPHEA, in *Zoology*, a genus of the *Radiæres Medusæ* of Lamarck, (*Ascolephus liberæ*, Cuv.) belonging to the *Medusæ* of the Linnean system. Generic character: body transparent, orbicular, pedunculated beneath; no tentacula at the circumference; mouths four or more in the disc, beneath. Peron, *Ann. Mus.* xiv. p. 360, et seq.

CEPHUS, in *Zoology*, a genus of insects of the order *Hymenoptera*, family *Tenthredinæ*. Generic character: mandibles scarcely longer than they are broad; antennæ of about twenty articulations, subclavate; maxillary palpi much longer than the labial.

Type of the genus, *C. pygmaeus*, Fab.

CEPOLA, from the Italian *cepoli*, a corruption of the Latin *capula*, a little onion, Lin., Cuv.; *Bond Fish*, Shaw. In *Zoology*, a genus of animals belonging to the family *Tenisonides*, order *Acanthopterygii*, class *Pisces*.

Generic character: body not tail long and compressed in form of a ribband; belly almost as long as the head; besides the dorsal fin they have a distinct caudal and long anal fin; mouth facing upwards on account of the shortness of the upper jaw; teeth strong and pointed, slightly serrated.

This genus gets its name from the flesh separating in flakes like an onion. Lacepede has described three species, one of which is now formed into a new genus, *Trachipterus*; and of the remaining two it seems probable that the *C. tania* is merely a variety of the

C. rubescens, Lin.; & *Cepole Serpentiniforme*, Lacep.; *Rubescens Bond Fish*, Shaw. It is about two feet in length, though not so thick as one's finger, and of a reddish colour, and marked with some transverse irregular bands; the body is almost pellucid. It is a native of the Mediterranean.

See Linnæus *Systema Naturæ*; Lacepede, *Histoire des Poissons*; Willughby, *Ichthyologia*; Cuvier, *Règne Animal*; Shaw's *General Zoology*.

CERAM, **SELANO** or **SELANO**, one of the Moluccan Islands, and the largest in the Dutch Government of

Amboina, has nearly the form of an ellipse, and lies between 120° and 131° E. long., and 2° and 4° S. lat. At its south-western extremity, a large peninsula is connected by a narrow isthmus with the main body of this island, which thus falls into two natural divisions called Great and Little Ceram. A chain of lofty mountains, running from east to west parallel with the coast, occupies the interior of the larger division, and generally slopes with a gradual declivity towards the sea. The greatest length of this part of the island is in that direction, and may be estimated at 162 geographical miles; its greatest width varies from fifty to sixty geographical miles. (Valenty, vol. ii. book i. ch. iii. p. 35.) The peninsula measures about thirty geographical miles north and south, by sixteen geographical miles east and west; and though inferior in magnitude, greatly surpasses the other division in resources and population.

Great Ceram, the main body of the island is divided by the central ridge into two distinct portions; the northern and southern coasts; the former following a direction almost due north from the isthmus of Tanûno, which connects the two distinct parts of the island, as far as Cape Kalûwuy, for about twenty miles; then turning suddenly to the east, it continues that course with a little northing to the village of Hutilen, nearly in long. 129° 30' E., whence it heads gradually round to the south. The latter taking a considerable sweep from the eastern extremity of the island to its southernmost point, between Tiedhale and Kamaria, nearly in lat. 30° 30' S., and passing thence to the Cape, near Calibobo, bends to the north of west, forming a large bay, one side of which is the southern shore of the isthmus, between Great and Little Ceram. That neck of land is scarcely four miles in breadth, low, flat, and swampy; and the main land and peninsula, are clusters of hills rising on each side, like two distinct islands. The shores are elsewhere generally steep and rocky, often beset with shoals, but in many places easy of approach; there are few streams of any considerable magnitude on the north side; on the south-western, the Ayer-talla flows through a rich valley, and dividing into two branches forms an island, about six geographical miles in length, before it reaches the sea. This river arises from the union of three streams, Noi, Walb, and the Ayer-talla itself; and the middle branch passes under a natural bridge, formed by a Waringin-tree, (*Ficus Indica*), which is believed to have been the parent of the Uli-limas and the Uli-sivas, the two most powerful families anciently reigning over the island.

The northern coast seems not to have been so distinctly divided into different States as the southern. Nanihil, near Cape Iba, was a considerable village, and the head of the confederacy, the Chiefs of which held their assemblies at the river Sepalewa further to the east; but Lissabatta, or Lessi-batti, which had nine townships, (*moas* or *compones*), under its jurisdiction, was a place of greater importance. Permina, or Tolomatta, a colony from Buehan, was much frequented by traders from Papia or New Guinea; and Hote, a little further on, near a large navigable river, was the favourite place of resort for the Papias of Mesosawal, a considerable island lying to the north-east.

The southern coast was divided between four or five separate States: 1. Gomilang, 2. Kottarûwa, 3. Winawer or Binawer, 4. Silan or Selan, 5. the tract

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CERAM. between Tilpa-pitch and the isthmus of Tanúno. The three last were the most considerable. Werinama, a large village inhabited by Arabs, on the western confines of Sélan Binauer, was in a strong position on a hill, about a mile from the sea. A great trade in cloves and nutmegs was carried on there by the people of Keffing and Ceram-laut till the year 1648, when the Werinamas gave up to the Dutch four fine groves of cloves and nutmegs, containing at least 4000 trees. From Sélan or Silna, the island evidently derives its name; for Sérang was spelt Ceram by the Portuguese, consistently with the powers which they give to the Roman letters; and this was probably the district first inhabited by the mountains which lie behind it, rise to a great elevation; and Núma Heli, their highest ridge, is estimated by modern navigators, at the height of 7000 feet above the sea. The woods here descend quite to the shore, and abound in forest-trees fit for carpentry and ship-building. The people of Banda, therefore, come hither for most of their iron-wood and other timber used in the dock-yards. (Valenty, ii. 64.)

But, as was mentioned above, the peninsula is much the finest part of the island. It is called Húwa-mohel, by the natives; Verandá, or Verandá, by the Portuguese and early European writers, perhaps from Werandá, the Malayan name of Banda, frequently heard in the mouths of the Ceramese, who had constant intercourse with that island. It is terminated by a bold rocky point, called Cape Sibel, or Siel, only eight geographical miles from the coast of Amboina. This promontory has no beach on either side; the cliffs rise perpendicularly from deep water, and a strong current, with many sunken rocks, render the navigation round it extremely hazardous. At Batú Lóbang, two geographical miles from this point, is a large mass of rock, full of holes and caverns, in singular and grotesque forms. Seven or eight miles further was the pretty village of Kambello, the view of which, in Valenty, (ii. pl. vii. p. 8.) gives a good idea of the boldness and luxuriance of the country. The peninsula of Húwa-mohel was divided into three districts, each of which had its capital or chief mart. The first was Lókú, on the eastern side, the residence of the Viceroy from Ternate, when that island possessed a territory in Ceram. The next Lessidi on the western side, and the third Kambello, a little to the south of the latter. All the other villages were under the jurisdiction of these. There were seventeen hamlets which sent their cloves for sale to Lókú; and in the woods of one them, named Séráun, there were single trees which produced a balára, or 550 pounds of cloves. Lókú was the residence of four Orang-kayas, who had the supreme authority over the eastern side of Húwa-mohel, and its Kipat or Chief, took the precedence among them. The Dutch built a castle called Overburg, near this village; it had not fallen into decay in 1714, and is represented by Valenty's plate x. (ii. p. 44.) but in his time it was only occupied by a sergent's guard. Lessidi, the second of these Capitals, was about six miles to the north of Kambello, separated from it by two high mountains, the lowest of which, Cálén-berg, or Awaláhi, came close to the shore. The town was placed on the river Wáyláza in a fine valley, having a high mountain called Maloka Tapame Hubdome on the north, abounding in game, and forming even after the devastation of this island, one of

the most delightful spots ever beheld. This place had three Orang-kayas. They joined the Dutch, and assisted them in the conquest of Húwa-mohel, and a fort and clove-factory were erected for their protection; they, however, deserted their new allies in the general insurrection under Majina, and murdered the Dutch stationed near their town, "for whose blood," says Valenty, (ii. 40.) "they afterwards paid very dearly." Kambello, the third mart or Capital in this peninsula, was three or four miles to the north of Batú Lóbang, in a beautiful romantic country. (Valenty, pl. vi. p. 8.) Before the general devastation and exile of the natives in 1656, it was one of the most agreeable and flourishing villages in all Húwa-mohel. It lay on a small bay, just where the coast stretches out to the north-west. A small river, running through a beautiful valley, afforded a shelter at its mouth for the vessels of the many strangers who frequented the place; but it had no good road-sted. The fort called Bayole by the natives, and Haddenberg by the Dutch, was erected by Governor Demmer in 1646. The neighbouring country was reported by the natives to be the place where the first clove-trees, imported from Makyan in Ternate, were planted; and the nursery from whence they had been dispersed over the rest of the island.

Ceram once indeed abounded with luxuriant groves of cloves and nutmegs, and consequently produced more than the Dutch found it convenient to purchase; De Vlaming, the Governor of Amboina, therefore not only resolved to destroy all these flourishing plantations, so fatal to the narrow monopoly of his employers, but took a more effectual method, by expelling all the inhabitants and prohibiting them, on pain of death, from ever returning to their native shores. (Crawford, ii. 440.) It appears, from a note on the large drafts of Húwa-mohel, given by Valenty, (Tweede Deel. No. 1.) that, so late as 1667 and 1668, many hundred trees were destroyed, and that many thousands had been previously rooted up. The abundant crops of cloves, in the neighbourhood of Kambello, were the attraction which first drew the Dutch thither, (Valenty, ii. 37.) and the natives, at the time of their arrival, could point out near Mount Masili, the tree first planted in their territory; a plain proof that these productive groves were the original fruits of their own and their forefathers' industry. This was in the beginning of the XVIIth century; and as early as 1695, Governor Van Speult, with the assistance of the Dutch fleet, under Jaque l'Hermitte, set about the glorious enterprise of ruining their hopes for ever. No wonder then, that the Islanders looked with an evil eye upon these strangers, from the moment in which their intentions were discovered; and that continual efforts were made to shake off so galling a yoke. The population of this peninsula was estimated at 12,000 souls, of whom upwards of 8000 were capable of bearing arms.

The larger division of the island being more rugged, and having a bold shore, generally surrounded by reefs, is less productive, as well as less accessible than the other, and therefore was never entirely subdued by the Dutch. Its interior they sent never to have reached; but they took care to destroy the spice-plantations near the coast; and in 1649, they discovered after much search four fine woods, near Werinama on the southern coast, containing at least 4000 clove and

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nutmeg trees; a discovery, which, notwithstanding the trees were rooted up without loss of time, "cost them," says Valentyn, (ii. 63,) "many an anxious thought, for long years afterwards," and even at the time he wrote, "lest those woods, which were vast and inaccessible to them, should still contain more spice trees; an apprehension, but too much strengthened by the voyages of the natives of Keffing," who still frequented Werisama, whence they formerly carried home large cargoes of spices, for barter with the traders from Java and Macassar.

The most valuable article which their European masters have left to the natives, is sugar. Many cargoes of it are shipped yearly for Amboina from Hattue, on the north coast, and Cottarawa on the south. The forests on the same coast afford excellent timber, and there are large tracts on the northern side covered with groves of Casuarina trees, (*Casuarina*.) Besides palms, common to all these islands, the plumes in Valentyn, show that the KAPOK (*Bomha pentadrum*) is much cultivated. The iron-wood, (*Mesua ferrea*), as well as Amboina and Salmomi-wood, (*Salmomi*), much valued for cabinets and ornamental work, are also exported from Ceram to Amboina, and thence into Europe. A natural bridge over the river Makian, which runs into the sea on the northern side of the island, deserves to be noticed on account of its singularity. The stream, in the upper part of its course, hurries down through a deep glen, where the rocks approach so near to each other that the pendent, radiating branches of a Waringia-tree (*Ficus Indica*) on one side, have completely interwoven themselves, as we have before mentioned, with those of another tree on the opposite cliff, so as to form a solid arch from rock to rock, and afford a safe passage over the torrent which roars beneath. (Valentyn, ii. 63.) The chalk cliffs on the north-east side, are almost the only mountains of which the component substance has been named. We are also told, that the shores abound in splendid shells.

The natives consist principally of three distinct races: 1. the inhabitants of the peninsula, before its depopulation by the Dutch, and of the whole coast of the island except on the eastern side; 2. the mountaineers in the interior; and 3. the occupants of the eastern coasts. The first were different tribes of the brown or tawny race, so well characterized by Mr. Crawford, (*Indian Archipelago*, i. 19,) and their language was evidently a dialect of the Malay. They are represented by our only authorities, the Dutch, as treacherous and capricious; but enough has been already said, to show how little a candid report could be expected from that quarter. Those who remained faithful to their masters, amidst the various temptations to revolt, are spoken of as industrious, able carpenters, and hardy seamen; and they appear to have made as much progress in the arts as most of their neighbours. The second race is that of the Haraféna or Alfina, who are most probably indigenous in the Indian Islands; they are not Negroes, but are truly naked savages, and, like most of the less civilized tribes scattered over these seas, occasionally are cannibals. (*At. Res.* x. 317.) The third race is the Papia or Asiatic Negro, whose head-quarters are New Guinea and the Art Islands. They are generally speaking, the most ferocious and least civilized of all the tribes in this Archipelago, and maintain themselves by the chase and

piratical expeditions. Those of Mesowai, (Mysol,) however, carry on a constant trade in slaves, birds of paradise, and various other articles with Permatia, on the northern side of Ceram. The whole number of inhabitants in this part of the island, was estimated at 15,092 souls, including 4943 fighting men, which gives 97,000 for the total of the population on both the divisions of Ceram.

See Valentyn's *Beschryving van Oostindien*, ii. Drel. 88; Crawford's *Hist. of the Indian Archipelago*, Edinb. 1890; *Asiatic Researches*, vol. x.; Savary's, *Voyages* by Mr. Wilcocks; *Voy. à la recherche de la Pérouse* par Labillardiere; Rumphius's *Herbarium Amboinense*, par Labillardiere; (Samaru-laut, i. e. See-Nong, or Ceram,) a small island, (the seventh in the Presidency of Amboina,) separated by that named Keffing from the south-eastern extremity of Ceram, of which these islets are in fact a part, being the summits of a long submarine ridge, stretching out from it in that direction. Sérang-laut is about ten geographical miles, in a straight line from the nearest coast of Ceram; eight geographical miles from east to west; and four from south to north, on which side a fine bay opens, just midway between its extreme points. It has nearly the form of an ear, is small, high, and mountainous, and difficult of access from the reefs by which it is nearly enclosed. It was seized by the Dutch East India Company in 1633, and its spice-plantations were rooted up; in consequence of which the inhabitants took refuge on the barren rock of Keffing hard by, and formed eleven kampongs or townships there, which, in the beginning of the last century, sent four *hankoraks* or galleys to the *hongi* or insular fleet. Some of these people used to procure Masoi bark at Gelbid and Onia, in New Guinea; others went from island to island, trading in Tutoonboes, or boxes made of leaves and ornamented with shells and false topazes, which they were very skilful in making out of common green bottle-glass. One of their townships was inhabited by a colony from Warb in North Ceram; the others by a mixed assembly from Java, Celebes, &c. They were obliged to have recourse to trade, after the Dutch had driven them from their native island, for so barren, sandy a spot as Keffing could afford little sustenance for such numbers. Valentyn, ii. 60.

CERAMBYCINI, in Zoology, a family of insects of the order Coleoptera, consisting of the following seven genera, *Spondylis*, *Priocnus*, *Lamia*, *Cerambyx*, *Calidion*, *Necydalis*, *Leptura*.

The insects composing this family are numerous, and are generally remarkable for their elongated form, the great length of their antennae, and the brilliancy and variety of the colours in many of the species. It is in this family also, that some of the largest known insects belong.

Except the genus *Necydalis*, and some species of *Calidion*, which are found on flowers, they all inhabit forest trees. The females generally have shorter antennae than the males, and their bodies are shorter and thicker. Those of the genera *Priocnus*, *Lamia*, and *Cerambyx*, have a kind of horny tube at the extremity of the abdomen, generally concealed within the body, except when the eggs are laid, which are inserted by means of it into crevices in the trees. It is in fact a kind of horny oviduct.

The flight of these insects is rapid, but the least force overcomes them to fall to the ground. During

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CERAMBYCINAE—the day they remain concealed, but come abroad in the evening. The *Lamia*, *Cerambyx*, and *Callidia*, have the power of producing a slight sound on being taken, which is effected by rubbing the inner side of the thorax against the base of the abdomen.

With regard to the larvæ, but little is known of those of the genera *Spondylis* and *Neopodis*; but from analogy there is reason to believe, that they resemble those of *Cerambyx*, &c. These inhabit the interior of the trunks of trees, in which they remain for two, or even three years in the larva state, feeding on the substance of the wood, and forming tubes in the interior, which are filled with the excrement, retaining the same colour as the wood itself. The pupa is shorter and thicker than the larva, and the elytra of the perfect insect are visible through the skin. The larva of *Cerambyx heros* is said by Latreille, to be the *Cossus* of the ancients, which was served up at table as a great delicacy.

CERAMBYX, in Zoology, a genus of insects of the order Coleoptera, family Cerambycini. Generic character: antennæ long, setaceous; inserted into a notch in the eyes; head bent forwards; palpi terminated by a thick, obconic, compressed articulation.

Type of the genus, *C. Cerdo*, Fab.

C. Mochatus is one of the most elegant of our British insects. It is of a metallic green colour, passing into rose or violet. It has a small resemblance that of the rose. The larva feeds on the wood of the willow.

Many foreign *Cerambyx*es are exceedingly elegant and splendid insects.

CERAPHRON, in Zoology, a genus of insects of the order Hymenoptera, family Proctotrupi, Latr. Generic character: antennæ consisting of eleven articulations, inserted over the mouth; abdomen compressed, ovoid, pediculate. Females often apterous, according to the observations of M. Jurine.

Type, *C. Salustius*, Jur.

CERAPTERUS, in Zoology, a genus of insects of the order Coleoptera, family Passuli, Latr. Generic character: antennæ of ten articulations, the articulations perfoliate; the last semiglobose; palpi conical; body elongate-quadrate; thorax quadrate.

Type, *C. Maculell*.

CERASTIUM, in Botany, a genus of the class Dicotyledina, order Pentagynia, natural order Caryophyllaceae. Generic character: calyx five-leaved, corolla, petals cloven; capsule of one cell, bursting at the top.

There are sixty-four species described, mostly natives of Europe. *G. vulgatum*, viscum, and *semidecandrum*, are natives of England. Eng. Bot.

CERATINA, in Zoology, a genus of insects of the order Hymenoptera, family Apidae, Latr. Generic character: labium quadrate, entire, perpendicular; antennæ gradually enlarging, forming a cylindrical obconical club; palpi unequal; the labial palpi setiform.

Type, *Prospira albitalis*, Fab.

CERATOLA, in Botany, a genus of the class Dicotyledina, order Triandria. Generic character: male flower, calyx none; corolla none; stamens two: female flower, calyx none; corolla none; stigma many-parted; drupe two-seeded.

One species, *C. ericoides*, native of Florida.

CERATOCARPUS, in Botany, a genus of the class Monocotyledina, order Monandria, natural order Chenopodiaceae. Generic character: male flower, calyx two-parted;

corolla none; filament long; female flower, calyx one-leaved, placed on the germen; corolla none; styles two; one seed.

One species, *C. arenarius*, native of Tataria.

CERATONIA, in Botany, a genus of the class Polypetala, order Dicotyledina, natural order Leguminosae. Generic character: hermaphrodite flower, calyx five-parted; corolla none; stamens five; style filiform; seed-vessel a coriaceous pod; seeds many.

One species, *C. siligae*, the Carob-tree, native of the Levant. Andrews's Repository, 567.

CERATOPETALUM, in Botany, a genus of the class Dicotyledina, order Monogynia. Generic character: calyx five-parted, bearing the stamens; corolla, petals five, feather-cleft; anthers calcarate; capsule enclosed in the bottom of the calyx.

One species, *C. gymnospermum*, native of New Holland.

CERATOPHYLLUM, in Botany, a genus of the class Monocotyledina, order Haemadria, natural order Najas. Generic character: male flower, calyx in many divisions; corolla none; stamens six to twenty; female flower, calyx in many divisions; corolla none; stigma nearly sessile; seed solitary, coated.

There are two species of this genus, both growing under water, natives of England and other parts of Europe, see figures in Eng. Bot. 679 and 947.

CERATOPOGON, in Zoology, a genus of insects of the order Diptera, family Tipulariæ, Latr. Generic character: wings incumbent; the inferior articulations of the antennæ ovoid or nearly globular; the superior longer and cylindrical; the first garbished with long hairs, disposed in a large bundle, in the males.

Type, *Chironomus barbatus*, Fab.

CERATOSTEMA, in Botany, a genus of the class Dicotyledina, order Monogynia, natural order Campanulaceae. Generic character: calyx top-shaped, five-cleft; stamens situated on the calyx; anthers two-horned; capsule crowned with the segments of the calyx, five-celled; many-seeded.

One species, a shrub, native of Peru. Jussieu.

CERAUNITE, one of the names of Iode, a mineral substance.

CERBERA, in Botany, a genus of the class Pentandria, order Monogynia, natural order Apocynaceae. Generic character: corolla contorted, funnel-shaped, tube club-shaped; seed-vessel a one-seeded drupe; nut two-celled.

Willdenow describes six species, natives of both Indies, the nuts are very poisonous.

CERBERUS, (*speopeltes*, *corinarius*), the hell-hound of Ancient Mythology, begotten by Typhon upon Echidna.

The poets and sculptors have run wild to their variations of this monster. The commonest opinion, for which we need not cite authorities, assigned to him three heads and necks; but Hesiod has given him fifty, (*εκαεκαεκαεκαεκαεκα*), and Horace has extended the number to 100, (*bellua centiceps*). Mouton describes a monument brought from Egypt in which Cerberus is sitting in his kennel; his heads are those of a dog, a man, and an ape; and his legs are bound by serpents. According to the Platonists, Cerberus represented the evil demon, whose abode is in air, water, and earth. Bryant finds him in *Ku Abor*, the place of light, a Temple of the Son, which was also called *Tor Capa El*, or *typhonichos*.

CERCARIA, in Zoology, a genus of the Infusoria

CERATO-CARPUS.
—
CER-CARIA.

CER-
CARIA.
—
CERCO-
PITHE-
CUS.

appendiculata of Lamarck. Generic character: body minute, pellicoid; of various forms; with a distinct very simple tail.

This genus requires more observation than has hitherto been bestowed on it, in order to ascertain to what group in the natural system it ought to be referred. There is every probability, and this genus is a strong collateral argument in favour of the opinion, that very many of the infusory animalcula, as they have hitherto been considered, will, upon a more minute examination, prove to belong to more highly organized classes of the Animal Kingdom; notwithstanding the assertion of Lamarck, that many animalcula, positively possessing true eyes, must nevertheless be considered as infusory animalcula, from their general organization.

CERCEUS, in Zoology, a genus of insects of the order *Hymenoptera*, family *Crabronites*, Latr. Generic character: antennae very near together, very gradually enlarging, much longer than the head; mandibles internally furnished with a sinuated or obtusely bilobate process; the second submarginal cell, petiolated at the apex.

Type, *Philaenus ornatus*, Fab.

CERCIS, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosae*. Generic character: calyx five-toothed, the lower part gibbous; corolla papilionaceous, standard short, under the wings, seed-vessel a legume.

Two species, *C. siliquastrum*, native of Europe, and *C. canadensis*, native of North America, both handsome hardy shrubs.

CERCOPIUS, in Zoology, a genus of insects of the order *Hemiptera*, family *Cicadariae*, Latr. Generic character: antennae inserted between the eyes; the second articulation, at least, twice as long as the first; in the third the terminal seta not compressed, in the form of a very short cone; thorax not dilated.

Type, *C. sanguinolenta*, Fab.

CERCOPTHECUS, from the Greek *cépsos*, a tail, and *pthecos*, an Ape, Ray, Cuv.; Monkey, Pen. In Zoology, a genus of animals belonging to the family *Siniidae*, order *Quadrumania*, class *Mammalia*.

Generic character: cheek pouches; the last molar tooth in the lower jaw having four tubercles as the others; tail; callosities on the rump.

This genus is one of those into which the genus *Sinias* of Linnaeus has been divided; it comprehends such animals as have cheek pouches, which are merely the cavities in the month, between the cheeks and the teeth, very much enlarged; into these the Monkey crams its food, and will dispose of large quantities in that manner before it begins to masticate. Upon the rump are two callous substances, which are generally bare, on which the animal sits. They are fructivorous, live in troops, and make great havoc in gardens and fields; are easily tamed, but are very mischievous. Their agility is such, that they will leap with the greatest certainty from tree to tree, though burdened with their young clinging at their backs. The Negroes believe, that they are a vagabond race of men who are too idle to work. In many parts of India they are worshipped; and at Amadabad, the capital of Guzerat, there are hospitals for their accommodation.

C. Ruber, Cuv.; *Sim. Rub.*, Gmel.; *le Patas*, Buff.; *Red Monkey*, Peco. Nose long; eyes sunken; hairs on sides of the face long; chin bearded; body slender;

upper parts of the body bright bay, nearly approaching to red; lower parts ash-coloured, tinged with yellow; black line extending from ear to ear, across the forehead. Buffon describes a variety in which the fillet on the forehead is white. Barbot, in his *Description of Guinea*, also mentions another kind of Red Monkey, called the *Peasant*, on account of its ugly red hair and figure, and its filthiness.

C. Aethiops, Cuv.; *Sim. Aethiops*, Lin.; *le Mangabey à collier*, Buff.; *White eye-lid Monkey*, Pen. Face long, black, naked, and dog-like; upper parts of the body tawny and brown, under-parts whitish; a large red patch on the top of the head; ears black; eyelids completely white. Native of Madagascar according to Buffon. The *Mangabey sans collier*, Buff. seems to be merely a variety of the preceding, in which the under-parts are dark as those above.

C. Sabarus, Cuv.; *Sim. Sab.*, Lin.; *le Callitriche*, Buff.; *Green Monkey*, Pen. Nose black; face red, its sides bounded by long yellowish hairs; upper parts of the body covered with soft hairs, cinereous at their roots, and yellowish green at the tip; under-parts of body and tail silvery; tail very long and slender; its tip yellow. Native of Africa, Cape Verd Islands, and India.

C. Furbus, Cuv.; *Sim. Furb.*, Gmel.; *le Mallrouck*, Buff.; *Mallrouck Monkey*. Very much resembling the preceding, except that the tip of the tail is not yellow, and that there is a band of black and white over the eye-brow. Native of Beogal. Cuvier believes the *Talapoin* of Buffon, to be the young of that species.

C. Mona, Cuv.; *Sim. Mon.*, Schreb.; *la Mona*, Buff.; *Varied Monkey*, Pen. Nose short, black, and thick; orbits and mouth dirty red; sides of face and throat white, tinged with yellow; forehead grey, crossed by a black line extending from ear to ear; upper part of body dusky and tawny; breast, belly, and insides of limbs white; but sides of limbs black; tail cinereous brown. The animal about eighteen inches long, its tail rather more than as long again. Native of Africa. This is the species which gives the English name to the whole tribe from its African name *moner*. Buffon believes it to be the *Kyffos* of Aristotle.

C. Diana, Cuv.; *Sim. Diana*, Lin.; *le Rolowai*, Buff.; *Spotted Monkey*, Pen. Upper parts reddish, spotted with white; under-parts white; rump purplish red; face black, circled with white, and having a short white beard; tail very long. Native of Guinea.

C. Cephus, Cuv.; *Sim. Ceph.*, Lin.; *le Mustac*, Buff.; *Mustache Monkey*, Pen. Nose short, of a dirty blue colour, beneath which is a transverse white stripe; edges of lips and parts round the eyes black; two tufts of yellow hairs on the cheeks before the ears, like mustachios; ears tufted with white hairs; colour on the head yellow, mixed with black; on the body red and ash colour; under-parts of the body paler than the upper; feet black; it is about a foot long, and the tail eighteen inches. Inhabits Guinea.

C. Pelasgiata, Cuv.; *Sim. Pel.*, Gmel.; *l'Acogne*, Audub.; *Faulting Monkey*, Shaw. Of an olive brown colour above, and grey beneath; face blue; nose white; a white tuft before each ear, and a black mustachio.

C. Nictitans, Cuv.; *Sim. Nict.*, Gmel.; *le Hocheur*, Aud.; *White-nosed Monkey*, Peco. Body brown, mottled with white; face black with a white nose; the circle round the mouth and eyes reddish. This and the last species are natives of Guinea.

CERCO-
PITHE-
CUS.

CERCO-
PITHE-
CUS.CER-
ALIOUS.

C. *Nasica*, Cuv.; *Sim. Nas.*, Schreb.; *le Nazique*, Buff.; *Proceris Monkey*, Pen. This is a very large species, measuring two feet from the root of the tail to the tip of the nose, and the tail is about as long again; it is remarkable for the size of the nose, which projects far beyond the mouth like the human, but is divided by a shallow middle furrow; the forehead projects over the nose; the face is hooked, of a brown colour, marked with blue and red; head covered with thick chestnut brown hair; body of same colour, but orange on the breast; hair long round the throat, neck, and shoulders, forming a kind of cloak; legs covered with short tawny hair. It is a native of Borneo, living in large troops, which assemble on the branches of trees, near the river's edge; its cry is *ko-kau*.

C. *Nematus*, Cuv.; *Sim. Nem.*, Lin.; *le Douc*, Buff.; *Cochin China Monkey*, Pen. This is about the same size as the last, but is distinguished from it by having no callosities on the rump; it is more beautifully marked than any other Monkey. The face is short, flatish, and bounded by long yellow hairs; body and arms grey; throat red and black; the forehead marked across with a black stripe; thighs, hands, and feet black, legs red; the tail and a large triangular patch on the rump white. It is a native of Cochin China and Madagascar, where it is called *Sifar*. This species, together with the *S. Nictitans* of Linnæus, and the *petitis* *Cynocephalus* of Buffon, are formed into a new genus by Illiger, under the title of *Lasiopyga*, in consequence of the rump being covered with hair instead of having callosities; but Cuvier seems in doubt, whether the callosities have not been rubbed off, when the animal was stuffed, and therefore does not think there are sufficient grounds to establish the genus.

See Linnæi *Systema Naturæ*; Buffon, *Histoire Naturelle*; Cuvier, *Règne Animal*; Pennant's *History of Quadrupeds*.

CERCUS, in Zoology, a genus of insects of the order Coleoptera, family *Nervophagi*, Latr. Generic character: antennæ with the third and following articulations of nearly the same length; the three last forming an elongate obovate, compressed, perfoliate elath; maxillæ with a double process; mandibulum very acute at the apex, scarcely emarginate; labial palpi with the terminal articulation thickened.

Type, *Dermestes Urticeæ*, Fab.

CERDANA, in Botany, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx tubular, five-toothed; corolla funnel-shaped, segments of the border oblong; filaments hairy at the base; germen superior; style bifid; drupe oblong, four-celled, one-seeded.

One species, native of Peru. *Flor. Peruv.*
CERE, v. } Lat. *cera*, wax; Gr. *κέρη*, of uncer-
CERASUS, } tain etymology.

To *cere* is to wax, to smear or cover with wax.

There was the body bowelled, embowelled, and *ceread*, and secretly amongst other stuffs conveyed to *Neurotelis*.

Hall. *The fifth year of King Henry VIII.*

At night he [the bee] stores up his days gathering, and what is worth his observation goes into his *cereous* tables, and what is not passes away at supper for *table-talk*.

Gayton. *Faustina Notes upon Don Quixote*, book ii. ch. v.

CEREALIOUS, Lat. *cerealis*, from *Ceres*; which Vossius thinks is from the ancient *cere*, *quod cre*,

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significabat. *Quasi frugum creatrix*. Varro and others, think a *gerendo*; *g* changed into *c*.

The Greek word *Spermatia*, generally expressing Seeds, may signify any edulous or *cerealis* grains.

See Thomas Brown. *Miscellaneous Tracts*, vol. i. p. 16.

CEREBEL, n. Lat. *cerebellum*, from the Gr. *κεφαλή*, caput, the head; Fr. *cerebelle*.

In the head of man, saith he, [Willis] the base of the brain, and *cerebellum*, yea of the whole skull, is set parallel to the horizon; by which means there is the less danger of the two brains joggling, or slipping out of their place.

Derham. *Physico-Theology*, book vi. ch. ii.

CERECLOTH, } *Cere*, q. v. and cloth. Also
CERAMENT, } written *sear-cloth*. In A. S. *sear-*
cloth, is "a *sore* cloth, a cloth to wind or bind up a *sore*;" and *sear-cloth*, is "*ceramentum*, a *sear-cloth*." Somner. Lye thinks the former is the original word. Skinner gives both without deciding in favour of either. The Dutch call a *sear-cloth*,—*Een wasche kleed*; a wax cloth. Janius calls it *medicamentum*, consisting of oils, gums, and liquid mixed with wax. The Fr. *cerot*; (Gr. *κερωτόν*; Lat. *ceratum*.) Cotgrave calls "a *sear-cloth* or plaster made of wax, gum or other cleaving simples." By *cerements*, Heath understands—the *sized* winding sheet, in which the corpse was inclosed, and sown up in order to preserve it.

It's like that lead contains her? 'twere damnation
To think so base a thought, it were too gross
To rib her *sear-cloth* in the obscure grave.

Shakespeare. *Merchant of Venice*, fol. 174.

The ancient Egyptian mummies were shrouded in a number of folds of linen, besmeared with gums, in manner of *sear-cloth*.
Bacon. *Natural History*, sec. 771.

O ANSWER ME,

Let me not burst in ignorance; but tell
Why thy canoniz'd bones, hearsed in death,
Have burst their cerements.

Shakespeare. *Hamlet*, fol. 157.

CEREMONY, } Fr. *ceremonie*; It. *ceremonia*;
CEREMONIAL, } Sp. *ceremonia*; Lat. *cerimonius*;
CEREMONIAL, n. } *ritus sanctus*. Of the various
CEREMONIALLY, } etymologies, which Vossius re-
CEREMONIOUS, } peats, he thinks that of Scaliger,
CEREMONIOUSLY, } though not free from doubt, the most probable. Scaliger supposes the word to be called from the ancient *cerus*, that is *sanctus*; made in *Saliari carmine*, *cerus manas*, i. e. *sanctus bonaque*. See also in Martinianus—*ceras*, and *ceremonia*. *Ceremony* is now applied to

A regular, orderly, fixed or settled form or manner of doing any thing;—in religious and sacred rites or observances; in social or civil intercourse. Also—to the religious, sacred, rite or observance itself.

"I never stood on ceremonies," in Shakespeare's *J. Cesar*, is explained by Mr. Steevens;—"I never paid a ceremonious or superstitious regard to prodigies or omens." "Decked with ceremonies," i. e. ceremoniously; *sc.* with Cesar's trophies.

Right so this god of loves hypocrite
Doth so his ceremonies and observance
And keepeth in semblance all his observance
That mouth into gentleness of love.

Chaucer. *The Spicers Tale*, v. 10854.

And I asked him, why therefore have you not the cross with the image of Jesus Christ thereupon; and he answered; we have no such customs. Whereupon I conjectured that they were

3 K

CERE-
ALIOUS.CER-
MONY.

CER-
MONY.

include Christians - but for lack of instruction they omitted the
forensic ceremony.

Hobart. The Tartar.

But then by how low I pray you, are they exalted? are they
excluded by the old ceremonial love of Moses? No not so, but
by a new love, none as nothing else required, but a loving
faith in the name of God.

Udell. Romanist, ch. iii.

Disrobe the images

If you do find them deckt with ceremonies.

Mos. May we do so?

You know it is the feast of Lupercal.

Fla. It is no matter, let no images

Be hang with Caesar's trophies.

Shakespeare. Julius Caesar, fol. 109.

For he is superstitious grown of late,
Quite from the main opinion he held once,
Of fantasy, of dream, and ceremony.

Id. B. fol. 115.

What man is there so much unreasonable,
If you had pleas'd to have defended it
With any terms of sense: would the modest
To urge the thing held as a ceremony.

Id. Merchant of Venice, fol. 183.

It seems swearing of fealty was with the Scots but a ceremony
without substance, as good as nothing; for this is now the third
time they swore fealty to King Edward: yet all did not serve to
make them loyal.

Baker. Edward I. Anno, 1283.

What is it here below that makes the Church one? One Lord,
one Faith, one Baptism. One Lord, so it is one in the head; one
Faith, so it is one in the heart; one Baptism, so it is one in the
face; where these are truly professed to be, though there may be
differences of administration and ceremonies, though there may be
differences in opinions, yet there is *Columba* *et* *omnes*; all those are but
diversely coloured feathers of the said dove.

Hall. The Unity and Unity of the Church, vol. ii. fol. 372.

Not to use ceremony at all, is to teach others not to use them
again; and so diminish respect to himself: especially, they are
not to be omitted to strangers and formal natures. But the
dwelling upon them, and exalting them above the moon, is not
only tedious, but doth diminish the faith and credit of him that
speaks.

Bacon. Essay of Ceremonies and Respects.

But upon giving the apparatus of the ceremonial, he [Moses]
was called up within the cloud, *Ex. xxiv. 18*, to signify that
this law was intended to be a mystery unto the people.

Grew. Cusum. Sacre, book iv. ch. viii.

Then again, there was their sacerdotal government, which
seems to be differing from what either the priests had in the
temple, in respect of persons clean or unclean ceremonially, or
over one another; or from courts of judicature in their gates.

Gordian. Works, vol. iv. part iv. fol. 158.

As the oath itself, when he [Eunnius] came to take it, he made
show of distill, in that it was not so solemn enough for such per-
sons as they were, who could not be too ceremonious in testif-
ying their allegiance.

Raleigh. History of the World, book iv. ch. iii. sec. 17.

The very river itself [Tiberius] is in much request, and the
water thereof ceremonially regarded: in such was, as the king
drink of no other, and therefore they fetch it a great way into the
country.

Holland. Plinie, vol. i. fol. 138.

Nay, and the Heathens (many of them at least) when they
were to sacrifice to their greatest, and most revered deities,
used, on the evening before, to have a certain preparative rite or
ceremony called by them *Cena pura* that is, a supper, consisting
of some peculiar meats, in which they imagined a kind of holiness;
and, by eating of which they thought themselves sanctified, and
fitted to officiate about the mystery of the ensuing festival.

South. Sermon, viii. vol. ii.

I remember no other points of the ceremonial, that seem to
have been established by the course of this assembly, unless it
was one particular to ourselves, who declared that we would dine
with no ambassador till the peace was concluded.

See William Temple. Memo. from 1672 to 1679.

After this great work of reconciling the kingdom was done
most ceremoniously in the Parliament, in December did another
prelate, Bishop Gardner, the great Lord Chancellor of England,
ascend the pulpit at Saint Paul's, and there made a sermon of the
happy reconciliation of the kingdom.

Strype. Memoirs. Queen Mary, Anno, 1554.

All have free access to him, and speak to him whenever they
see him, without the least ceremony: such is the easy freedom,
which every individual of this happy isle enjoys.

Cock. Voyage, vol. iv. ch. xiii.

The next year saw me advanced to the trust and power of ad-
justing the ceremonial of an assembly. All received their partners
from my hand, and to use every stranger applied for introduction.

Johnson. The Rambler, No. 109.

CERESOLITE, a mineral substance discovered
near Lisbon, and so named from its external resem-
blance to wax.

CERES is made by Hesiod the daughter of Saturn
and Ops, and consequently the sister of Jupiter. This
consanguinity, however, was no restraint upon the
Thunderer's passions, and Proserpine (on the same
authority) was the fruit of this incest. Neptune by
indulging an equally criminal intercourse, made her
the mother of a daughter, whose name was considered
incestuous by the Greeks, but which Pausanias (*Arcad.*)
has informed us was Hera. Other accounts state that
a horse (Arion) was the product of this amour, and
they assert that Ceres indignant at this monstrous
birth, and at the violence of Neptune, put on mourning,
and concealed herself in a cave upon Mount
Etna in Arcadia from the sight of the other Gods. All nature
languished in her absence. The earth refused her
custodian fruits, over which the Goddess
had presided; and a deadly pestilence ravaged men
and beasts; till Pan, having accidentally discovered her
retreat, notified it to Jupiter, who appeased his angry
sister through the intercession of the Parca. Ceres in
her turn also selected a mortal lover. This was Jason,
a son of Jupiter by Electra, whose rivalry with his sire
was punished by a thunderbolt, (*Od. v. 135*), but still he
had become the father of Plutus. Corcyra was once
a favourite shade of Ceres, and here she deposited her
sickle, though some legends deny that this instrument
was her property, and assign it to Saturn. (*Ap. Rhod.*
iv.) Crete, Egypt, Attica, and Sicily were all favoured
by the residence of Ceres, and it was from the last that
she commenced her search of Proserpine, when Pluto
had carried her off from the meadows of Henna. Ar-
rived at Eleusis, she proffered herself as the nurse of
Triptolemus, an office to which the discourtesy of
some of the poets particularly adapted her. (*Geminus*
de memos Ceres est, *Luer. iv. 1162*.) Ceres, the
father of the boy, was disconcerted when at night he
found him lying on the fire; and Ceres angry that she
had been prevented from fulfilling her own plan of
conferring immortality, killed the prying Celsus, and
giving Triptolemus a chariot drawn by dragons, sent
him abroad to teach agriculture to mankind.

In honour of this Goddess' feasts were celebrated
in Egypt, under the name of *Theophoria*, (*θεοφορία*),
the law-giver) and from these the *Cerastis* of the Latins
appear to have been derived. The still greater festival
sacred to Ceres, the *Eleusinia*, will demand a separate
notice. The mythologists from whom her history
may principally be drawn, are Apollodorus in various
places; Hesiod in his *Theogonia*; Ovid, *Fast. iv.*
Met. v.; Claudian *de Rapt. Proa.*; Callimachus;
Hyllis; Fabular, passim.

CERE-
MONY.
—
CERES.

CERFEUS.

CERIN-
THE.

CEREUS, in *Botany*, a genus of the class *Tricandria*, order *Monogynia*, natural order *Cacti*. Generic character: calyx many-leaved; the lower leaves forming an imbricated tube; corolla, petals many, stigma many-cleft, rayed nearly as high as the petals; seed-vessel a berry containing numerous seeds.

This genus divided from *Cactus*, contains that division which Linnæus has called *Cerei*, having a central woody axis in the stem; there are twenty-eight species described, natives of hot countries, several are very beautiful and interesting plants; those which grow erect are called Torch-thistles, from their use for torches by the inhabitants of the countries where they are found. Of the creeping sort, *C. grandiflorus*, or Night-blowing Cereus, has long been the most celebrated; this plant when of sufficient age, will produce ten or fifteen flowers of six inches diameter, and very fragrant; they expand about seven o'clock in the evening, and fade before morning; *C. speciosissimus* has been lately introduced, it bears a most superb flower, nearly as large as *C. grandiflorus*, of a beautiful crimson colour; *C. flagelliferus*, or Common Creeping Cereus, is harder than the two former, and is very generally cultivated and admired.

CERIA, in *Zoology*, a genus of insects of the order *Diptera*, family *Syrphidæ*, Latr. Generic character: antennæ considerably longer than the head, the second articulation with the terminal, forming an oval club, terminated with a very short conical style.

Type, *C. Claeicornia*, Fabr.

CERIGO, the ancient *Cythera*, one of the seven islands which now constitute the Ionian Republic. It is situated near the entrance of the Archipelago, at a distance from the other islands, and is merely separated by a narrow channel from the shores of the Morea. It is about eighteen miles long, but not more than ten broad, and contains about 10,000 inhabitants. Its whole circuit has been estimated at forty-five miles, and it is chiefly composed of arid and rocky mountains, little capable of cultivation, and still less cultivated. Corn, wine, oil, flax, and cotton, however, are raised in small quantities. Cattle is abundant. Wood is scarce. The inhabitants are chiefly members of the Greek Church, and most of them are very poor. The principal natural curiosity at present exhibited by Cerigo is a vast cavern, which does not yet appear to have been fully explored. The interior is composed by Mr. Galt to a subterranean forest of petrified trees. The chief town is also called Cerigo, and stands near the south coast of the island. It is situated on the declivity of a hill, and overlooks the harbour of Porto Delphino. The port is defended by a castle erected on a sharp rock encompassed by the sea. Cerigo is the seat of a Greek Bishop, contains about 12,000 individuals, and carries on a small trade with the adjacent districts. It is situated in lat. 36° 28' N. and lat. 25° 54' E.

Cerigo once belonged to the Venetians, from whom it was taken by the French in 1797; but was retaken two years afterwards and made a part of the Ionian Republic. The French got possession of it again in 1802, but were expelled by the English in 1809, since which it has again been incorporated with the Republic, and is represented by one deputy in the legislative body.

CERINTHE, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Boraginæ*.

Generic character: calyx five-parted; corolla of one petal, tube short, limb tubular, ventricose, mouth five-cleft, throat naked, perisperm; stamens very short; seeds two, two-celled.

Willdenow describes three species natives of Europe, their cultivation has been recommended for the use of bees on account of the abundance of honey they produce.

—*Hæc in juncis adsurgit superius,
Fritia Melaphylla et Ceristhe ignisula granosa.*

Georgie, iv. 63.

CERISE, a name applied in Sweden to one of the ores of Cerium.

CERITHIUM, in *Zoology*, a genus of univalve shells, (*Mollusca trochilopoda*) of the family *Cosmaliæ* of Lamarck. Generic character: shell turritid; aperture short, oblong, oblique, terminated at the base by a short truncated or curved canal; never notched; a slight channel at the upper extremity of the right lip; operculum small, orbicular, horny.

The spire of the shell constitutes at least two-thirds of the whole length; the shell is the form of an elongated pyramidal cone, the surface is in most species striated or tubercular, and in some varicose.

The animals of this genus walk on a small roundish disk or foot. The head is truncated below, and edged with a crest or fringed border; the tentacles are two in number, acute, and at the outer part of the base, have a small enlargement bearing the eyes. The type of the genus is *C. palustris* (*Shoubus palustris*, Lin.) Lamarck enumerates thirty-six recent and sixty fossil species. *Journal of Science*, vol. xv. p. 256; Lamarck, *Anim. sans Vert.* vol. vii. p. 63.

CERITI, a Swedish name for one of the ores of Cerium.

CERITUM, a peculiar metal discovered within a few years by Hisinger and Berzelius of Stockholm, who named it after the planet Cerus. Most of its ores have been found only in Sweden, and one was brought by Professor Giesecke from Greenland. It has been hitherto obtained from these in the state of an oxide, which is reducible to the metallic state with great difficulty; and we do not find that it has been yet applied to any purposes of art.

CERUUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-cleft, subulate; corolla bell-shaped, five-parted; germes superior; style subulate; berry globular, many-celled; one seed in each cell.

One species, native of Cochinchina. Lour. *Flor. Coch.*

CERNE, or **CERNE ABBAY**, a small market town in the County of Dorset, situated on a river of the same name. It is chiefly remarkable for the remains of an Abbey, said on the authority of William of Malmesbury, to have been founded by St. Augustine, but traced with more certainty to Edward brother of Edmund the Martyr, who turned recluse in consequence of his brother's murder, about A. D. 870. The church of the Abbey is destroyed, but vestiges of the Abbot's house, the entire stone barn attached to it, and the traces of other ample offices, bear testimony to its former magnificence. The park and gardens are known by the name of *Beauvoir*. A huge chalk hill rises above the town, terminating in a very large oblong entrenchment called *Tremble Hill*. On the chalk is cut a gigantic figure with one hand extended, and a club in the other.

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CERIN-
THE.
CERNE.

CERNE.
CERRIAL.

It is 180 feet in height; between the legs are three figures, and above them cyphers, in the explanation of which, as well as of the figure itself, antiquaries are much divided. Cerne is a Vicarage in the gift of Lord Rivers. Population in 1821, 1060. Manufactures, maling, brewing, and silk-works. Distant seven miles north from Dorechester, and 121 west from London.

CEROCOMA, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Cantharidae*. Generic character: antennae club-shaped, or increasing considerably towards the extremity; of nine articulations, the last very large; elytra horizontal. Type, *C. Schaefferi*, Fabr. Lamarck observes that what has been considered as the last articulation, consists in fact of two or three.

These insects are remarkable for the great brilliancy of their colours. They make their appearance towards the middle of summer, and principally frequent radiated flowers, as the *Camomile chrysanthemum*, &c. They fly easily, but walk little; and on being taken, like many other *Coleoptera*, counterfeit death.

CEROPALES, in *Zoology*, a genus of insects of the order *Hymenoptera*, family *Pompilidae*. Generic character: maxillary palpi much longer than the labial; the terminal articulation of the latter, and the three last of the former differing little in length from the preceding ones; labium wholly expanded; antennae nearly straight; or only slightly arched, the articulations very close together in both sexes. Type, *C. maculata*, Fabr.

CEROPEGIA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*. Generic character: calyx five-toothed, acute; corolla of one petal, the lower part globular; border five-toothed; seed-vessel of two cylindric pods, erect, seeds feathered.

Willdenow describes eight species, climbing plants, natives of Africa and the East Indies.

CEROPHYTUM, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Sternorhina*. Generic character: antennae deeply pectinated or branched in the males, serrated in the females; maxillae two-lobed; palpi clubbed; body ovate, depressed; the penultimate articulation of the tarsi bifid.

Type, *C. claterata*, Latr.

CEROPLATUS, in *Zoology*, a genus of insects of the order *Diptera*, family *Tipulidae*. Generic character: antennae longer than the head, subfusiform, compressed; proboscis very short; palpi apparently without joints, very short.

Type, *C. tipuloides*, Bosc.

These insects are remarkable for the form of their antennae, which resembles a rasp or file. The abdomen is elongate and fusiform. The larvæ feed on mushrooms. *Hist. Nat. &c. tom. xiv. pl. cl. fig. 2, 3.*

CEROXYLON, in *Botany*, a genus of the class *Polygamia*, order *Monocia*, natural order *Palme*. Generic character: hermaphrodite flower, calyx three-cleft; corolla, petals three; stamens twelve to fourteen; the rudiment of a pistillum: female flower, calyx and corolla as above; no stamens or style; stigmas three; drupe globular, one seed; nut globular; one species, *C. Andicola*, native of South America, a magnificent Palm, with a stem of the height of 150 feet, encrusted with a hard wax. Humboldt and Bonpland.

CERRIAL, *Lat. ceruus*; *Fr. cerre*. The unprofitable wild oak, termed the Holme Oak. Cotgrave. Of unknown etymology. Martinus asks, *an a durice, xipue, ceruu?*

A coronet of a green oak *cerial*
Upon hire bed was set full fey and meie.
Chaucer. The Knights Tale, v. 2292.

CERRIAL.
CERRO.

Before the rest,
The trumpets issued, in white mantles dressed:
A numerous troop, and all their heads around
With chaplets green of *cerual* oak were crown'd.
Dryden. The Flower and the Leaf.

Some in their hands, beside the lance and shield,
The boughs of a *codine* or of *basilard* held,
Or branches for their mystic emblems took,
Of palm, of laurel, or of *cerual* oak. *Id. ib.*

CERRO, Sp., high land, ridgy oock of land, chain of mountains, or what some modern geologists term the back bone of a hilly country. There are several Spanish terms for mountains and elevations of the earth, which continually occur on the maps of the New World, and which if not generally understood or explained, may create some difficulties in tracing the accounts of voyages and travels. Of these terms the principal are *Cerro*, *Sierra*, *Cordillera*, *Serrania*, *Serri-jon*, *Correjon*, *Cerril*, and *Cerrillo*.

Sierra literally means a saw or a ridge, but is usually applied in geography to very lofty, indented, and continuous parts of an extensive *Chain* or *Cordillera* of mountains, or sometimes to the whole chain. *Sierra* in its general sense, takes the precedence of *Cerro*, giving the idea of greater loftiness and more varied character, the latter usually denoting isolated ranges, or lower chains of mountains.

Serrania is only another word for a ridge of mountains.

Serri-jon signifies a short chain of high land.

Correjon, though so nearly resembling the latter, means nothing more than a small eminence, as does also *Cerrillo*.

Cerril denotes a mountainous and rough country.

The words *Paramo*, *Nevado*, *Comarca*, *Arceife*, and *Farellones*, very frequently occur in Spanish geography.

Paramo signifies a high part of the mountain, or a portion of very elevated land, covered with no other vegetation than coarse grasses, and a few stunted trees, whereon humidity, fogs, and cold continually reign. These plains do not enter, but only verge upon the region of perpetual snow. Humboldt gives the mean heights of the *Paramos*, in the latitudes north and south of the equator in America, from 9000 to 12000 feet.

The *Nevados* are those summits, plains, or tables which are continually enveloped in frost and snow, or to the very limits of unceasing congelation.

Comarca denotes boundary, border, territory, or district.

Arceife means a reef or ridge of rocks lying hidden close under the surface of the water.

Farellones are small rocks or pointed islets in the sea.

In Spanish America, the finest and most noted *Cerros* are the following:

Cerro de la Giganta, in California, the chain separating the Pacific Ocean from the Vermilion Sea, the highest summit being 4890 feet above the ocean.

Cerro de las Nubos, or the Mountain of Nubes in Mexico, whence the ancient Mexicans dug the itali or obsidian with which they formed mirrors, cutting tools, &c.

Cerro del Bergantin, in Comana of Caracas, which is so lofty on its summit, that the eye may wander

CERRO. southward to the horizon formed by those immense
 CERTAIN. peninsular or grassy plains which descend to the Orinoco.
 To the east or west the parallel ridges or waves of
 This chain can be clearly observed in all their verdure
 and magnificence, whilst the Carribean Sea bounds the
 panorama northwards.

Cerro de la Sal, in Peru, partly guards the civilized countries from the savage and unexplored regions between Brazil and the Andes.

Cerro de Potosí, (Potosi in the Indian language of that country, meaning high hill,) in La Plata, is famous for its inexhaustible silver mines.

Cerro de Porco is also in La Plata; it is conjectured that from this Cerro the Incas drew the vast quantity of plate in the Temple of the Sun of Cuzco.

Cerro de Cotacachi, in Quito, is one of the highest of this class of mountains. It is a distinguished feature in the views given by Bouguer and La Condamine of the highest central Andes.

Cerro do Frio, the Cold mountains in Brazil, running through the Province of Minas Geraes, and supposed to be the loftiest chain in the New Empire; it is, however, chiefly remarkable for its diamond mines, and lies between the eighteenth and nineteenth degrees of south latitude.

CERT MONEY, head money or common fine paid by the residents of several manors to the Lords thereof for the certain keeping of the leet, and sometimes to the hundred. In old records it is termed *certum letæ*.

CERTAIN, *adj.* } Fr. *certain*; It. *certo*; Sp. *cierto*,
 } from the Lat. *certus*, past part. of
CERTAINLY, } *cerno*. *Certum propriè idem est*,
CERTAINTY, } *quod decretum ac proinde firmum*.
CERTES, *adv.* } *Vossius*.
CERTAINTY, } Fixed firmly, steadily; within
 clear and precise limits; secure or securely settled or
 established; sure or assured; determined or decided;
 placed beyond all doubt or dispute; all question of
 denial.

Bytwaen þys tæye kynges was a *ecctega* soume ydo.
R. Gloucester. p. 209.

My brother deliver thou me, my nephew thou art grate,
& holde hi *erriteuse*, & salue hold coucraute.

This Nicholas answered; fetch me a drinke,
And after wol I speke in priuete
Of *certain* thing that toucheth thee and mee.
I wol tell it non other man *certain*.

Chaucer, *The Miller's Tale*, v. 3492.

And bretheren, I say aill am certeyn of ghou, that also ghe ben
ful of loue. *Wiclif. Romanynges, ch. xx.*

Of eche of thise of unces a certain
Nnt helpeth us, our labour is in vaine.
Chaucer. The Cheneys Tale, v. 16244.

For every climet hath his dele,
After the touring of the while,
Whiche blinde fortune overthroweth
Wherof the certesse no man knoweth.

Lower, *Prologue*, fol. 2.

Nature hath now no dominion,
And certainly that nature wol not werche,
Farewel phywicke; go here the man to church.
Chaucer, The Knights Tale, v. 2761.

Therefore most certeynly wite al the hous of Israel, that God
made hym both Lord and Crist, this Ihesu whom ghe crucifieden.
Nichol. The Drede Apoutis, ch. ii.

And one cryed this, sonther y^t amonge the people. And when CERTAIN.
he coulde not know the *certainitie* for the rage, he commanded —
him to be carryed into the castell. *Bulle*, 1551. *Acts*, ch. xxi. CERTHA.

For all must end as doth my bilase
There is none other certainie,
And at the end the worst is hye,
That most hath knowe prosperitie.
Francisme Anctus. The Loner here telleth, &c.

And certes if it o'ere to loog to here,
I wolde have told you fully the manere,
How women was the regne of Feminile
By Theseus, and by his chevelrie.

Chaucer, *The Knight's Tale*, v. 877.

But wite ye this, that if the housbondemen wiste in what our the thief were to come, *certainly* he wolda wake and suffre not his huns to be undirmynded. *Wiclif, Matthew, ch. xxiv.*

Thou saiest, thou sawest never certitude in the love of a woman,
nor end of her hate. *Golden Bells, M m. 5.*

He that is thy friend indeed,
He will help thee in thy need;
If thou sorrow he will weep,
If thou wake he cannot sleep,
Tis of every grief in heart,
He with thee doth bear a part.
These are *certain* signs to know
Faithful friend from flattering foe.

Shakespeare, *The Passionate Pilgrim*, xviii.

Certainly, if it were granted, that she [Athaliah] like a new Semiramis, did march in the head of her troop, yet it had been mere madness in her to enter the place alone, when her assistants were lent out.

Whereof when the king was informed, he woulde thereunto
 geue no credite vntill he had sent thither, and receyued the cer-
 taintie.

Na certis can that friendship long endure,
However gay and gaudily be the style,
That doth ill cause or evil end ensue :
For virtue is the band, that bindeth hearts mo

That something therefore has really existed from eternity, is one of the *certissima* and most evident truths in the world; acknowledged by all men, and disputed by none.

Clark, *On the Being and Attributes of God.*

What is the meaning that we are not to believe every spirit, but to try the spirits, whether they be of God? *Certainly* this; that we are not to believe every one that takes upon him to be an inspired man, or that would pretend to deliver doctrines to us, as the infallible truths of God: but we are to examine those that make this pretence, whether they can really produce their credentials that they come from God.

Sharp. Sermon, II. vol. vii.

But, I hope, before I have done, to make it evident, that this way of certainty by the knowledge of our own ideas, goes a little farther than bare imagination: and, I believe it will appear, that all the certainty of general truths a man has, lies in nothing else.

Locke. Of Human Understanding, book iii. ch. iv.

As when a current, from the ocean wide,
Rolls through the Cyclades, its angry tide :
Now here, now there, in circling eddies tost,
The certain tenour of its course is lost :
Each weary pilot for his safety fears
To make a guess, and touch the bottom there.

1844. *The Age of Reason*, book I.

Such is the certainty of evil, that it is the duty of every man to furnish his mind with those principles, that may enable him to act under it with decency and propriety.

Johnson. *The Rambler*, No. 32.

CERTHIA, from the Lat. *serpo*, to creep, Lin. ; Creeper, Ray. In Zoology, a genus of animals belonging to the family *Tenirostres*, order *Passeres*, class *Aves*. Generic character: bill slender, incurved, sharp-

CERTHIA pointed; tongue pointed generally, but sometimes cleft; legs stout; toes three before and one behind, which is the largest; claws hooked and long; tail composed of eight feathers.

This genus has frequently been confounded with the *Henning Bird* or *Trochilus*, but it differs from it in having the bill sharp and pointed, however different the shape may be in the different species; whilst in the *Trochilus* it is more or less bluish. They are subdivided as follows:

■ *Certhia*, Cuv.; *True Creeper*.

Climb trees like the Pies, using their tail feathers as a support, the pen feathers of which are worn and stiff at the point.

C. Familiaris, Lin.; *le Grimpereau d'Europe*, Buff.; *Common Creeper*, Peo. This is one of the smallest British birds; it is five inches long and six and a half broad; its bill is hooked, the upper mandible brown, the lower whitish; general colour of the plumage brown above, streaked with black; breast and belly white; rump and tail tinged with red, the latter cuneiform. The female is not so bright in its colours. It is a native of Europe, Asia, and America, and is very common in England; it runs upon the bark of trees with as much facility as a Fly walks upon glass, in search of insects upon which it feeds. It has no song, but its note resembles *sich sich* repeated deliberately.

C. Cinnamomea, Gmel.; *Cinnamon Creeper*, Lath. Similar to the last, excepting the upper parts, wings, and tail, which are of a cinnamon colour.

C. Spinirostris, Cuv.; *Motacilla Spinirostris*, Gmel.; *le Grimpereau*, Tem.; *Thorn-tailed Warbler*, Lath.; *Thorn-tailed Creeper*. Size of a Sparrow; very like the *C. Familiaris*, but having the tail feathers almost bare of webs for one-third of the length, ending in points. Native of Terra del Fuego, and sometimes found, though rarely, in Paraguay.

β *Dendrocaptes*, Hierm.; *Picusula*.

Tail similar to the preceding, but the beak stronger and broader transversely.

C. Cayennensis, Cuv.; *Gracula Scandens*, Lath.; *le Picusula*, Buff.; *Cayenne Creeper*. Bill black, stout, slightly bent the whole length, and somewhat curved at the tip; head and throat speckled with white; upper part of body rufous, under part yellow, but both marked with dusky transverse undulations; wing and tail plain rufous; legs blackish; tail terminating in a projecting sharp-pointed shaft. Native of Guiana.

C. Picoides, Cuv.; *Gracula Picoides*, Shaw.; *le Tapuscot*, Buff.; *Picoid Creeper*. About seven inches long; beak long, straight, and pointed, of a yellowish grey; general colour rufous; head, neck, and breast spotted with white; under parts of the body of a deeper colour than the upper; tail rounded. Native of Guiana.

The *Nasica* of Vieillot which has the beak twice as long as the head, and curved at the tip, probably belongs to this subdivision.

γ *Teichodroma*, Illig.; *Wall Creeper*.

Tail feathers completely covered; beak triangular, depressed at the base, very long and slender. These birds creep by means of their claws.

C. Macrura, Lin.; *Teichodroma Phaeoptera*, Tem.; *Wall Creeper*, Lath. Size of a Sparrow; bill more

than an inch and a half long; upper parts of the body bright ash-coloured; throat black; wing-coverts rose-coloured; greater quills blackish with white tips, their outer edges rose-coloured; tail black. Native of the continent of Europe. Manners similar to those of the *Common Creeper*, feeding on insects.

■ *Fusca*, Gmel.; *le Heuratoire Brun*, Aud.; *Brown Creeper*, Lath. Six inches in length; beak an inch long, of a dusky brown colour, with a pale orange spot on its centre; plumage above, brown, below, brown and white, legs black. Native of the South Sea Islands.

δ *Nectarinia*, Illig.

Tail feathers covered; beak of a middling length, arched, pointed, and compressed like that of the *True Creepers*. These birds do not creep.

Buffon has distinguished the smaller species of this subdivision, the males of which have the plumage very bright, by the name of *Guit-guit*; such are the

C. Cyanæa, Gmel.; *le Guit-guit noir et bleu*, Buff.; *Black and Blue Creeper*, Lath. Bill black; tip of the head blue, as are all the other parts, except a patch on the side of the head in which the eye is included, the back of the neck, upper part of the neck, and tail, which are black; under wing-coverts brimstone-colour; legs red. Native of Brazil.

C. Cærala, Gmel.; *Blue Creeper*, Lath. Bill black; head blue, a black dash on each side, including the eye; chin and throat, wing-coverts, and tail black, the rest of the body of a violet blue; legs yellow with black claws. Native of Berbice.

The *C. Armillata* of Swamson, and *C. Cayana* of Latham, are probably varieties of one or other of the last mentioned species.

C. Sanguinea, Gmel.; *Crimson Creeper*, Lath. General colour crimson, deeper above; quills black, second quills chestnut; belly dusky; vent white; tail black. Native of the Sandwich Islands.

C. Cardinalis, Le Vaill.; *Cardinal Creeper*, Shaw. Bill and legs black; head and upper parts glossy green gold; from the breast all the under parts carmine red; eyes brown. Native of the Namaquas.

C. Borbonica, Gmel.; *le Soui-manqua de Bourbon*, Buff.; *Yellow-rumped Creeper*, Lath. Bill black; plumage above, greenish brown; rump yellow; under parts greyish tinged with yellow near the tail; sides rufous; legs black. Inhabits the Isle of Bourbon.

The remaining species in this subgenus are larger and not so beautiful in their plumage; such are the

C. Rufa, Cuv.; *Merops Rufus*, Gmel.; *le Fournier de Buenos Ayres*, Buff.; *Rufous Bee-eater*, Lath.; *Rufous Creeper*. Length eight inches: bill no inch and a half, of a pale ash-colour; plumage generally rufous above, inclining to yellow beneath; quills brown, outer edges rufous; wings when closed reaching to within an inch of the tip of the tail, which is three inches in length. Native of Buenos Ayres.

C. Flacola, Gmel.; *le Sucrier*, Buff.; *Black and Yellow Creeper*, Lath. Size of a Wren; bill, head, neck, and upper parts black; on each side of the head a white stripe extending from the bill to the occiput; breast, belly, edges of wings, and rump a fine yellow. Inhabits Jamaica and St. Domingo.

C. Olivacea, Cuv.; *le Promerops Olivâtre*, Vieill.; *Olivaceous Bee-eater*, Lath.; *Olivaceous Creeper*. Bill of a blackish brown; plumage of head and upper parts inclined to olive, under parts same but paler, with a

CERTHIA. yellowish tinge growing white towards the vent; a yellow mark extending from the gape under the eye CERTIFY. and a little beyond it; tail brown, edged with olive; legs grey. Native of the South Sea Islands.

The other species in this subgenus are the
C. Faria, Edwards; Pied Creeper, Lath.
C. Semitorquata, Vieill.; White-collared Creeper, Shaw.

C. Farena, Vieill.; Olive Green Creeper, Lath.
C. Sunno, Vieill.; Mocking Creeper, Lath. The last two species being distinguished particularly by their forked tail.

e. Dicau, Cuv.

Beak pointed, arched, not longer than the head, depressed and broad at its base; do not creep, and have the tail feathers covered.

C. Erythropgia, Cov.; Red-rumped Creeper, Lath. About four inches long; bill black; tongue bristly at its tip; plumage above, pale brown, dusky white beneath; rump crimson; legs black. Native of New South Wales, but very rare. The other species in this subgenus are the

C. Erythronota, Vieill.; Red-spotted Creeper, Lath.
C. Teniata, Sonner.; Barred-tailed Creeper, Lath.
C. Canthusa, Sonner.; Orange-backed Creeper, Lath.
C. Crucata, Edwards; Red-spotted Creeper, Lath.
C. Rubra, Vieill.

g. Heorotarius, Vieill.; Honey Sucker.

Beak very long and curved, forming nearly a semi-circle.

C. Fretaria, Shaw; Hook-billed Red Creeper, Lath. Length six inches; bill an inch and a quarter long, much hooked and pale-coloured; tongue bristly; general plumage fine scarlet; wings and tail black; legs similar to the bill. Native of the Sandwich Islands; it was first met with by the English navigators at Atoui; is gregarious, and taken to snares by the natives for the sake of its red feathers, of which they make many of their dresses, and ornament their helmets.

C. Oticata, Vieill.; Hook-billed Green Creeper, Lath.
C. Pacifica, Vieill.; Great Hook-billed Creeper, Lath., also belong to this genus, but there are many species of Audebert's *Heorotarius*, which belong to the genus *Phileton*, which see.

See Linnæi *Systema Naturæ* ed. Gmelin; Vieillot, *Histoire des Oiseaux*; Latham's *General Synopsis of Birds*; Cuvier, *Règne Animal*.

CERTIFY, v. } Fr. *certifier*, formed from the
CERTIFIER, } Lat. *certus*, (see CERTAIN,) and
CERTIFICATE, v. } *certi*, to cause to be.
CERTIFICATE, n. } To be or cause to be surely or
CERTIFICATION. } certainly known, to ascertain, to assure.

He is his lord and brother, he certifies just to be,
just no man in his world he takes so mykelle.

R. Branne, p. 259.

His was certified, and alkers on ilk side.

Id. p. 249.

That thou with vs be not wroth,
Though we such thyng, as is the loth
Upon our trouthe certifye.

Gower. Conf. Am. book ii. fol. 33.

Incontinent he sent messengers to Kyng Edwards, recommending him to his grace with all his heart, consoylyng hym to

come thither and to passe the see, certifyng him, how the Flemmynges greatly desired to se hym.

Froissart. Cronycle, ch. xxiii.

She wrote letters and sent messengers to the Frencch Kyng, desyring him not to consente that the bastarde of Spayne shoulde make her any manner of warr, sayng, that her trouthe was in the court of France, certifyng him that soche treuty might cause, and many inconuenyentes fall thereby.

Id. Th. ch. ccxxii.

And after, that we al of our counell here, and capitans of the retinue, do send a certificate signed and subscribed with our names; declaring ourselven to be conuincid, and conforable to receive the payment in form afore rehearsed.

Styrpe. Records, vol. v. Appendix, No. 5. Sir Richard Jerseyes to the Cardinal.

Finally he teacheth vs here, y^t the trasgredion of the fathers, and the common obseruance and custome of the Catholike Church, is for the certification of a truth a more undoubted authority.

Sir Thomas More. Works, fol. 381.

He denaunces, and in censuring seems to hope it will be an ill omen, that they who build Jerusalem divide their tongues and hands. But his hope fail'd him with his example; for that there were divisions both of tongues and hands at the building of Jerusalem, the story would have certify'd him; and yet the work prosper'd.

Miles. Answer to Elisha Danille, vol. i. fol. 432.

Hereupon Feriander commanded Gorgias presently to arise to apprehend them and lay them up fast in close prison, where an prison might have access unto them, or certify that Arion was alive and safe.

Holland. Plutarch, fol. 282.

About Playmance, in a towne situate upon the hill named Velleticum, wherein six men brought a certificate that they had lincd one hundred and ten yeres apiece.

Hakewill. Spangne, fol. 163.

And thus as if he had beene wroth, he said to one of his clerkes, fetch hither quicklie, the certification that came to me from Shrewsbury vnder the bullifres seale, witnessing the errors and heresies, which this howell hath venemously avowed there.

Fluo. Morte, fol. 469.

The said secretary certify'd him, that in case his learning and judgment did not stretch to the satisfying of the king's mind and desire, that then his return hither to his own country would be to the king's pleasure, and to his comfort and profit of his friends.

Styrpe. Memoirs Henry VIII. ch. 155.

When the strangers go away, their Friends desire them to give them their names in writing, with a certificate of their honest and diligent serving vs; and then they shew to the next comers, to get into business; some being able to produce a large scroll of such certificates.

Dampier. Voyages, vol. i. ch. xviii.

CERTIFICATE, in Law, a written document made by one Court to notify to another any thing done therein, or by an officer of the same Court when matters are referred to him. If a question of mere law arises in a Chancery Suit, it is the practice of that Court to send a case wherein the point of law is submitted for the opinion of the Judges of one of the Courts of Common Law, who after argument, certify their judgment back to the Chancellor, and upon such Certificate the Decree or the Cause is generally founded.

The trial by Certificate is allowed in cases where the evidence of the person certifying is the only criterion of the point of issue. The customs of the city of London, such as distributing deceased freemen's effects, enrolling apprentices, &c. are (unless the Corporation is a party,) allowed to be tried by the Certificate of the Mayor and Aldermen certified by the mouth of the Recorder. The trial of the privilege of the University, when the Chancellor claims cognizance of the Cause, is directed by the charters confirmed by Parliament, to be determined by the Certificate of the Chancellor under seal. Matters of ecclesiastical jurisdiction, such as marriage, bastardy, excommunication,

CERTIFY.
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CERTIFICATE.
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CERULE.

and others, are to be tried by the Bishop's Certificate. Ability of a clerk presented, admission, institution, and deprivation shall be also tried by Certificate from the Ordinary and Metropolitan. Induction, however, shall not, as it is a matter of public notoriety, and is the corporal investiture of the temporal profit Blackstone, *Commentaries*, vol. iii. p. 335.

CERTIORARI, in *Law*, a writ issuing out of the Court of Chancery, King's Bench, or Common Pleas, the purport of which is to remove convictions, orders, or proceedings before Magistrates; indilements and records in civil actions before judgment, and under special circumstances after judgment, from inferior Courts into the Courts above, with a view that the party may have more certain justice done to him, or that the superior Court may see whether the Justices or Court below, before which the proceedings have been taken previously to the Certiorari being obtained, have kept within the limits of their jurisdiction. The Certiorari will remove Causes from the Courts of the Isle of Ely, and from the Cinque Ports, and other exempt jurisdictions; but it has been held that it will not do so in Civil cases from Wales or a County Palatine. This Writ, from the moment of its delivery to the Judge of the Court below, or Magistrate, suspends their power, and should they take any subsequent proceedings, they are void and *coram non iudice*. Although the Writ of Certiorari removes the record from the inferior Court into the Court above, yet the Court above does not adopt the cause where the proceedings left off, but begins them de novo.

CERVANTESIA, in *Botany*, a genus of the class *Pentandria*, order *Monogamia*. Generic character: calyx small; corolla none; five nectariferous oval scales beneath the laciniae of the calyx; stamens flat, inserted at the bottom of the calyx; not five-angled, one-celled.

One species, native of Peru. *Pearson*. Syn.

CERVINI ISLANDS, a group of islands in the Adriatic, off the coast of Ragusa, formerly belonging to the Republic of that name, but now included in the dominions of Austria. It consists of the two larger Islands of Guipana and Mezco, and several smaller ones, the chief of which are Vratnik and Jakljan. The whole of the group is subject to earthquakes, and has suffered greatly from those convulsions at different periods. Guipana, the largest of these islands, is about eighteen miles in circuit, and is encompassed by a rocky rampart, while the central regions consist of a level and fertile plain, covered with vines, olives, and other fruit trees. It is supposed to be the same Island as that mentioned by Ilirius, under the name of Taurida. Mezco, which is sometimes called Lopud, is about twelve miles in circuit, and a great part of its surface consists of a fertile and productive soil, yielding products similar to those of Guipana. Most of the others are little more than barren rocks.

CERULE, *adj.* } Lat. *ceruleus*, quasi *caeruleus*.
CERULEAN, } For it is properly that colour of
CERULEANUS, } which the sky (*cælum*) appears
CERULEANUS, *adj.* } to be. Vossius.

For the danger of these waters is apparent to the eye, this ceruleous or blue coloured sea, that overpreads the diaphanous firmament being easily discern'd through the body thereof.

Mure. *The Literal Cabinet*, ch. i. fol. 7.

I say then, that while the several species of rays, as the rubick, ceruleick, &c. and others, are by refraction separated one from another, they retain those notions, which are proper to each of them.

Oron. *Carn. Sacra*, book ii. ch. ii.

CERULE.
—
CERVUS.

Then join the shepherd gather into one
His stragling goats, and drive them to a fold,
Whose cerule stream, rumbling in pibble stone,
Crept under mouse in grette as my good.

Spenser. *Furze's Goat*.

Let the bolley wain
Through dusty roads roll nodding; or the burk
That silently adorns the cerule stream
Glides with white sails, disperse the downy freight
To cozy villages on either side,
And spury tarsus. *Dryden*. *The Fleet*, book ii.
Behold you steepy cliff; the modern pile
Perchance may now delight, while that rever'd
In morient days, the pure alone declares,
Or narrow coin through ceruleous rust.

Id. *The Ruins of Rome*.

And, therefore, I allow myself to guess at the strength of the liquors examined by this experiment, by the quantity of them, which is sufficient to destroy or restore the ceruleous colour of our lacture.

Boyle. *Experimental History of Colours*, part iii. exp. 10.

CERUSE, *n.* } Fr. *ceruse*, *ceruse*; It. *cerusa*; Lat.

CERUSE, *n.* } *cerussa*, a kind of point or nintment, which females laid upon their faces to produce fairness. The name seems to denote that it had some similarity to WAX. Vossius.

The preparation commonly called white lead, also bears the name of ceruse.

Ther n's quichsilver, Itarge, or brimston,
Bornas, ceruse, or oile of tartre non.

Chaucer. *The Plowman*, v. 662.

And the hroth stinketh, and the treth rust, and an evill eye
all the body over, both by the reason of the ceruse and quichsilver.

Piers. *Christian Warden*, F. 3.

The college of physicians have not met,
As they were used, in counsel, how to fill
The crannies in your cheeks, or raise a rumpire
With mummy, ceruse, or infants' fat
To keep off age and time.

Massinger. *The Bondman*, act iii. sc. 4.

I dare tell you,

To your new ceruse of face what I have spoken
Freely behind your back, what I think of you
You are the proudest thing, and have the least
Reason to be so that I ever read of.

Beaumont and Fletcher. *Spanish Ceruse*, act v. sc. 4.

But, sister, whether it touch you, or no, it touches your humilitie, and I am sure they will mislike the touch; so they do not, a plague of all ceruse, say I.

Ben Jonson. *Kerry Man in his Humour*, act iv. sc. 8.

Others make posies of her cheeks,
Where red and whitest colours mix;
In which the lily and the rose
For lodian lake and ceruse goe.

Butler. *Hudibras*, part ii. can. 1.

CERVUS, from the Greek *cervus*, a horn, Lin.; Deer, Pen. In Zoology, a genus of animals belonging to the family *Solidicornia*, order *Ruminantia*, class *Mammalia*.

Generic character: antlers solid, deciduous, and not having any horny covering; entirely wanting in the female, except in one species; tear-pits; feet bisulcated or cloven.

This genus of animals is the only one of the order *Ruminantia*, which possess deciduous horns or antlers, as they should be properly called, since they are mere bony processes, without any horny covering in all, in which respect they resemble the *Camelopardalis*, but differ from it in dropping the antlers yearly, whilst in the *Camelopard* they are never changed. The growth of the antlers begins early in the spring, and they rise from the forehead of the animal at first covered by the skin, through this however, the antler soon bursts, and it forms a kind of ring at the root, which is called

CERVUS. the bar of the horn; it continues to grow, and as long as the growth continues, the horn or antler is covered with a kind of cuticle resembling velvet, which adheres firmly to it, but as soon as the horn ceases to grow, the velvet separates, and is rubbed off, and the antler is then said to be burnished. When the horn is completely formed, the rattling season commences. The horn is generally shed between January and March, but previous to this occurrence, a red line may be seen, which, by degrees, forms into a groove, and at that part the antler drops off, and leaves an appearance on the forehead as if it had been broken; this is soon covered by the skin, under the protection of which, the new horn grows till it is strong enough to burst through. The age of the animal is known by the number of branches on the antlers or horns; in the first year it is short, and covered with a hairy skin; in the second, the antler is straight and single; in the third year, two branches are sent out; in the fourth three; and so onwards. The animals composing this genus, are graminivorous, living on herbage and the young shoots of trees; they are very timid, except during rutting time, when they become very fierce and quarrelsome, attacking one another, and even persons who may chance to come in their way. They seldom produce more than one young one, which is called a *Fawn*. The female of this genus is named the *Hind*.

a With the horns entirely or partially flat.

C. Alces, Lin.; *Elk*, Penn.; *Moose Deer* of the Anglo-Americans; *Elk*, Penn. About the size of a Horse, and sometimes larger; its shape is much less elegant than the rest of the Deer tribe; its neck short and thick, and furnished with a kind of dewlap; head large, the upper lip very thick and broad; horns becoming dilated into a flattened form almost from their base, sometimes measuring as much as thirty-two inches in length; shoulders high and legs very long; the hair is stiff and coarse, of a dark greyish brown, but inclining to white on the legs and under-part of the tail; it is stiffer, and more collected on the withers, forming a kind of mane; eyes and ears large; hoofs broad; tail short. The female has no horns. The horns of the male, are at first dagger-shaped, they then become divided into antlers, and at five years old assume the form of a triangular plate denticulated on their outer edges, and supported on a pedicle; at this time, they have fourteen antlers or tooth-like processes on each horn. Their gait is extremely awkward, and their usual pace is a quick trot, rarely galloping even when disturbed. They are believed to have an ear more acute than even their sight or scent, which renders them very difficult to be taken in summer time, but in the winter they are easily caught, their slender legs breaking through the snow at every step; however they are very tender-footed, and so short-winded, that a good runner will tire them in a day. The Elk frequents the margins of rivers and lakes during summer time, and gets into the water to avoid the innumerable multitude of flies and musquitos which torment it. It is more easily tamed than any other kind of Deer, and will follow their keeper at his call without trouble. Mr. Livingstone, the President of the New York Society, has succeeded in breaking them to the yoke, and employing them in agricultural purposes; should this plan be found to

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succeed, it will be very advantageous, as they are less nice in their food than horses, and will get fat on hay alone. The flesh of the Elk is coarse and tough, though well tasted; its tongue is also eaten, and the nose is said so much to resemble marrow, that in Canada it is esteemed a great dainty. Native of the forests of Europe, Asia, and America.

C. Tarandus, Lin.; *le Rheine*, Buff.; *Rein Deer*, Penn. About the size of our Stag, but shorter and thicker in the leg; the horns of both males and females are divided into many branches, at first these are thin and pointed, but as the animal increases in age, they become palmed and denticulated; they are very long, and the animal carries them almost parallel with the back; the hair on the body is of a dark brown colour, on the neck, brown mixed with white; a large tuft of dirty white hair hangs down from the throat, near the top of the chest; a large white spot, close to the joint on the inside of each hind leg; the hoofs are large, broad, deeply cleft, and spreading out considerably upon the ground, and in running the animal makes much noise by the hoofs being drawn forcibly together. It is a dull looking animal, and inhabits the frozen regions of Europe and Asia.

The Rein Deer presents one of the most interesting proofs of the goodness of Providence towards his creatures; without it the poor Laplander would be almost at a loss for food and raiment, but possessing his Rein Deer, he wants neither horse, nor sheep, nor oxen. Seated in his sledge, which is made very light and covered beneath with the skin of the Rein Deer, and to which the animals are yoked by a collar, having a trace brought under the belly between the legs, and fastened to the fore-part of the sledge, the Laplander travels over the country buried in snow, and will perform a journey of thirty, forty, or sixty miles in a day; he guides them with reins fastened to the horns, encourages them with his voice, or urges them with a goad. Of course this mode of travelling can only be employed during the winter. At three or four years old they are trained to labour, and continue serviceable four or five years, at which time they are killed. The flesh of the Rein Deer serves for food during the whole winter; and the tongues considered a dainty, are sold even into other countries. From the sinews are made thread, and when covered with hair these are employed as ropes. From the skins are prepared clothes, which are warm and suited to the severity of the climate; they serve also for beds when spread on the leaves of trees.

During the winter time, the Rein Deer flocks are collected in the valleys, where they are fed with a peculiar kind of moss; but as soon as summer begins, they are driven up into the mountains, to avoid the Gnats and Gadflies which infest the lower regions, and are peculiarly troublesome to the Rein Deer, settling upon their horns, (which in the early part of the summer are extremely sensitive,) and causing the animal great pain. Of the Gadfly, indeed, it is said that the Rein Deer are so much in dread, that the moment a single Fly is seen, the whole herd is in motion, endeavouring to avoid it, by tossing their heads, and running among one another; but it is in vain, for the Fly deposits its eggs under the Rein Deer's skin, where the worms burrow and often destroy it.

Of course, as the Rein Deer constitutes almost the sole riches of the Laplander, constant attention to its

3 L

CERVUS. preservation and security, is his principal employment; each person possesses a flock or flocks of Rein Deer, and it is not uncommon for one person to have five hundred in a single herd. Every morning and evening during summer, the herdsman fetches his Deer to be milked at his cottage, and this is filled with smoke for the purpose of driving away the Fly, and keeping the animal quiet during milking-time. The female gives about a pint of milk daily, which is thinner than that of the Cow, but sweeter and more nourishing.

The female breeds at two years, is in season towards the latter end of September, goes with young eight months, and generally brings two at a time, which follow her for two or three years.

But few attempts have been made to introduce the Rein Deer into other climates, and these have hitherto failed. M. Reynard mentions, that some were brought to Dantzie, but died in consequence of the heat. Christina, Queen of Sweden, obtained five and twenty Rein Deer to be sent to Oliver Cromwell, and they were brought as far as Stockholm, but the Laplanders, who tended them, refusing to come to England, fifteen of them were killed by the wolves, and the remainder soon died, as it was believed, from the warmth of the climate. In 1786, Sir H. G. Liddell brought over five Rein Deer from Lapland, to which five more were added in the following year; they produced young ones, but unfortunately were destroyed by a disease similar to the rot in Sheep, which was attributed to the richness of the pasture on which they feed. Within the last few years, another attempt to introduce them into this country has been made by Mr. Bullock, who succeeded in prevailing on a Lapland herdsman, with his wife and child to accompany them to England; these were exhibited in Piccadilly, and after the novelty had subsided, three of them were sent down to Abberly Hill, in Worcestershire, the seat of Sir C. Smith, accompanied by a Lapland shepherd; one of them is dead, but the other two were alive in January 1824. What became of the remainder of the flock, eight or ten, we do not know.

C. Dama, Lin.; *C. Platyeros*, Ray; *le Daim*, Buff.; *Fallow Deer*, Pen. Antlers palmated at their ends, and pointing a little forwards, branched behind; two sharp, slender, brow antlers, above which two small branches. The Fallow Deer is less than the Stag, its colour variable, in winter of a dark brown, in summer yellow, spotted with white; the rump always white, edged on either side with a black stripe; tail long, black above, white beneath. It is found in all Europe, but not so commonly as the Stag; in England, however, on the contrary, the Fallow Deer is the animal most frequently kept in our parks, and from which we have venison.

β With rounded horns.

C. Elaphus, Lin.; *le Cerf commun*, Buff.; *Stag or Red Deer*, Ray, Pen. Antlers long, upright, and much branched, with slender brow antlers; colour generally of a reddish brown, with some black upon the face, and a black stripe down the back of the neck and between the shoulders; this is its summer coat, but in winter it becomes a uniform greyish brown; the rump and tail are always of a pale yellow. It is common in Europe, the north of Asia, Barbary, and North America, and is still found wild in the Highlands of Scotland. It begins to shed its antlers in February or

March, and recovers them completely in July. It is very furious and dangerous during the rutting season, which is in August. It is very fond of music, and will stand listening to the sound of a pipe; of this circumstance, Playford, in his *Introduction to Music*, gives a curious account, he says, "myself, as I travelled some years since, near Huyton, met a herd of Stags, about twenty, on the road, following a bag-pipe; while the music played they went forward, when it ceased they all stood still; and in this manner they were brought out of Yorkshire to Hampton Court."

The Highland Chiefs were accustomed formerly to hunt the Red Deer, accompanied by all their clan, who drove the game into the toils where they were slaughtered by the company. These hunting parties, however, were found too frequently to be made for political purposes, and as such they were prohibited by Act of Parliament.

The flesh of these animals is coarse; its skin is employed in commerce, and from the horns is extracted spirit of hartshorn. As the Stag grows old it has longer hair on the neck, giving it the appearance of a mane, from which circumstance the ancients considered it a distinct species, and gave it the name *Hippelaphus*.

C. Canadensis, Gmel.; *le Cerf du Canada*, Cuv.; *Wapiti? American Elk*. This animal is larger than our Stag, but of the same colour; its horns are round and much larger, but are never spread out at the upper part like those of the Stag. Cuvier thinks it probably a variety of the Stag. Native of North America.

C. Virginianus, Gmel.; *le Cerf de la Louisiane ou de Virginie*, Cuv.; *Virginian Deer*, Pen. About the size of the English Fallow Deer; antlers slender, bending very much forwards, with numerous branches on their inner edges; no brow antlers; muzzle sharper than ours; of a bright yellow or buff in the summer, of a reddish grey in the winter; under-part of the throat and tail always white; the lower third of the tail black, and white at its tip. They are very restless but not fierce; during winter they feed on the moss hanging from the trees. Their skins are a great article of commerce. Native of Virginia.

C. Asia, Lin.; *le Cerf de l'Inde*, Buff.; *Spotted Asia*, Pen. Antlers slender and trifurcated, the first branch near the base, the second near the top, each pointing outwards. About the size of a Fallow Deer, of a light red colour, marked with white spots on the body, and a white stripe along the flanks; the throat and under-part of the tail white. Common on the banks of the Ganges and in the Isle of Ceylon.

γ With small horns.—Rosa.

C. Capreolus, Lin.; *le Chevreuil d'Europe*, Buff.; *Roe Buck*, Pen. Not so large as the Fallow Deer; antlers upright, rugged, and trifurcated; from six to eight inches in length; hair in summer very short and smooth; ends of the hair red, roots grey; in winter the hair becomes very long and hoary, except on the back, where it is very dark; legs slender, and below the first joint of the hind legs, a tuft of long hair; rump and under-part of the tail white. Inhabits the greater part of Europe, but is not found in Africa; lives in pairs in the forests. The flesh considered better than that of the Stag.

C. Pygæus, Pall.; *le Chevreuil de Tartarie*, Cuv.; *Tail-less Roe*, Pen. About the size of the last species,

CERVUS. and similar to it, but has the hair longer, and the base of the antlers very rugged; it has no tail, but a broad cutaneous excrecence above the anus; the colour is generally that of the Roe Buck, but the rump is white, which extends some distance on the back. Found in Russia and Siberia.

C. Muntjak, Gmel.; le Chevreuil des Indes, Cuv.; Rib-faced Stag, Pen. Rather less than the Roe Buck; antlers trifurcated, the upper branch hooked; the antlers placed on a bony process like a pedestal, three inches above the skull, which is covered with hair; between these roots a fold of skin elastic and unctuous; the face marked with three longitudinal stripes extending from the horns to the eyes. Native of Java and Ceylon.

C. Porcicus, Gmel.; Porcine Deer, Pen. Antlers trifurcated, thirteen inches long; body thick and clumsy, from which circumstance it gets the name of Hog Deer; legs slender; colour above and on the sides brown; belly and rump lighter. Native of Bengal and Borneo.

C. Merionensis, Gmel.; le Chevreuil d'Amérique, Buff.; Mexican Deer, Pen. Antlers strong, thick, and rugged; bending forwards, trifurcated above, and having an erect song just above the base; head large, neck thick; eyes large and bright; colour reddish, and when young, spotted with white. Native of Mexico and Brazil.

See Linnæi *Systema Naturæ*; Buffon, *Histoire Naturelle*; Ruis *Synopsis Quadrupedum*; Cuvier, *Régne Animal*; Pennant's *History of Quadrupeds*.

CERYLON, in Zoology, a genus of insects of the order *Coleoptera*, family *Xylophagi*. Generic character: antennæ of ten articulations, the elæb consisting of one of two, nearly globular; mandibulum not exerted; body elongate, narrow; thorax much longer than the abdomen, somewhat squared.

Type of the genus, *Lycus histeroides*, Fab.
CESS, e. Junius thinks is a-kin to Bar. Lat. *assessio*, n. *assire*, to seize upon. It is probably no *CESS*, other than *tax* or *assess*, from the *It. assessore*, to impose a tax, (*assessor*) which never is imposed unless by an *assessor* (*nisi ab assessore*) of men appointed for that purpose. See *Assessor*.

A subsidy we call that which is imposed upon every man, being owed by the pole, man by man, according to the valuation of their goods and lands. Camden. *Elizabeth, Anno, 1563.*

CEDEX. But what is that which you call *cedes*? It is a word rare unusual among us here, therefore, (I pray you) expound the same.

LEX. *Cede* is none other than that which yourself called imposition, but it is in a kind unacquainted perhaps unto you.

Sperner. View of the State of Ireland, p. 227.

To commit the particular faults of private men, should be a works too inhuman; yet some are of that nature, that though they be in private men, yet their evil reacheth to a general hurt, as the extortion of sheriffs, and their sub-sheriffs, and bayliffs, the corruption of vicars, *cessors*, &c. *M. R. p. 230.*

Cess, out of all *cess*. Colgrave says, *cess* *cess*, excessively, immoderate, out of all *cess* and cry.

I can I prebore Tom, best Cart's addle, put a few flocks in the pot; the poor jade is wring in the withers, out of all *cess*. *Shakespeare. Henry IV, First Part, fol. 53.*

CESSATION, Lat. *cessare, cessatum*, to cease, q. v.

A leaving, quitting, or discontinuing, a desisting or forbearing to do or from doing any thing.

To whom Jack Cade gave good language, but directly offering no *cessation* of arms, unless the king in person would hear the grievances of the subject and give his princely word for the reformation of their wrongs.

Baker. Henry VI, Anno, 1450.

And therefore make Pythick truce, (as they say) for the while with vice and wickedness, which you are ever wont to chastise and rebuke, in all your speeches, and come and sit down here by us again, that together with us you may search out some other cause of the general eclipse and continuance of cruelties, which now is in question. *Holinshead. I. Henry VI, fol. 107.*

A *cessation* of all hostilities was to begin within two months, and to continue till all was concluded by a complete treaty, and ratified: provided the Spanish monarchy was then entirely restored. *Burnet. Own Times, Queen Anne, Anno, 1702.*

I am far from supposing that the cessation of my performances will raise any enquiry, for I have never been much a favourite with the public, nor can boast that, in the progress of my undertaking, I have been animated by the rewards of the liberal, the caresses of the great, or the praises of the vainglorious.

Johnson. The Rambler, No. 200.

CESSAVIT, a Writ given by the stat. of Gloucester, 6 Ed. I. ch. iv. and Westminster, 2, 13 Ed. I. ch. xvi. issuing out of Chancery, to enable a landlord to recover against his tenant lands held by him, in the event of his neglecting to pay his rent or perform the services by which he held the land, and not having a sufficient distress upon the lands but suffering it to lie fresh for two following years. By the 13 Ed. I. ch. xli. in the event of religious houses having lands given them on condition of giving alms, maintaining a Chantry or a light in a church, and neglecting to do so for two years, the same Writ is given to the donor and his heirs to recover the lands. It is now however quite obsolete.

The principle upon which these statutes were founded, seems to have caused the statutes 4 Geo. II. ch. xviii. and 11 Geo. II. ch. xix. to have been enacted. The former enables landlords who have a right by law of re-entry for non-payment of rent, to serve ejectments on their tenants when half a year's rent is due, and no sufficient distress on the premises. The latter enacts that where any tenant by lease at rack-rent, or where the rent shall amount to three-fourths of the yearly value, shall be one year's rent in arrear and shall desert the premises, leaving the same unoccupied or unoccupied, so that no sufficient distress can be had, two Justices of the peace shall, after certain forms are gone through, give the landlord possession, and the lease becomes void. The 11 Geo. IV. ch. lxxviii. also gives faculty to landlords to recover possession, where tenants hold over after the expiration of their interest.

CESSION, Lat. *cedere, cessum*, to go, to go away.
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That it is the equal pressure of the air on all sides upon the bodies that are in it, which causeth the easy motion of its parts, may be argued from hence.

Boyle. New Experiments. Physico-mechanical, exp. 1.

But lastly, if the parts of the stricken body be so easily rent, so without difficulty the stroke can divide them, then it enters into such a body till it has spent its force.

Digby. On Bodies, ch. ix.

CESSION. There is to be further noted that, if the subject stricken be of a proportionate *credulity*, it seems to dull and deaden the stroke; whereas if the thing stricken be hard, the stroke seems to lose no force, but to work a greater effect. *Dagly. On Sides, ch. ix.*

Your Lordship will find in Mr. Hyde's letter two points, upon which the Prince desired us to write this ordinary; one about the satisfaction of his debts from Spain by the reason of Macsicht; the other about the Princess's portion.

See Wm. Temple. Letters to the King and Prince of Orange.

CESSION, CESSION, in Law, a censuring, yielding up or giving over. In Ecclesiastical matters, it is the acceptance of a Benefice which cannot be held compatibly with any other without dispensation or being otherwise qualified. Thus if a parson possessed of Ecclesiastical benefices is promoted to a Bishopric, and no dispensation is granted to hold them in commendam with the Bishopric, such benefices upon the Bishop's consecration become void, and are to law said to be void by Cession, and the right of presentation to them for the next turn belongs to the Crown instead of the Patron. For the causes of voidance of benefices, the persons entitled to dispensations and the other qualifications, see stat. 21 Henry VIII. ch. xiii. By law in Ireland, no person can take any dignity or benefice there until he has resigned any preferment he may have in England, by which resignation the King is deprived of the next presentation. This was agreed in 1735, in the case of the Bishops of Durham and Salisbury, no the promotion of Dr. Rundle to the Bishopric of Derry. See *Burns's Ecclesiastical Law*, vol. i. p. 107. *Avoidance.*

In the event of a Cession taking place under the statute, the benefice is so far void upon institution to the second living, that the patron is entitled to present, but it will not lapse against the patron from the time of institution, unless notice he given him; it will however from the time of induction. 2 Wils. Rep. 200. 3 Burr. Rep. 1504.

CEST, n. Lat. *cestus*; Gr. *αερίον*. Cingulum aculeatum, and so called a *scorpio*, i. e. *pungere*, quia aculeis compunctionibus elaboratum.

Young Fancy thus, to me divines name,
To whom, prepar'd and bath'd in heaven,
The cost of amplex power is given,
To feed the poet-like gift assigns,
To gird their blest prophetic loins,
And gaze her visions wild, and feel amidst her flame.
Collins. Ode on the Poetical character.

CESTRUM, in Botany, a genus of the class *Pentandria*, under *Monogynia*, natural order *Solanaceae*. Generic character: corolla funnel-shaped, laciniae acute, marginate; anthers four-angled; berry one or twocelled; seeds few, angled.

Persoon describes sixteen species, natives of hot climates.

CESTUM, in Zoology, a genus of the *Radiatae Molles* of Lamarck; *Acalyphes libres* (*Acalypha libera*, Cuv.) of the *Règne Animal*. Generic character: body free, gelatinous, transparent, very long, horizontal, flattened at the sides; having above four close costae, transverse, ciliated throughout their whole length; mouth single, situated at the upper surface, equidistant from both extremities of the body. Lamarck, *Anim. sans Vert.* ii. p. 464.

This is one of the numerous marine animals discovered by MM. Peron and Leger. There is but one

known species, *C. Feneris*, which was found in the **CESTUM**. Mediterranean.

CEASURE, Lat. *caesura*. See **CASURA**, ante.

CECTUM

Vulgar languages that want
Words, and sweeten, and be scant
Of true measure,

Tyrant Rhime hath so abused,
That they long since have refused,
Oblivion ceasure.

Ben Jonson. Underwoods. A Rite of these against Rhime.

CETACEOUS, adj. Lat. *cete*; of uncertain origin; a whale.

In cetaceous fishes, or as the Latins call them, sea-beasts, the tail hath a different position from what it hath in all other fishes, for whereas in these it is erected perpendicular to the horizon, in them it lies parallel thereto partly to supply the use of the hinder-pair of fins, which these creatures lack, and partly to raise and depress the body at pleasure.

Reg. On the Creation, part i.

Notwithstanding the many parts and properties which cetaceous fishes have in common with land animals, yet there still remains others, that in a natural arrangement of the animal kingdom, must determine us, after the example of the illustrious Ray, to place them in the rank of fishes; and for the same reasons, that first of systematic writers assign.

Fennet. Zoology, class iv. Fishes.

CETHONIA, in Zoology, a genus of insects of the order *Lepidoptera*, family *Papilionides*. Generic character: palpi compressed, separated by an obvious notch; under wings strongly enhancing the abdomen.

Chrysalis suspended only by the extremity, and never enclosed.

Type of the genus, *C. Cydippe*, Fah.

CETONIA, in Zoology, a genus of insects of the order *Coleoptera*, family *Scarabaeidae*. Generic character: antennae short, terminated by a club of three lamellae; labium hidden; mandibulae small, membranous; maxillae membranous and villous at the apex; labial palpi at the sides of the labium; thorax triangular, the point truncated; outer edge of the elytra sharply sinuated near the base.

Type of the genus, *C. Aurata*, Fah.

The *Cetonie* are distinguished from most others of the family to which they belong, by the construction of the parts of the mouth as well as by their habits. Feeding exclusively on the farina and nectar of flowers, the maxillae and mandibulae are alike unfit for dividing hard substances, and the edges of the former are furnished with a sort of hairy appendage. Unlike many of their congeners they are not only entirely harmless, but from their colours and the situations in which they are found, they are extremely pleasing. The common Golden Chaffer, (*C. Aurata*), one of our most beautiful English insects, is constantly found in flowers, and especially on the rose, collecting and eating the farina from the anthers, by means of the little brush with which the jaws are furnished. Some of the foreign species are amongst the most beautiful of known insects; and Latreille informs us that there is a species found in New Holland, which gives the representation of the Orphean lyre, beautifully ornamented, of a golden colour, on a brilliant green ground.

It is a curious fact that Ants, which not only attack and destroy small animals that trespass upon their territories, but even sally forth in myriads in search of them, never injure the larva and pupa of the Golden Chaffer, when they are accidentally found in their

CEYLONIA. nests. The larva is very often found in the moist soil underneath the habitations of the Red Ant, (*Formica rufa*.) It burrows by means of its head and feet, and lives upon the soil which it inhabits; but it is probably necessary that it should contain a considerable proportion of vegetable matter. After passing at least two years, according to the observations of De Geer, in the larva state, about the month of June or July

they form a very curious cocoon, of an elongated oval form, externally rough and unequal, the surface being composed of grains of sand, little stones, &c. It is almost as hard as marble, and the inner surface is smooth and black, composed of very fine earth, well cemented together.

The pupa remains about a month or rather more, when the perfect insect comes forth.

CEYLONIA.
CEYLON.

CEYLON.

CEYLON, the largest of the Indian Islands, separated only by a narrow strait from the south-eastern extremity of the coast of Coromandel, lies between the parallels of $5^{\circ} 50'$ and $9^{\circ} 50'$ north latitude, and between $79^{\circ} 30'$ and $81^{\circ} 50'$ east longitude. Its form is nearly oval; the highest ground is near its southern extremity, whence the mountains gradually sink into an extensive table-land, which occupies the centre of the island; and a belt of rich alluvial earth watered by numerous streams from the central heights, nearly encircles the whole island. In a few places, considerable branches diverging from the mountains in the interior, terminate at the coast in bold promontories. Such are Dondra-head, the southernmost point of the island, ($5^{\circ} 56' N.$, $80^{\circ} 35' E.$) and the high land near Trincomalé, ($6^{\circ} 33' N.$, $81^{\circ} 17' E.$) on its north-eastern side. The line of coast is frequently broken by inlets of the sea; particularly to the north, where there is the peninsula of Jafnapatan and a cluster of islets separated by narrow channels from the body of the island.

Climate
and seasons

The internal table-land and mountains in Ceylon have precisely the same effect as the G'haits and elevated level of which they are the boundaries, in the adjoining peninsula of India. Thus a barrier is presented here, as there, to the progress of the periodical winds, (monsoons,) and a corresponding change of season takes place. From May to July, when the south-west monsoon brings rain and storms to the coast of Malabar, hurricanes of wind, torrents of rain, and tremendous storms of thunder and lightning are experienced on the western coast of Ceylon, while calm dry weather prevails on the northern and eastern side of the island, as well as on the coast of Coromandel. But in October and November, when the eastern side of the peninsula is visited by the north-east monsoon, the rains fall abundantly on the northern and eastern sides of Ceylon, while on the opposite shores it is the driest season of the year. The climate, in the central region, differs materially from that of the coast, in consequence of its greater elevation. The periodical rains there fall in March and April; but on the highest part of the island, they are heavier and accompanied by severer storms than are common in the table-land of the Indian peninsula.

Being on near the equinoctial line, there would be little variation of temperature or seasons in this island were it not for the influence of the monsoons. The difference between the longest and the shortest day is not more than fifteen minutes, and the coolest season is about the time of the summer solstice, in the interval between the two monsoons. The greatest heat, on the other hand, is felt at the opposite period of the year; so that the people of Ceylon, though lying to the

north of the line, have the same succession of seasons as their neighbours under the southern tropic. Their spring lasts from October to the end of December, summer from January to March, autumn from April to June, and winter from July to September; but it is the different degree of dryness or moisture rather than of heat and cold, which distinguishes the various periods of the year in Ceylon. The sun-breezes moderate the heat on the coast; but the mountains in the interior are not of a sufficient height to occasion a very sensible reduction in the temperature, so that the central regions are often hotter than the low land near the sea: they are also much less healthy, but their insalubrity may be ascribed to the vast extent of uncleared forest, the invariable generator of intermittent fevers in tropical countries.

At Trincomalé and Point de Galle, there are harbours capable of receiving the largest ships, and the roads of Colombo afford a secure anchorage at certain seasons; small vessels also can find shelter in four ports on the south-east, and five on the north-west coast.

The rivers are all inconsiderable, except the Mahāville-gangah and Mulivadda, (Rawan-galla or Kalanigangah in some maps.) Both spring from the declivities of Adam's Peak, (called Samanala Sri-pada by the natives;) but the first running nearly due north for about fifty miles, makes a bend almost at right angles near Kandi, the Capital of the island, and following the line of the Dūmbera hills with a direction almost due west, turns again suddenly to the north in the district of Cūtapannah, whence it runs almost in a straight line for nearly sixty miles, and then forms an extensive delta, of which the northern branch called Pachekings-ār, flows into the Gulf of Trincomalé, in $8^{\circ} 26' N.$ and $81^{\circ} 15' E.$ The Mulivadda takes a north-westerly course, and after a large circuit and a direction due west for several miles, reaches the sea at Mutwal, a small distance to the north of Colombo; sending out several inferior branches, and forming a small delta on the low-lands on the coast. Wide beds of rock, and a rapid descent from the hills into the plain, render both these rivers unfit for navigation at any considerable distance from the sea.

There are also several lakes of great utility, for the ready means of communication and supply of fish which they afford. Those best known are the lagoons on the western coast near Nigombo and Calumbur; but there are also some considerable sheets of water in the interior, the largest of which is the Padivēl Cūlum, a tank of several miles in circumference. The Cattā-are tank, on the borders of the Mantotte and Nanatan districts, not far from the north-western coast,

Harbours.

Lakes.

CEYLON, the next; to which the lake or tank of Minery, at the source of a stream which flows into the Maha-villeganga, nearly in lat. 6° N. and long. 81° E. is not geographically inferior.

Territorial divisions.

The territorial divisions of the Island have varied with the revolutions to which it has been exposed. It was probably, when discovered by the Portuguese, at the beginning of the sixteenth century, divided into a number of petty States, all acknowledging the supremacy of one, but continually at war with each other. Their intestine feuds facilitated the progress of the Portuguese arms, and for a short time the whole Island was virtually subject to the King of Portugal; but when the Dutch first landed on it, in 1601, the Portuguese had been driven from the interior, and the Chief, who was paramount, if not sole possessor of the central country, was resident at Kandi, which has ever since been the seat of the native government.

The different States into which this Island is said to have been anciently divided, were seven in number: 1. Kotta, the paramount state, 2. Denwaka, 3. Uva, 4. Kandi, 5. Situwaka, 6. Seven Korles, 7. Chilàd. In the latter half of the seventeenth century however, they were reduced to six; and Rājā Sing'ha, the Sovereign then reigning, divided his Empire into Principalities, Counties, Marquissates, and Lordships, in imitation of the European distinctions of rank and territory, an account of which he had received from the Portuguese and Dutch.

The maritime belt, which for nearly three centuries has belonged entirely or in part, to some European power, is divided into the twelve following Districts, beginning from the north, and passing by the west and south to the east; 1. Jafnapattam, 2. the Wundia Country; these two occupy the whole of the northern extremity of the Island, 3. Man-ār, 4. Potehlu, 5. Chilàd, 6. Colombo, 7. Caltura, 8. Gallé, 9. Matara, 10. Magam-pattu, 11. Batticalab, 12. Trincomaleé.

Subdivisions.

The central region, formerly called the Kingdom of Kandi, is subdivided into forty-six Provinces, no less than seven of which not a single place is marked in the latest maps—so thinly is this country peopled, or so little has it been explored, even since the whole formed a part of the British territory. The subdivisions of the soil are as follows: each Dessavany or province is divided into Korles or districts, each Korle into Pattis or hundreds; each Pattis into Gammas or townships; each Gamme into villages.

The interior, as has been already remarked, is extremely mountainous, and the culminating point seems to be the forked and conical mountain called Adam's Peak by the Mussulman and older Christian writers, and Samanala Sri-pada or Honnellele by the Sing'halese; the former of these names being doubtless the Pali, and the latter the vulgar Sing'halese name for "the Impression of the sacred foot," and easily reducible, it may be presumed, to its original form by a Sanscrit scholar. This remarkable peak, visible, as Valentyn informs us, (v. 375.) more than forty miles out at sea, is an object of the most profound veneration to all the worshippers of Bud-dha, who make pilgrimages to its holy shrines and oratories. From this point, the mountains branch out in various directions and enclose two areas of very high table-land nearly in the centre of the Island; the declivity to the south and west is far more rapid and precipitous than that to the north and east;

and the whole space between the eighth and tenth parallels of northern latitude, is one uninterrupted plain. The table-land is called by the Sing'halese themselves Kandi-ūda, i. e. the summit of the hills, (Knox, i. p. 4. 4to ed.) The plains and valleys are well watered, but very rocky; and are therefore productive only on the more gentle declivities: but the flat country below the mountains is covered with forests formerly encouraged in their growth as a protection against invasion. Ulladittai and Deleswaga (Dehshang) between Kandi and Adam's Peak, and the large Province of Uva are the districts most clear of wood. (Knox, 5.)

The mountainous region does not in general exceed Mountains. above the level of the sea. The higher tracts are usually of small extent; one of which, the centre nearly in lat. 6° 50' N. and long. 81° E. rises 4000 feet, and it is only about twelve miles long by two or three wide. Another, called Nuwara-eliya, not far from the last, rises 5000 feet, and has a circumference of less than twenty miles. The highest peaks however rise considerably above this elevation; Adam's Peak, (Pico d'Adam of the Portuguese, Samanala of the Sing'halese,) is upwards of 6000 feet in perpendicular height, and Nannu Kuli Kandi, the next in elevation, is about 5500 feet high. The average height of the hilly region between the mountains and the shore, may be estimated at 500, and that of the shore or level near the sea, at fifty feet.

Geology.

The whole of the Island seems to consist of primitive rock, presenting an endless store of varieties, but few different species. Granite and gneiss are those which prevail; quartz, hornblende, dolomite, and a few others are of less frequent occurrence. The two first are continually passing into each other, and assuming novel and embarrassing appearances. Regular granite, which is not very common, occurs near Point de Galle. Graphite granite on the sea-shore near Trincomaleé, sienite near Atgalle and Medde-mbā-nūwera to the east of Kandi. Gneiss is more abundant than granite, and is nowhere found in greater beauty than at Amnapura, (7° 15' N., 80° 30' E.) In some places the rock might be termed Adularia or felspar-rock, such is the predominance of those elements. Quartz in veins and embedded masses occurs near Trincomaleé; it is embedded in granite rocks. Pure hornblende and primitive green-stone are found near Kandi and on Adam's Peak. Dolomite occurs only in the interior, and is found near Kandi and Badulla, in Dūmbera, Mátelē, Saffera-gamme and Uva. It seldom forms entire hills; Nalanda, (in 7° 35' N.) nearly due north of Kandi, is an instance of it in that form. Very numerous varieties of it are found. It is much used for making lime, and contains the aitre caves, which are among the remarkable objects in Ceylon. There are no rocks of recent formation except in Jafnapattam, and in the level belt near the sea. Near the former, grey or light brown lime-stone, fine-grained, compact with a conchoidal fracture, is found in great abundance; it occurs in all the level land in the northern extremity of the Island, great part of which has been recently recovered from the sea. Sand-stone is the prevailing rock along the remainder of the coast. It lies in horizontal beds along the beach and seldom extends beyond it. These stones are both extremely well adapted for lime and architectural purposes; they are easily worked and easily removed at the proper season.

CEYLON. The minerals of Ceylon may be referred to the rocks to which they belong: first the granite, and secondly the dolomite; the majority belong to the former. Iron and manganese are the only metals hitherto found.

Minerals. The former is very generally diffused, and is valued and worked by the natives. It is remarkable that no vein of iron ore has yet been discovered. Grey, i. e. the black oxide of manganese, is found in the higher parts of Sañfira-gamme and Uva. It occurs only in small masses, and has not yet been applied to any useful purpose. No other metal has yet been met with, nor, as Dr. Davy thinks, (p. 19) exists in the Island. The gems are probably derived from the granite rock, though now collected only in the alluvial tracts. 1. All the varieties of quartz are common, especially rock-crystal, amethyst, rose-quartz, cat's-eye, and prase. The latter is rare, and found principally about Trincomalé. Iron-flint is not uncommon in the high lands about Kandi, in the bed of the Mahā-villeganga, and in granite rocks. Chalcedony, there is strong reason to suppose, exists in the mountains of the interior. Hyalite is extremely rare, being found only in the nitrous caverns in Dímbera.

Metals. 2. Topaz and shorl are the only species belonging to the family denominated from the latter. The former is commonly called "the white sapphire," and occurs in the alluvion of granite rock. The latter is not very abundant. Tourmaline is rare and but indifferent. Emeralds and, probably, beryls have been erroneously assigned to Ceylon.

Gems. 3. The garnet family occurs in gneiss or granite. The former affords the common garnet almost every where. The precious garnet is bedded in hornblende, is rare and of a bad quality. Cinnamon-stone (found nowhere else) is almost exclusively confined to the Matura District. A doubtful and peculiar variety of it is found near Colombo.

4. The zircon family is richer here than any where else, but is confined to Matura and Sañfira-gamme. Common zircon, hyacinth, and a third are often met with. The latter is massive, opaque, uncrystallized, and of a dark brown colour, found in pieces weighing two or three ounces. They are found in the beds of rivers, and the yellow ones are sold by the natives as topazes, the red as rubies, and the light grey as diamonds. On a small island in Belli-gamme Bay, and near that town, zircon is found disseminated through a rock consisting chiefly of quartz and shorls.

5. The ruby family abounds. Spinell is the most rare; it is found in specimens of clay-iron ore. Sapphire is much more common and abounds in Matura and Sañfira-gamme. The purple variety or Oriental amethyst is rare. A green variety still more so; as is also the black. Corundum is not so common as the sapphire. Battagammuna, (6° 55' N., 81° 35' E.) in Uva, seems to be the only place where it abounds; and there it is found in the bed of a stream. It frequently forms six-sided prisms, and is commonly of a brown colour, and thence called kurundu-galle, i. e. cinnamon-stone, by the natives. Reduced to a powder, it is used by lapidaries and armourers as a polishing material, and also enters into the composition of an excellent horn made by the natives, in which it is combined with kpitita, a kind of resin.

6. Of the felspar family, there is table-spar, already named, and all the sub-species of felspar, viz. adularia, Labrador-stone, common and compact felspar. The second of these is found at Trincomalé only, in a bed of graphic granite; the others are common in granite and gneiss. Adularia is very abundant near Kandi.

7. Of the hornblende family the only species yet observed are common hornblende and glassy tremolite, the latter in a vein of quartz near Trincomalé.

8. Pitch-stone is found near the same place in granite.

9. Mica often occurs in large plates embedded in granite and gneiss. It is used as an ornament by the natives. Common chlorite, disseminated through quartz, is occasionally seen both at Trincomalé and Galle. Green earth has been found nowhere except at Alipúta, (6° 55' N., 81° 30' E.) in Lower Uva, where it is embedded in clay. Its colour is sometimes a light apple-green.

10. Dolomite, carbonate of magnesia, and tale are the only minerals of the magnesian family observed by Dr. Davy in Ceylon. The second, which is an extremely rare mineral, is only found in a nitre cave in the valley of Maturata (6° 25' N., 81° 30' E.) It accompanies dolomite, and is included in gneiss. It is used by the natives in white-washing their temples. Tale is very rare, and found only in Dímbera, united with calcspar, felspar, and quartz.

11. The only pure calcareous minerals are calcspar, anhydrous gypsum, and calceter; the two first occur, well-crystallized, in the nitre cave just mentioned. The last is not uncommon; it abounds in Mátel and Uva, encrusting rocks of dolomite and gneiss.

12. Graphite and sulphur seem to be the only two inflammable minerals found in Ceylon. Graphite, which is common, dispersed in small scales through gneiss, is found in small masses embedded in the same rock, near Balangodde in Upper Sañfira-gamme. Sulphur is very rare, but is probably found combined with quartz and felspar near Memdura, the north-eastern district of Dímbera.

The dolomite rock affords two kinds of minerals; the first common to it and granite, the second peculiar to it. To the former belong iron pyrites, mica, white clay, and graphite; to the latter three only, viz. ceylanite, apatite, and a supposed variety of the cinnamon-stone. Ceylanite is abundant, both crystallized and amorphous, varying from bright azure blue to sapphire blue, violet, pink-red, grey, and white. The second sort is only found at Nalande (7° 35' N., 80° 45' E.) the fourth in a stream six miles below Ratna-púra (6° 40' N., 80° 30' E.) The others are common, especially near Kandi and Badulla, where it is commonly amorphous. Apatite of a bright sapphire blue is frequently found in dolomite; well-crystallized it occurs only near Fort M'Donnald (6° 47' N., 81° 5' E.) The bright yellow mineral, supposed to be a variety of cinnamon-stone, is not uncommon near Kandi; it has never been seen crystallized, nor collected in masses of sufficient magnitude to be examined with tolerable accuracy. The dolomite rock, it should be added, probably contains many minerals not hitherto found in it, and is therefore peculiarly deserving of the attention of mineralogists.

The saline productions of Ceylon, though not numerous, are valuable: with the exception of common salt, they are found in the interior (i. e. in the mountainous region) only; and are nitre, nitrate of lime, sulphate of magnesia, and alum. They are easily de-

CEYLON. tested in the caverns in which they are deposited, and from their position guarded against the action of the tropical rains. No less than twenty-two caverns dispersed over various districts of the Severo Korles: Nūwera-kalawīya, Mātēlē, Dūmbera, Uva, Hēwa-hetta, the Four Korles, Saferā-gamme and Welīasē, furnishing oitre and oitrate of lime, are already known, and many more, it is probable, have not yet been discovered. The rock in which these minerals occur, always contains felspar and carbonate of lime, and "it is from the decomposition of the former that the alkaline base of the salt is derived, and by the influence of the latter on the oxygen and azote of the atmosphere that the acid principle is generated." (Davy, 31.) A slight humidity seems absolutely necessary for the formation of this salt, and the presence of animal matter probably promotes it. Most of the nitre caves are inhabited by bats, whose dung is supposed, by the English in Ceylon, to generate saltpetre; but the cave near Memūra, in Dūmbera, richly impregnated with it, is quite free from the dung of bats or other animal matter. The nitre rock from Memūra contained, according to Dr. Davy's analysis, in 100 parts 8.4 nitrate of potash, 0.7 nitrate of magnesia, 0.9 sulphate of magnesia, 9.4 water, 26.6 carbonate of lime, 60.7 earthy matter insoluble in dilute nitric acid.

The same quantity of nitre earth from the great cave near Welawē, in Lower Uva, consisted of 3.3 nitrate of potash, with traces of common salt and sulphate of lime, 3.5 nitrate of lime, 15.3 water, 25.7 animal matter not easily soluble, 1.0 animal matter readily soluble, 51.6 carbonate of lime and earthy matter.

It appears, by a similar analysis of some nitre earth from Tīrūthi, in Bengal, that it contains nearly twice as much nitre as the latter, and more than three times as much as the former of these Ceylonese specimens. Sulphate of magnesia and alum occur nowhere except in the nitre cave of Memūra: they are probably derived from the pyrites and talc. This sulphate might easily be collected for medical purposes, and "is equal to the best Epsom salts." Common salt rarely occurs dissolved in water, except near the sea; in a solid form, it is found in the oitre cave at Maturatta (near 7° N. and 81° E.) mixed with silica and carbonate of magnesia. The principal lakes whence salt is procured are on the south-eastern side of the Island, in the Province of Mahā-gam-pattu. They are collections of water, in natural cavities, confined by a high sand-bank along the shore. They are very shallow; and in June and July, when a strong parching wind blows from the south-west, a rapid evaporation ensues, their waters are concentrated to the state of brine, and often entirely dried up; in that case, a crust of salt, from one inch to a foot in thickness, is left. The proximity of the sea seems to be the cause of this saline deposit, beyond any possibility of doubt; and should be always taken into the account in any plans for the improvement of these natural salt pans, the monopoly of which produces a revenue of at least £10,000, a year. A resource susceptible of much augmentation by better management, which would moreover occasion a gradual clearance of the forests at present covering this part of the Island, and contributing greatly to render it proverbially unhealthy.

Soil.

The soil in Ceylon seems to be entirely derived from the decomposition of the prevalent rocks. Quartz, in the form of gravel or sand, and felspar, in the state of

clay with more or less oxide of iron, are the principal ingredients every where; quartz, in very many instances, constituting nine-tenths of the whole. Vegetable matter seldom forms more than three parts in 100; in Upper Uva, 4000 or 5000 feet above the level of the sea, in a moist situation, it amounted to from seven to ten per cent. The decomposition of gneiss or granite, forming a brown, and that of clay-iron stone, which is a reddish loam, called kabuk-stone by the Sing'halese, are the most productive soils; the quartzose, the least fertile. The almost total absence of calcareous matter is a very singular fact, and deserves a minute inquiry on the spot.

There are not many mineral waters in this Island, Mineral though it has several warm springs. At Cacoos, near waters, Trincomalee, in a low situation, and quartzose soil, Warm there are seven which seem all to be supplied from the same source. At 7 A.M. the temperature of the air being 77° of Fahrenheit, their heat varied from 86° to 107°; and their water was pure, with the exception of "the slightest trace of common salt and a little carbonic acid gas and azote." Their temperature is variable; 100° seems to be its maximum, its minimum is not mentioned. The springs are enclosed with a wall, sacred to Ganēsa, and used by the natives as remedies for rheumatism and cutaneous diseases. In the wild region of Wedda-rāte, two days journey from Alūt-nūwera towards Batticalō, there are two close together, too hot to be borne by man and sufficiently high to dress food. About fifteen miles from Kotabowa, (7° 15' N., 81° 20' E.) near the Patapālā River, in Welīasē, there is another hot spring continually emitting air bubbles. Its water appears to be perfectly pure, and is too hot for the use and to bear. There are two other warm springs in Uva; one at Badulla, about 1681 feet above the sea, where the mean annual temperature is 69°; the other near Alipūta, at an elevation of 1061 feet above the sea, with a mean temperature of 76°. The temperature of the Badulla spring is 76°, two degrees higher than that of the atmosphere; that of the Alipūta water 80.5. In both these springs the water appears to be quite pure. There seem to be no chalybeate springs, nor any distinct indications of volcanic origin throughout Ceylon. (Davy, lib. 49.)

The productions of the surface are more attended Vegetables to by the Sing'halese than those below it; and rice, the grain most in use, is cultivated with great labour and care. The shelving sides of the hills are formed into terraces from three to eight feet wide, and the water which falls during the rainy season is stopped in its progress downwards by low embankments round each terrace; so that there is a sufficiency collected in each area before any can descend to the next below. As the supply of water thus collected varies in different years, the rice to be sown is chosen according to the appearance of the season; some sorts coming to maturity much sooner than others, and consequently requiring a less supply of water. (Knox, part i. ch. li. p. 14.) The harvest is always at one season let the sowing time be when it may, because the land is all held in common as soon as the harvest is over, and it is then lawful for any one to break down the fences and turn his cattle into his neighbour's fields. In the northern part of the Island (probably the northern part of the central region) where there are scarcely any springs, the deficiency has been

CEYLON. compensated by tanks of a semi-lunar form enclosed by embankments, some two, some three fathoms in height; a durable monument of the industry and good government of the Ceylonese in former ages. July and August are the months in which the seed is usually sown; February that in which the grain is reaped; but where water is abundant these agricultural labours may be carried on at any period of the year. The implements are extremely rude and simple; and all the agricultural processes are correspondingly defective; but the want of subdivision of property is the fundamental evil. The lands in each township are the common property of all its inhabitants, and are tilled, sown, and reaped in common; so that no man is benefited by being more industrious than his neighbours; which combined with the extreme facility of procuring the merest necessities, and the great heat of the climate, sufficiently accounts for the indolence and listlessness apparently so inseparable from the Singhalese character. The productions of other tropical countries are found abundantly in this; but it will be unnecessary to mention any here except those which are peculiar to Ceylon, and are distinguished by some remarkable property from similar plants produced elsewhere. In Knox's time, such was the indifference of the natives to the luxuries within their reach, that they "looked only after those fruits that might fill their belly and satisfy their hunger, when their corn was spent, or make it go farther." (i. ch. iv. p. 34.) "They gather those delicious fruits," he adds, "before they are ripe, and boil them to make *carrers*, to use the Portuguese word, that is somewhat to eat with and relish their rice." This unpretending and faithful narrator little supposed that in another half century this same Portuguese word would, with a slight alteration, have been adopted into his native language. The best fruits were produced in the woods, and the best trees secured for the use of the Court. The areca palm indeed (*Areca catechu*, L.) not being indigenous, was found only on the south and west sides of the Island in groves self-sown, but considered as the property of individuals. The jombo or *eugenia jambos*, more abundant here than in most other parts of our Indian possessions, is equally remarkable for delicacy of colour and agreeableness of taste. But the talipot (*tālī-pāt*, i. e. *tālī* leaf; tal signifying the female fan-palm) is one of the most celebrated trees, almost peculiar to Ceylon. It bears a strong resemblance to the fan-palm, (*Corypha umbroculifera*), but belongs to a different branch of the same family, and has been called the thorny licuala by Thunberg, who first determined its botanical characters, and adopted the name by which it is known in Macassar, its native country. "It is," says Knox (i. ch. iv. p. 28,) "as tall as a ship's mast, bearing only leaves, which are of great use and benefit to this people; one single leaf being so broad and large that it will cover some fifteen or twenty men and keep them dry when it rains." These leaves are indeed wonderfully convenient, for they are plaited and double up together like a fan, so that the whole leaf or portions of it become extremely portable; and, though tough and impenetrable to water, they are light and easily cut with a knife. The whole, when spread out, is nearly circular; but it is cut, for use, into segments which are almost triangular, and serve as a protection against rain, heat, and the thorny shrubs of the forests. Every Singhalese soldier carries one, which is his

parasol or umbrella by day and his tent by night. "A CEYLON. marvellous mercy," exclaims this worthy traveller, "which Almighty God hath bestowed upon this poor and naked people in this rainy country!" (i. iv. p. 29.) "These leaves," he adds, "grow on the top of the tree, after the manner of a cocoa," and the tree "bears no kind of fruit until the last year of its life, and then it comes out on the top and spreads abroad in great branches, all full, first of yellow blossoms most lovely and beautiful to behold, but smell very strong, and then it becomes a fruit, round and very hard, as big as our largest cherries, but good only for seed to set." The pith, like that of the sagu palm, (*Sagu*, &c.) "is very good to eat, if they cut the tree down before it runs to seed; they beat it in mortars to flour, and bake cakes of it, which taste much like to white bread." Rumphius has given a plate of the licuala. (*Hort. Amb.* i. tab. 9.) but he has not figured any of the larger leaves, or given any adequate idea of their size.

The kitul (*Corypha urens*) is another of the palm tribe, highly servicable to the natives of Ceylon. An ordinary tree will yield three or four gallons a day of a liquor, sweet and pleasing to the palate, and as wholesome to the body, but no stronger than water; the which liquor they boil and make a "kind of brown sugar, called jaggero (jagari), but if they will use their skill they can make it as white as the second best sugar, and for any use." Its branches supply them with materials for ropes; its trunk with wood for pestles; its buda, like those of the cocoa and betel nut tree, (*Arecia*), "are excellent in taste, resembling walnuts or almonds." (Ibid. p. 29, 30.)

The dñekaya-gaha, the leaves of which are manufactured into mats and the roots into ropes; and the capita-gaha, the leaves of which are fatal to all sorts of cattle, are well deserving of the traveller's notice. The bô-gahn or divine-tree (*Ficus religiosa*) is as much an object of veneration among the Singhalese as among the followers of the Brâhmins; for under its shade they say Budd'hâ delighted to repose, while he dwelt upon earth.

But of all the vegetable productions, the most valuable and that which is the peculiar pride of Ceylon, is cinnamon. It is, as need hardly be mentioned, the bark of a kind of bay-tree, called *Laurus Cinnamonum*, by Linnaeus; and though there are many varieties, perhaps distinct species of the same genus, the only bark fit for commerce used to be gathered in the plantations near the coast, particularly in those round Colombo. There the cinnamon groves come within half a mile of the fort, and occupy an area varying from ten to fifteen miles in length, and reaching to the foot of the neighbouring hills. The plain is there covered with low trees of the cinnamon, interspersed with small lakes and green marshes, or skirted with rice-fields and pastures. It may be observed, however, that a moist rich soil is injurious to the quality of the bark, causing it to be thick and spongy, while that peeled from trees grown in dry sandy ground is more compact and contains the essential oil in a more concentrated state. The cinnamon-tree or rather shrub, is a peculiar favourite with cattle, and, as all trespassing beasts are forfeited, the poor natives who live in the neighbourhood of plantations, are often deterred from rearing cattle through the apprehension of having them seized for encroachments on cinnamon

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grounds; a trespass which it is difficult to prevent as fences are seldom thought of in Ceylon. The quantity of bark annually delivered to the East India Company, which enters into a contract for the purchase of it, is 400,000 pounds; for which £101,000. is paid; and the Company have the exclusive privilege of exporting the bark from the Island. The people employed in the cultivation of cinnaon, are called *Mahabades*, and consist of *chalis* (*solers*) or peelers, and of inferior labourers. The privileges which they enjoyed under the Dutch, have been curtailed by our Government; but some equivalents have been granted. Fifty labourers form a *ranchie* or company, and are under the superintendence of a *mahutale* and two *codadrees*, at an expense of about twenty-five pounds a month. The whole cast are under the direction of *moddyles*, who superintend the villages of the *mahabades*, keep registers of them, and regulate their internal police, and *mohandirans*, who, superintend the plantations and the workmen employed in them. Since the interior has fallen into our possession, it has been found that the cinnaon can be procured thence in greater perfection and at a cheaper rate than from the plantations near the coast, originally formed under the direction of Governor Falek about the year 1770. (Bertolacci, 240-254.) Besides the teak (*Tectona*) and other timber common to the continent and isles of India, Ceylon has a variety of woods most beautifully veined, and in every respect fit for the builder or cabinet-maker. The rarest and most expensive is the *kulamidire*, called by Europeans calander or calender; it has a close grain, and is beautifully veined with black and brown streaks; the *homander*, more properly *kadambarie*, greatly resembles it, but is inferior in beauty and value. They are probably obtained from the same or similar trees. The *room* is similar in colour and vein, but softer and coarser. No less than thirty-two different kinds of woods are enumerated in the tariff of goods for exportation annexed to Mr. Bertolacci's valuable work on *The Financial Interests of Ceylon*. (p. 489.)

Beasts.

The quadrupeds in this island are for the most part like those of the neighbouring continent; one of the most singular being a very diminutive animal of the deer kind, probably a variety of the *Cervus Axis*, which is brought, confined in a cage for sale, to Colombo, and is not larger than a common hare. (Cordier, l. 482; Knox, i. vi. p. 40.) There are few countries, however, where the elephant is found in greater abundance, or none perhaps where more are taken for military, domestic, or commercial purposes.

Inhabitants

The inhabitants of this island have now for more than three centuries consisted of four distinct races. 1. The European traders and settlers. 2. The Mohammedans from different parts of Asia. 3. The colonists from the opposite coast, called Malabars by European writers; and 4. the Sing'haliese, the original occupants. Of the latter class little need be said; it is well known that the Portuguese, during the greater part of the sixteenth, the Dutch throughout the two following, and our own countrymen in the present century, have been masters of a part or the whole of the coast. Of these nations most were merely temporary residents, a few permanent settlers, but not enough to form any considerable portion of the whole population. 2. The Mohammedans or Moors, as they are called by the Portuguese, Dutch, and English. These

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are more numerous than the preceding division, and are derived from the various Musulman tribes scattered over the neighbouring islands and continents, as well as the Musulman soldiery employed by Europeans established on the coast. But even this class is trifling in point of numbers, when compared with the two next, which are, 3. The Malabara, or Hindus as they might perhaps be more properly called, who, though bearing only a small ratio to the original Sing'haliese, are next to them the most numerous race. The proximity of the Indian coast and conquests of Hindü Princes at a remote period sufficiently account for this. The Sing'haliese traditions, as far as any opinion can be formed from the discordant and contradictory statements of them hitherto published, all point to Kalinga as the country whence the Sovereigns of the Island first came; but Kalinga is the ancient name of the country watered by the *Isidäver*, (*As. Res.* iii. 48, v. 56.) and this name, which appears to have been subsequently converted into Telinga, is evidently the Kling or Keling so often mentioned in the history and romances of the Malays. The paramount Râjas of Sîlân or Serendip (both of which names are corruptions of Sirihala-dwipa, the Lion-Island) were always of the Malabar tribe, i. e. derived from the Hindüs of Drâvira, the southernmost state in the peninsula; and it is highly probable that this originated in a foreign conquest from that quarter, which seems also to have given rise to the Hindü Sovereigns formerly established in Sumatra and Java. From these Princes and their followers it may be supposed that the Malabars in Ceylon, who speak a dialect of the Tamel language, originally sprang. 4. The Sing'haliese or first occupants of the Island. These again may be subdivided into the Sing'haliese (Sing'halas, as they call themselves according to Knox, who spells that name "Cbingulay") and the Weddas, Beddas or Veddas.

1. The latter, called Weddas by the Sing'haliese, and Beddas by themselves, do not appear to have any affinity with the Battas, inhabiting the interior of Sumatra, whose name is, in reality, "Batak," and bears only an accidental resemblance to that of this tribe. They are, says Governor Ryklöf von Goens, (in his Report on the island of Ceylon, presented, in 1675, to the Governor-General of the Dutch possessions in the East Indies. Valentyn, v. 308—310.) extremely tenacious of their customs, and are dispersed along the high chain of mountains of Kanda, Kurra, and Passere on the east, (Candues Corle in Captain Schneider's Map,) and the high lands of Vintane (Bintane,) as far as Matale and the Mangul-korle northwards, and still further in that direction over the Wannu, over the whole country behind Punoa, (Pantua), Batticala, Kotiyar, and Trîkûn-mâlê (Trincomalê) between the mountains and the shore, and from the back of Kotiyar quite across the Island to the Mangul-korle. The country occupied by them is a flat and level tract, with no considerable elevation, except the Monk's Hood, to the south-east of Batticala, and a few low hills, all covered with unclerled forests. They all bear a striking resemblance to each other, a strong indication of their being a distinct race; and all these forests are divided among the different families, each keeping within its own boundaries, which are marked by paths, usually blocked up in order to prevent the ingress of strangers. To such, however, as will submit to their

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These people are extremely jealous of the honour of their women, and would avenge the smallest insult to them, were it offered by the King of Kandī himself; yet they are not quarrelsome, seldom have any differences among themselves, and never are at war with each other.

They are generally shorter than a middle-sized man, very thick set and muscular, and particularly well-formed. The women wear no covering, except a strip of coarse linen, which hangs from their waist to a little above the knees; the men have only a piece of coarse cloth twisted round their loins and between their legs. They never cut their hair, but tie it up on their crowns in a bunch, says Knox, (ill. l. p. 125, and plate p. 122.) Every man carries a bow and arrows; the former being, when unshot, ten or twelve feet long, with one end armed with an iron point, and serving as a pike when necessary; the latter consisting of a light bamboo shaft barbed with iron. They are most expert archers, and never miss their aim; they depend entirely for their support on the chase, and have little intercourse with their neighbours except for the few articles which they want; such as coarse clothing, copper-rings, snps, glass arm-rings, and other trifles. Salt is likewise an article which they are obliged to procure from the coast; and the return they make, consists of betel-nuts, (*Areca Catechu*), honey, wax, planks and rafters, leopard-skins, iron, crystal, and other products of their woods and mountains. The principal object of their worship seems to be the bō-gaha or pipal tree, (*Ficus religiosa*), which they surround with a stone enclosure, and adorn with lamps. They are also said to offer up a sacrifice of three or four red fowls to Būdāha, under these trees, when anxious to be recovered from sickness. (Val., v. p. 408.) They do not acknowledge any distinctions of caste, and have a very singular mode of obtaining redress for an injury. When any one has received a serious injury, he plucks a branch off a certain tree, of

which there is always one near the Chief's cabin, and places himself with the bough in his hand, under this tree, having his face turned towards the Chief's cabin. There he waits patiently, till the cause of his complaint is investigated. If the Chief neglects to make this inquiry, till the leaves on his bough have withered, and are beginning to fall off, the complainant is allowed to curse his Chief, stick the bough in the ground as his voucher, and take justice into his own hands, or place himself under the protection of another Chief, as he pleases. It is said that only two or three instances of such neglect have ever occurred. The Chief almost always taking cognizance of the matter, while the bough is yet green, and doing justice, when the charge is proved, without delay. (Val. v. p. 209.)

2. The Sing'halese or great body of the natives are not quite black, but rather of a dark olive complexion, have long and open ears, are not robust in make, but almost always thin, very slightly limbed, oimble-bodied, and gifted with considerable powers of mind and ingenuity. They are very hardy by nature, and capable of enduring much fatigue and great privations. In disposition they are friendly and courteous, but have much too high a notion of their own superiority; an error fostered by their distinctions of caste; so that the higher will not eat any food dressed by persons of the lower castes. They are grave and deliberate, bearing a strong resemblance in their port and demeanour to the Portuguese; an fighters or bowmen; humane to the distressed; holding dishonesty in abhorrence, and free from jealousy to a fault; but on the other hand they are cunning, crafty, and artful, extremely ready at finding excuses and subterfuges, and deserving no credit even to their most solemn asseverations. Lying is no sin or disgrace in their estimation, and they never change colour when detected in the most palpable falsehoods. Yet they know the value of truth and probity, and have a great respect for the upright and virtuous. They are very greedy and covetous; have little regard for chastity, and are extremely superstitious. (Val. v.)

They rise at dawn of day, and retire to rest a few hours after sun-set; a mat spread on the floor, or a couch constitutes all their bedding, and seems hardly consistent with the fire which is said to be generally burning in their sleeping rooms. At noon, a curry (*curry*) of rice, capsicum, salt, and lime-juice, and the dried skin of the gorka, forms the dinner of the poorer; game, fowls, eggs, and more luxurious curries, that of the richer classes. Beef is never eaten, though not prohibited. Another meal between 7 and 8 P. M. is taken by most, and a third early in the morning, by some of the Sing'halese. Milk, curds, and g'hī, i. e. clarified butter, are favorite articles of diet. The wife feeds her husband, then herself and infant, and last of all the rest of the family get their dinner; their meals being in general extremely unsocial. Not that want of sociability is one of the Sing'halese failings, for they love company, and are determined gossip. Men and women, of course, never associate together in the same parties, but each sex has its assemblies, which meet for the purpose of talking, card-playing, hearing tales, poems or music. Betel-nuts, or rather the compound of betel-leaf, areca-nut, slack-lime, tobacco, and the impunctated juice of the *Mimosa Catechu*, which bears that name,

CEYLON. is as essential an article in their entertainments, as in those of their Indian neighbours.

Courtesy. The distinction of caste does not seem to produce the same odious effects on the minds of the Sing'halese, as on those of the Hindus. Though extremely observant of etiquette, and all the common rules of caste, "the man of rank," says Dr. Davy, (*Interior of Ceylon*, 381.) "is not arrogant, nor the poor man servile; the one is kind and condescending, and the other

Marriages. modest and unassuming." Early marriages, arranged by the parents, with prudential views, but without any attention to the inclinations of the woman, are universal among the higher classes, and, as may be conjectured, are little productive of domestic happiness. The wedding day is fixed by an astrologer; the bridegroom and his friends repair to the bride's abode, accompanied by attendants carrying provisions, a piece of white cloth as a dress, and jewels for the lady. A temporary shed, outside of the house, is destined to receive the male, and an apartment within, the female visitors. A large heap of rice, piled up on a dish of fresh plantain leaves, and a variety of choice curries, are prepared for the guests. All parties dip their hands into this common pile, and consider such a community of food as a mark of regard and good fellowship. When the repast is over, the bridegroom enters the house, exchanges with the bride a ball of rice-paste worked up with cocoa-nut's milk, and presents her with the white cloth, jewels, and trinkets for her dress, brought by his attendants. Not a word is uttered by either party, all this being mere dumb-show. The bridegroom retires, passes the night with his friends in their usual amusements of gossiping and story-telling, and next morning conducts the bride to his father's house, where a similar entertainment concludes the ceremony. Persons of very high rank go through a more ceremonious form. A fortnight is allowed as a time of trial; if at the close of it the match is concluded, the couple stand together on a plank of jack-wood (*Artocarpus*); the husband pours water on his wife's head, exchanges rings with her, ties his little finger to hers, and becomes her lawful spouse for life. The consent of the woman's parents, seems to be all that is required among the lower classes. Polygamy and concubinage, though illegal, are universally tolerated; and a plurality of husbands is more common in the interior, than a plurality of wives. Several brothers take a wife in common; thriftiness is the excuse among the poor; expedience among the rich. The women are not prolific, seldom bearing more than four or five children, and the fathers are almost as good nurses as the mothers. Infants are usually suckled by their mothers for four or five years, but seldom stand alone, or can utter the simplest words, before they are two years old. As soon as they begin to eat rice, sometimes when only half a year old, they receive the *bé-né-mén*, or rice-name. At an auspicious day and hour are fixed upon by the astrologer, on which the grandfather, or father, puts a little rice into the child's mouth and declares its name. A banquet is made for the friends present, and the men sit down before the women. The name is usually double; a title peculiar to the class to which the child belongs, and an individual appellation. This name is dropped after the child has attained manhood; and it is from the place where a man lives, or the office which he holds, that his distinctive titles are subsequently taken.

Family names are unknown among the Sing'halese. They are kind parents and affectionate children; and the reports respecting their custom of exposing infants and abandoning the dying, arose from misconceptions, and are wholly groundless. They turn the head of a corpse to the west, because Budd'ha came from the east, tie the great toes together, lay the hands spread out upon the chest, and decorate the body of the deceased with its best clothes and ornaments. It is then laid on a pile of wood, about three feet high, and covered with the same materials to the height of about three feet more. The male relations and a Priest attend the funeral, and the nearest relative present kindles the fire. Slips of young cocoa-nut boughs are placed round the ashes, to show that they are sacred. At the close of seven days the mourners return, perform some religious rites, collect the ashes into an heap, and cover them with a pile of stones. The attendant Priests deliver a suitable discourse, inculcating resignation and attention to moral and religious duties. Sometimes the ashes are enclosed in an earthen pot, and deposited in a family burial-place. The lower castes are obliged to bury their dead; and in the Province of Dambura, these funeral rites are exclusively performed by women, who, in other parts of the Island, never appear on such occasions.

These rites have all some connection, more or less remote, with the religious tenets of the Sing'halese, which, as has long been known, are a branch of the widely extended doctrine of Shákya-muni, or Budd'ha.

Connected with their religion also, is the division into castes or hereditary classes noticed above. The primary divisions are four; 1. Kshatriya-wansa, 2. Bráhmanna-wansa, 3. Waisya-wansa, 4. Shúdra-wansa. (Davy, iii.)—The very same division as that of the Bráhmans, with the exception of the order in which the first and second classes are placed. This admission indeed of the Bráhmánical classes by the followers of Budd'ha, seems to be a plain indication of the superior antiquity of the Bráhmánical doctrines, and to prove that Budd'ha was, as Bráhmans represent him, a seceder from their faith.

The Waisyas are also called Welendés and the Shúdras, Chúderas, the latter an idiomatic corruption of the original Sanscrit term, which is preserved, (as appears from Dr. Davy's work,) unaltered in the Páli. The Chúderas are also named Gais. All accounts agree in affirming, that the two superior castes no longer exist in Ceylon, (Davy, iii. 2; *As. Res.* vii. 430.)

The Waisya-wansa have two subdivisions; 1. Gó-wansa or Labourers; 2. Welendé-wansa or Chettis, i. e. Merchants; and the Shúdra-wansa no less than twenty-one.

There are also two classes of outcasts:

1. Gattaro or Kinnaya, or Hína-játi.
2. Ródi, or Antara-játi.

There seems to be almost as much confusion and discordance respecting the number and respective ranks of the inferior classes here, as in Hindústán; and most of the latter names, in Dr. Davy's list, are left without any explanation,—a defect which may be remedied by a collation of the corresponding lists in Valentyn, (v. 1—12.) and M. Jonville's Essay in the *Asiatic Researches*, (vii. 430—435.)

It seems clearly ascertained, that the Gó-wansa are the first, The Karáwás or the Chándas the second in

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I. Goi in Sing'halese, and Wellálé or Bellálé in the Tamil language, signify a labourer, or tiller of the ground; and the Goi-wansa or "agricultural race," hold the first rank among the Ceylonese castes. Hon-daridri, i. e. "honourable," "pure," is the title by which they are generally named and addressed; whence Knox says, "their nobleness are called *hon-dreirs*." (p. 132.) The great offices of state can be held only by them. Their dress, by which they are distinguished from their inferiors, consists of a handkerchief twisted round the head, and a long white cloth, two breadths wide, called *túpeti*, folded round the loins, and reaching as low as the ankles. A bare head, and a cloth of a single breadth, one end of which is thrown over the shoulder, distinguishing the females from the males. A short jacket; a cap among the highest dignitaries, and gold chains and girdles, form the state costume. Gold can only be worn by privileged persons; and the bracelets, anklets, and earrings of the ladies of high tone, are only silver or crystal, unless among the favourites of the Court. The quantity and quality, rather than the fashion of their apparel, are the objects to which attention is paid by those who move in the first classes; and the delight of a Kandian dandy is to swell out his hips to the size of a bell-hoop, the darling of our great-grandmothers, and puff up his jacket till his shoulders can vie in breadth and obesity with the imposing protuberance below.

This Caste consists of, 1. the Bandarés or Adassing, who hold the highest places at Court; 2. the Mantri-dó, from whom Privy Counsellors, and all the members of the learned professions are taken; 3. Mándellipen, from whom the Modelýárs, Adikárs, and Dessáwes are chosen; 4. Goi-peró, who are soldiers or agricultural labourers, (Val. v. 8.) They hold their lands on a sort of feudal tenure, and are liable to be called out for the public service either as soldiers or labourers. They pay a quit-rent of one-twentieth of the rice produced on their low lands, and six *chális*, (=4d. nearly) for their high ground.

Agricultural labour is the proper source of subsistence for this class; but, as appears from the above statement, its members are not withheld from any intellectual pursuit, and it may be in general observed, that the hereditary occupations of the different castes are less rigidly followed than in Hindústán; where, according to the present practice, (see *CARR.*) a considerable licence is admitted. The Sing'halese are also less scrupulous on the subject of intermarriages, and even in this, the highest class, instances sometimes occur of marriages into a family of inferior rank, where superior wealth offers a sufficient temptation. The Welendés or Chettis are tradesmen, and the term Welendé seems to be synonymous with Goi. (*As. Res.* vii. 430; Val. v. 3; and *History of Ceylon*, 332.)

II. The Karáwa or caste of fishermen is usually considered as next in rank to the Goi-wansa, but this honour is also claimed by the Chálías, (Sálás or Hálé.) and the question seems to be yet undetermined. The Karáwa are ranked under nine subdivisions, each distinguished by its peculiar fishing-tackle. They enjoy half the honours granted to the Bellálés; can compel the washermen to wash for them on receiving payment; are allowed to cover two-thirds of their mandávés

with white cloth; spread white cloth on the ground at their festivals, carry flambeaus and use a white banner, (*Addalacodi*;) bearing the device of a fish. They are also allowed to blow conchs, (*Shankas*;) to use till-páts, (i. e. licaná-leaves,) as parasols, provided the marrow end be dyed red. In latter times they were admitted, as a reward of their fidelity and bravery, to military and political honours. (Val. v. 3.)

The Mohammedans naturalized in Ceylon, "a stout, active, enterprising race, differing little in dress, manners, and appearance from the Sing'halese, (Davy, 125,) and called by them Marakkálé, are generally ranked with the Karáwa and perform the same feudal services. As the Goi-wansa have monopolized the honours, so have the Marakkálé the commerce of the country.

III. The Chálías, more properly Sálás, i. e. cinnamon-peelers, dispute precedence with the Karáwas. They seem to have been first brought into notice by the Portuguese, who no doubt greatly increased the commerce in cinnamon, and employed vast numbers of these people. They say that they were originally weavers of gold and silver cloths. Peasants, Brahmins, which probably means nothing more than followers of the Bráhmans, sent over by the King of Pándi (Coromandel) in the suite of his daughter, the wife of Vijaya Rájá, first Sovereign of Ceylon. Their habitation, originally called Sálá-kúni, was in process of time named Chálá, whence the caste received the denomination of Chálías from the Portuguese, who employed them to bark the cinnamon-trees, from the produce of which the largest part of their revenue was derived; hence mahabade, "the great contribution," became one of the appellations of this caste. In the seven Korles there are about 500 families of Chálías, and many on the western coast, but few in the interior.

IV. The Jaggeros or Jagri-makers, are the third of the inferior classes. Jaggero is a Portuguese term; Hangaruma or Hakúru, are their names in Sing'halese. Their business is to manufacture jagri, a kind of coarse sugar, from the kittál-páha, (*Caryota urens*.) They are bound to pay an annual contribution in kind, and do service as palanqueen-bearers, porters, and cooks. This caste is pretty numerous.

V. The Duráwa or Chándas, also called Duha-duráwas from the ten subdivisions of their caste, also live by tapping the different kinds of palm, (coconut and licaná,) for the purpose of procuring toddy, (*téri*;) the juice which readily ferments and yields the sugar named above. As the use of fermented liquors is prohibited by the Sing'halese code, this caste, which is not numerous, is also employed in other occupations. One subdivision, the Agrín-madi, are musicians. Their instrument is a spherical earthen pot, having a hole on one side; one of the performer's hands is placed upon this opening, while the other drums upon an iguana-skin drawn tight over the mouth of a neck issuing from the other side. Their device is a red lion in a white field.

VI. The Achári, (*Adcharya* in Sanscrit,) is by some ranked as the first among the inferior castes, (*Shúdras*;) and to it belong almost all kinds of artists, tradesmen, and handicrafts, (*Newendannago*.) Their contributions are paid both in kind and in money. Carpenters and sculptors alone receive any support when working for the King, on the plea that they cannot provide for themselves, as the others did, by pilfering. The

CEYLON. device on their banner is an ape or baboon called *Anantaka*. (*Haemusa*.) This caste of course has many subdivisions, and comprehends a considerable number of individuals.

VII. The *Raddwa*, (*Raddanga* of Knox, iii. ii. p. 136,) or washermen, form a numerous class. Their payments consist of rice undressed, (that it may not be rendered impure,) of white cloths for hangings, carpets, &c. and of personal service in their own line of business. A separate hale or cloth, thrown over the shoulder, distinguishes their women.

There are two classes of outcastes called *Hina-jāti* and *Antara-jāti* in Pāli. The former are called *Gattarū*, according to Dr. Davy (139.) *Kinnayas*, (his twenty-first caste,) according to Valentyn, (v. 7,) so discordant are our best authorities! The latter of these authors appears to be wrong, and the *Gattarū* or first class of outcastes are probably, as Dr. Davy was informed, such as had been disgraced for misconduct, and could be restored at the King's pleasure, a circumstance which shows how greatly the original laws of caste have been modified by the Sing-halees. The second class of outcastes, or *Rūdiyas*, are considered as so impure, that they are obliged to get out of the way when they see a Wellāś approaching. Their women are remarkably handsome, and stroll about telling fortunes like the gypsies among us.

The Sing-halees account for the absence of the two higher castes, (the *Brāhmanas* and *Kshatriyas*.) by affirming that the colony which first peopled their island consisted only of *Waiyas*; their leader alone being of *Kshatriya* race. At a subsequent period, some centuries later, a fresh colony was introduced from a country to the eastward, where *Brāhmanas* were not tolerated, and these latter settlers were only *Shūdras*, so that when the Royal family had become extinct, there were no individuals of the two higher classes remaining. This tradition seems to furnish a useful hint as to the quarter whence Ceylon was originally peopled.

The Government of Ceylon was strictly monarchical, and it was requisite that the King should be derived, by one of his parents at least, from the Solar line of Kings, the *Sūrya-vansha*, so much celebrated in the mythological history of the *Hindus*; another indication of the superior antiquity of the *Brāhmanical* system. When the regular succession was interrupted by the want of a male heir to the throne, the ministers were bound to choose a proper person, and propose him to the Chiefs and people; hence, in a few extraordinary instances, persons having no affinity whatever with the *Sūrya-vansha*, or Children of the Sun, were raised to the Royal dignity.

King's
authority,
&c.

The King was proprietor of the soil, regulator of the feudal payments and services, and distributor of all public honours and emoluments. The only checks upon his misgovernment were public opinion, the example of his predecessors, and the laws and maxims sanctioned by religion or long established custom. The sacred writings of the *Buddhists* contain much which is designed for the instruction of Princes as well as those of the sacerdotal order; and charity, gentleness, benevolence, justice, knowledge, magnificence, piety, gratitude, patience, and docility are enjoined in as many aphorisms, which are doubtless sacred texts derived from their divine lawgiver himself. (Davy, 142.) The Prince who ventured to disregard these rules, was considered as justifying the resistance of his subjects,

and examples are not wanting of their successfully opposing the tyranny of their rulers.

The island, in order to facilitate its government, was divided into two parts: the 1. central hills, and 2. the lateral declivities. The first was subdivided into seven *Ratas* or countries; 1. *Dāmbera*, 2. *Harasā-pattāwa*, 3. *Tan-pānāha*, (i. e. four hundred soldiers, or *pāśā*, i. e. three fifties,) 4. *Yatū-nūvera*, 5. *Udu-nūvera*, (i. e. the upper city,) 6. *Cūt-mala*, 7. *Hēwa-hetta*, (i. e. sixty soldiers.)

The second into twelve *Désāvas* or *Désāvenies*, (i. e. lateral Provinces;) 1. *Nūvera-kalaviya*, 2. *Sāt-korle*, (i. e. seven korles;) 3. *Sātera* or *Harā-korle*, (i. e. four korles,) 4. *Korle-tuna*, (i. e. three korles,) 5. *Sapāra-gāme* or *Sakāra-gāme*, 6. *Uva*, 7. *Wellāś*, 8. *Bintēna*, 9. *Tamban-kadda* or *Tamman-kadda*, 10. *Mātēlā*, 11. *Walla-pānāha* or *pāna*, (i. e. fifty valleys,) and 12. *Uda-palata*.

The principal Ministers or *Adikāras* were two: 1. *Adigra*.

the *Uda-gām-pāha* *Adikāram-mahātmeya*, Commander of the troops in the district of the five upper townships; 2. the *Pattē-gām-pāśā* *Adikāram-mahātmeya*, or Commander of the five lower townships, (Davy, 143; Bertolacci, 464.) The last *Rājā* created a third *Adikāram*, the *Siya-pattāwa* *Adikāram*, or Commander of the hundred districts. The inhabitants of the districts under the command of these *Adikāras* formed a body of troops called *Kattu-pallu*, (commonly *kutti-pūli*;) *laskaris*, (*lascaris* in the Portuguese dialect current in India,) who were ready to execute their orders.

The whole executive power was vested in these officers; they were the principal civil magistrates, as well as commanders of the forces. High treason and murder were the only crimes on which they could not pronounce sentence; but there was in all cases an appeal from their sentence to the King himself. Their offices were held at the King's pleasure, and had no claim to any fixed emolument, except some trifling fees; but their state and splendour were inferior only to that of the *Rājā* himself; venality therefore was almost forced upon them, and a fair plea for taking a bribe never escapes the vigilance of the artful and avaricious Sing-halees. Their badges of office are a crooked, silver, rod, and the tremendous whips continually cracked by their lieters—emblems quite as significant and characteristic as the fasces born before the Roman Consuls.

The persons next in rank to the *Adikāras*, were the *Desanras*.

Désāvas, (*Desa-pati* in Pāli) or Viceroy of the Provinces. Each of the twelve *Désāvenies* was governed by a *Maha-désāva-mahātmeya*, and every *Rata* by a *Rata-mahātmeya*. They enjoyed within the limits of their territory, all the honours due to Royalty except prostration. Each had his band, banners, guards and artillery; and the administration of justice, collection of the revenue, and execution of the King's orders were entrusted to him. The office of *Désāva* was not bought; but as the excess of the receipts beyond the fixed revenue, was the *Désāva's* perquisite, those officers were as much addicted to extortion as the *Begs* and *Aghās* in the Turkish Empire.

Their inferior officers were the three *Mahātālās*, *Mohottālās* (*Mahātālās*) or *Mahātālās*, and some *Korlēs*, *Attakorlēs*, *Mohandirāras*, *Widdōas*, *Dūrcēyas*, and *Kangāmēas*. The first *Mahātālā* was the *Désāva's* deputy; the second commanded his guards; the third had charge of the ordinance. The *Korlēs* had charge

CEYLON of the Kurie or district; being collectors of taxes, regulators of feudal services, &c. The Mohandariens were Captains of the guard; the Widanes, magistrates of the townships; the Doreyas or Mokedams, inspectors of villages, and the Kankaneses, exactors of feudal services.

Rata-mahitneya. The Rata-mahitneyas, whose duties were similar to those of the Désavás, were inferior in rank, and not allowed to use palanqueens, banners, bands of music, or artillery.

Mahottal. Mohottal. The inferior officers were the three Mohottalés, Mohottales, or Mahattars, deputies and secretaries of the Désáva, by whom they were appointed; Koráles or superintendents of Kuries, to collect the feudatory payments and look to the performance of the stipulated services; Atta-koráles or Korélas, Inspectors of districts acting under the Korále; Muhaodirams, who have the command of two companies (nánches) of troops, guard the King's timber-yards, and superintend wood-cutting, &c.; Widanes, superintendents of townships, and head of the police; Doreyas, or Mokedams, heads of inferior castes, responsible for the misconduct of those of the same tribe; Kankaneses, who superintend the labours required by the feudatory proprietors.

Modottal. The chief military officer in each Désaveoy was the Modottal, who had the command of three or four nánches of lascaryns, (feudal militia), each consisting of one Aráche, or Sergeant, two Kanganas, or Corporals, and twenty-four lascaryns, (laskharims, i.e. soldiers, a Portuguese corruption of the Persian word laskhari,) who were always to hold themselves in readiness for service in time of war, and relieved each other in their watches every fifteen or thirty days. (Val. V. 10.)

Nilanis, &c. Great officers of the court. Every thing respecting religion is regulated by five lay superiors, the Málígawa-déwa-olème and the four Déwala-bhányik-olèmes. The first has charge of the Great Temple of Boudha at Kandi, called Dalada Málígawa, and is the auditor of its accounts; the four others manage the temporalities of the Dé-walas, dedicated to the service of Nata and Mahá Wimsa. There were also elephant-keepers, herdsman, treasurers, and a long list of grandes, who never were allowed to approach his Majesty except on their knees, and in some individuals among them, that joint has "acquired," says Dr. Davy, (152) "a skio nearly as thick and callous as the sole of the foot."

Laws. The Singhalese, it seems, have no written code of laws; usage and precedent, according to Dr. Davy, are their only guides to judicial matters. It is probable, that, as their laws, like those of the Hindús, were written in a difficult and dead language, known only to the learned, they fell gradually into disuse, as the prosperity of the country and the learning of the higher orders declined. Every public functionary, from the Adikár to the Widane, acts as a magistrate within certain limits, and there is a regular appeal from the inferior to his superior, and in the last instance to the Crown. Sometimes a commission was issued by the King to some of his great officers of state, ordering them jointly to investigate a particular case; and the Chiefs of the district hold a sort of coroner's inquest over the bodies of persons found dead. A fine was levied on the township in case of suicide, if the deceased were not proved to be insane. Sentence of death could be passed by no one but the

King; but the Désavás were allowed, in ordinary cases, **CEYLON** to commute that punishment for a heavy fine on the criminal. If the murderer could not be found, the fine was laid on the township where the crime was committed; a system constantly acted upon in the Grand Signor's dominions. Neither suicide nor murder appear to have been common in Ceylon. Hanging was the mode of execution, except in cases of treason, when the criminal was beheaded. Fines, imprisonment, and flogging were the punishments for robbery, a common offence; restitution was also required. Adulterers, when detected *flagrante delicto*, were punished summarily by the husband if he chose to take justice into his own hands. Cutting off the hair and ears, and a public flogging were the punishments inflicted on the men; the woman was flogged privately in the Royal store-house, and then divorced.

Though not violent, the Singhalese are litigious, National and the frequent change of public functionaries, most, character. If not all, open to bribery, fostered this disposition. The facility of appeal rendered their suits, like some elsewhere, interminable. But in difficult cases they sometimes appealed to the trial by ordeal; either repairing to the Temple and calling down the imprecations of heaven on their heads, if they were guilty, or using heated oil or cow-dung. The parties in the case repair to the sacred tree, the *bo-pala*, (*Ficus religiosa*), and having declared that no charm has been used to prevent the effect of fire, skim the hot oil or cow-dung with their right hands. He, whose skin is blistered, is pronounced guilty; if both suffer, the litigated property is divided between them. Slavery was the punishment of insolvency, as among the ancient Romans, but the debtor was more harshly treated than among that people. His children could be sold, though he could not. Usury is prohibited, and taken only by Mohammedans; a remarkable circumstance, as no code inveighs more powerfully against it than that of Mohammed.

The landed tenures are perfectly feudal. All, in the Landed eye of the law, is vested in the King; and he can *tenures* resume his grants at pleasure. But such resurreptions were not usual. The whole territory may be divided into

I. Unalienated Territory.

1. Múttetté and } Lands held by the Sovereign Ratneide, } and cultivated on his account.
2. Ratauhara, similar lands capable of cultivation.
3. Mallepalla and } Lands which have reverted Nellipalla } to the crown.

II. Alienated Territory.

- Saleable lands liable to a quit-rent; such were
1. Farwenti, heritable lands not liable to personal service.
 2. Otto-parwenti, similar lands paying one-tenth of the produce.
 3. Aoda-parwenti, the same paying one-half.
 4. Otto-coubere, } Parwenti, similar lands paying Owitte, and } one fifth. Kanoyi, }
 5. Karwadeni-parwenti, lands paying a similar rent, but covered with brush-wood and interspersed with salt-marsh.

III. Feudal Alienations.

1. Lands granted on Accommodessana, i. e. on per-

CEYLON. sonal services and inalienable by the holder, reverting also to the crown at his decease.

2. Diwul-parwen, or { Similar lands reverting on
Wedde-wassan failure of the stipulated ser-
vices, or of male heirs.

These lands paid nothing to the public revenue, and were in fact the remuneration of the public officers under the Native, Portuguese, and Dutch governments. The functionaries mentioned above were thus required, particularly by the latter kind of grants; and it may be here added, that the Korāles, Atta-korāles, Widdānes, Lekāmes, Mayōrāles, Nāides, and Kulis were civil; and the Modelyārs, Mohandirāms, Arichis, Kanganis, and Lascarys military servants of the State. The services required by the letter of the tenure, were restricted both as to time and place, and as all who were bound by such tenures, were not wanted at the same time, the holders of these fiefs were allowed to relieve each other every month or fortnight, (as mentioned above.) The inconvenience of such a system must be obvious, and the frequent collision of the civil and military authorities, the Korāles and Modelyārs, caused the Dutch to abolish the former office, and led the Madras Government, when our possessions in Ceylon were placed under its superintendence, entirely to abandon these institutions established among the natives from time immemorial, and to substitute, according to the arrangement adopted in that Presidency, the payment of one-tenth of the produce in lieu of all personal services or quit-rents, vesting, at the same time, the lands hitherto resumable in the permanent possession of their present possessors. This change was too sudden and too much at variance with the habits of the natives not to occasion greater inconveniences than those which required a remedy; the old system was therefore soon resumed, but it was found so difficult, if not impossible, to prevent the distant Modelyārs from abusing the power entrusted to them, that in 1801, the feudal tenures were entirely abolished, the natives having shown little desire to avail themselves of the option given them the year before, of commutating their personal services for a prescribed payment in kind.

The Accommodassans were all resumed; and the Wedde-wassans, which had previously been inalienable by the holders, and necessarily continued in the family as long as there were any male heirs, became not only saleable by their proprietors, but liable to seizure for debt; a circumstance which alarmed the family pride of the higher classes; it was therefore found necessary to modify the law by restricting these (Diwul-parwen) lands to the heirs male, making them resumable on failure of the stipulated payments, and neither alienable by sale or gift, nor liable to seizure for debts. The expediency of these measures has been doubted, and it cannot be denied that the last, which was a concession to the prejudices of an unenlightened people, ought, if possible, to be gradually modified, till it hold out less temptation to the accumulation of debt and the neglect of the estate, which the possessor under such a tenure has so few motives for improving.

Malabars. The whole of the low country on the north side of the Island, from Putlam (in lat. 8° N.) to Batticalō (lat. 7° 42' N.) is occupied by a colony of Malabars, whose lands were almost invariably held on condition of their paying to the King one-tenth of the produce of their rice-fields. Their tenures were evidently of a

much more permanent character than the feudal grants prevalent among the original Sing'halese; and notwithstanding occasional resumptions, in consequence of misconduct or intrigue, it appears "upon the whole," says Mr. Bertolacci, (295,) that "the greatest portion of those lands remained in possession of the families who actually cultivated them," when their native Princes were subjugated by the Kings of Kandī.

Under the protection and encouragement of the British Government, the produce of this part of Ceylon has rapidly increased, as appears from the following statement of the quantities delivered in to Government at two different periods from a part only of that division of the Island. The share claimed by the State is one-tenth of the gross produce; and it was as follows:

District.	In 1806.		In 1811.	
	Pérsas.	lb.	Pérsas.	lb.
Trincomalé	3,250	143,000	10,000	440,000
Jafnapatnam	66,500	3,936,000	94,000	4,136,000
Man-ár . . .	33,300	1,465,200	40,000	1,700,000
The Wannia	6,700	294,800	40,000	1,700,000
Batticalō . .	19,000	836,000	71,500	7,865,000
	128,750	5,665,000	255,500	15,961,000

The lands in the interior districts paid, as appears above, very different proportions of their whole produce in the form of land tax; it was therefore more difficult to ascertain their rate of improvement, and almost impossible to deduce such averages as would afford a basis for any satisfactory calculation. This extreme inequality of assessment could not fail to operate as a check on improvements in agriculture, and though it would be impossible to effect a complete equalization without a greater sacrifice than would be prudent, yet a law enabling every proprietor who chose, to redeem all beyond a tenth of the produce of his lands by a fair composition, was highly expedient, and likely, according to Mr. Bertolacci's account, to be highly acceptable to the Sing'halese, (302.)

Dr. Davy has stated it as his opinion (p. 187) that Landed "the tenure of land among the Sing'halese had nothing of a feudal nature;" but Mr. Bertolacci, whose long residence on the Island and official duties gave him peculiar advantages in pursuing such inquiries, thinks that "the chain of duties and services there established, resembles that established by the feudal law in Europe;" he supposes, indeed, that the principle in which the system originated was different to the different parts of the world where it prevailed; but that is another question; it seems clear that the system was essentially the same; and in both countries the tenure usually depended upon personal, especially military, services. This is, moreover, precisely the case in the Turkish Empire, where, as is well-known, the greater part of the land is held under grants from the Crown, as a remuneration for past military services, and a security for future ones, distinctly stipulated; the lands being liable to resumption in case those services are not performed. But as a property in waste lands may be, and continually is, acquired in Turkey, independently of the military tenures, by occupation, with the consent of the proper magistrate, and cultivation for a term of years, so in Ceylon, likewise, can land be obtained by a similar method; and this seems to have been confounded by Dr. Davy with the system more generally prevalent. With regard to the rights acquired

CEYLON. by priority of cultivation, "much uncertainty and difference of customs," says Mr. Bertolacci, "prevails in the different Provinces. In some instances, the rights of the cultivators, who occupied the soil for many years, have been preferred to the claims of the owners themselves; and those who cannot, or will not cultivate the lands themselves, give it up to others, who do so on condition of dividing the profits, in most cases equally, whether the land have been previously cleared or not; the tenant, however, is liable to ejection in the former case, and acquires a permanent right of property in the latter. (Bertolacci, 296.)

Revenue. The crops when nearly ripe are valued by Commissioners appointed for that purpose, and the quantity due to Government is then put up to sale and purchased by the highest bidder. These sales now take place on the spot, but still leave ample room for intrigue and oppression, especially in a country where the rulers are foreigners and obliged to transact all public business through an interpreter. These farmers of the revenue in kind are, moreover, not only odious and oppressive to the people, like the middle-men in Ireland, but frequently are defrauders to the Government; so that the system by which they are required has a two-fold defect.

Another evil is the variability of the quantity of produce to be deducted by Government, where payments are made in kind; which must of course be regulated by the crops. This operates as a real hardship on the cultivators of newly cleared lands, and is a powerful check to improvement in agriculture; "much good, therefore, may be derived from fixing, for a given number of years, the *quantum* of grain to be delivered annually, as the share due from each field." (Bert. 314.) "And if any measure can place Ceylon in that state of opulence and prosperity which the productive powers of its soil and climate seem to promise, these two alterations in the collection of the revenue," says the able writer so often quoted, "seem best calculated to promote that desirable end." The clause in Sir Thomas Brownrigg's proclamation of 1818, reserving a power for "making further provisions and reforming abuses," now places it entirely at the disposition of Government to correct this or any other defect without difficulty.

Plantations. Another source of revenue ought to arise from the plantations of productive trees, which in this Island are called gardens, and are extensive and valuable. By productive trees are meant such as afford articles for commerce; these plantations, therefore, are not confined to those which have esculent fruits. In consequence of negligence and mismanagement on the part of the Dutch and our own Governments, this branch of revenue has been suffered to die away; and these plantations, so lucrative to their possessors, pay no sort of contribution to the State, with the exception of an inconsiderable portion still retained by the Government, and let out, at a great disadvantage, to tenants who take no care to keep them up. Here, then, another opening for a great improvement presents itself, and an annual quit-rent on these plantations or gardens, fixed for ten or twelve years, to allow for the slow growth of palms, such as the coco-nut, areca, and palmeira, would prove great resource to the Colonial Government without being oppressive to the people. (Ih. 296, 7.)

Government, laws, &c.

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tions were deemed impracticable in the interior districts, the part of the country where they were most wanted, in consequence of that clause in the convention ceding the Sovereignty of the Island to the King of Great Britain, by which "their civil rights and immunities, according to the laws, institutions, and customs established and in force amongst them," were secured "to the Adik'rs, Désavās, Mahattalés, Korálas, Widānes, and all other chief and subordinate headmen." But the rebellion in 1818, which terminated in the complete subjection of the insurgents, placed the native Chiefs on a different footing with respect to the British authorities, and afforded the latter an opportunity of introducing many salutary regulations, among which the following are the most deserving of attention. 1. The executive and judicial authority is delegated to a board of Commissioners, and occasionally, to resident agents. 2. Prostrations and genuflections to the representative of the Sovereign are abolished. 3. The Europeans are required to pay proper marks of respect to the native Chiefs. 5. A tenth of the produce of rice-grounds is claimed in lieu of all former taxes, except in certain loyal districts, where only one-fourteenth is levied. 6. The lands of many individuals distinguished for loyalty during the rebellion, those belonging to temples, to public officers of the State, and the Chálías or cinnamon-peelers are exempt from all duties. 7. The public services required in virtue of feudal tenures, and commuted for a money-payment, except where already remunerated by exemption from duties as above. 8. The causes of minor importance are heard by the Government agents, or second Commissioner alone; more important ones, by the same persons assisted by two or more native Chiefs; capital cases by the Resident, or second Commissioner, and similar assistants. 9. A right of appeal from inferior to superior Courts, and ultimately to the Governor, is established.

The Government of the Island, has thus been placed nearly on the same footing as those colonies where no internal legislation is established: and for countries so circumstanced, this system is far preferable to the other; as has been abundantly proved by the mistaken and disgraceful proceedings of too many of our colonial legislatures both before and since the separation of the United States from the dominions of Great Britain. But though it may be highly expedient to leave the management of these remote parts of our territory to the care of administration at home, it must not be forgotten that the British Parliament is ultimately responsible for any abuse of the almost absolute power thus delegated; and there is some danger lest the welfare and improvement of such colonies should be sacrificed or forgotten through pressure of public business, or from interested motives. Whether such has not occasionally been the case with respect to Ceylon, may justly be doubted, when we find that nothing is done for the instruction of the Protestant natives, whose number is said to be upwards of 300,000, except by a few chaplains, whose language they cannot understand, and whose form of worship is at variance with that in which they were educated; or by missionaries tolerated, not supported by the Government; and that ignorance of the distinctions of rank, so much valued by the natives, an ignorance little creditable to those who made no provision for the information of their agents, was one of the leading causes

CEYLON.

CEYLON. of the insurrection and civil contest in 1817 and 1818. The termination of that contest has, however, already led to some beneficial results; and it will be happy for Ceylon, if it should ultimately occasion the adoption of measures, which will gradually raise the Sing'halese above their present state of degradation, and enable them to appreciate the blessings they derive from the nation to which they are now subjected.

Mr. Locke has somewhere remarked, that any one who wished to contemplate despotism in all its nakedness, should look into Kiao's account of this island; and the history of the Sovereign whom it was the fortune of Great Britain to depose, is no less instructive as to the consequences of placing unlimited power in the hands of a single individual. But one of those consequences, not less important, though not so striking as the atrocities at which we shudder, is the depressed state of an island which possesses so considerable a share of natural resources. This will be distinctly evinced by a brief statement of its commerce. The principal exports are arack and other produce of the palm; spices, tobacco, timber, and gems. The imports are grain, cottons, and European manufactures.

Imports
and ex-
ports.

I. The arack is distilled from toddy (*tári*, fermented palm juice,) and the other produce of the palm is mirra, a milder beverage which is not intoxicating, jagri, a kind of sugar, the areca and cocoa nuts, the milk and oil of the latter, and coir (*káir*) the fibrous integument of its nut, which is manufactured into ropes. The quantity of arack annually exported, on an average of eight years, may be estimated at 780,000 gallons at 80 rix-dollars per leuger, or 416,000 rix-dollars (£23,000, nearly) is the sum total, at primo cost; the cask costing about 25 rix-dollars (£1. 7s.) and the duty on importation at 8 rix-dollars per leuger, amounting to something more than £3300. *Tári* (toddy) and mirra are names of the fluid issuing from the fruit stalk of different kinds of palm, the first being allowed to ferment, the other removed before fermentation takes place; the former, by distillation, yields arack; the latter is manufactured into jagri. The arack is distilled by the proprietors of palm-gardens, and sold to merchants at the ports, who make advances to the distillers, and are, in consequence of it, often induced to receive the spirit below the stipulated degree of strength. It is allowed to be more wholesome than the Bengal rum, and far superior to the arack obtained from rice, on the coast of Coromandel; but is in danger of being superseded by that distilled from the same grain in Java, as the Dutch merchants can undersell the Sing'halese, in the Indian markets. Madras, Bombay, and the other ports on the coasts of the peninsula are the great markets for this article; rice, cloths, and British manufactures forming the returns. Some has of late years been brought to England, where it sells from 5s. 6d. to 6s. 6d. per gallon, which, at the lowest price, gives £36. 5s. per leuger, leaving a fair profit, the average price at the place of exportation being about 196 rix-dollars = £13. 6s. 6d. nearly. At Madras, the greatest mart for this commodity, its consumption is checked by a heavy import duty, and the comparative cheapness of the putta or coast arack (mentioned above) which pays only an excise duty of one star pagoda (8s.) per gallon. An export duty of about ten per cent. is also levied in Ceylon; it is, however, not that charge, but the encouragement inadvertently, as it appears, given

to the distillation of putta, which has prevented the Sing'halese spirit from obtaining the preference it deserves. The jagri is made from mirra, principally from the nipere (*Nipa frutescens*?) and the palmeira (*Borassus* or *Elate*) on a gallon of the fluid producing a pound and a half of good fine jagri.

The areca-nuts are another very important export. They pay duty outwards of 10 rix-dollars (= 12s. 6d.) an amoom (290lb.) The average exportation price is about 15 r. d. (= £1.) making 35 r. d. with the duty, and leaving a profit of about 18 r. d. on each amoom to the exporter, as 7 r. d. is the common charge in the interior, where the areca palm comes to the greatest perfection. The revenue annually derived from this article alone, is estimated at 125,000 r. d. (£7812. 10s.) The Sing'halese nuts are considered as the best in India, and are exported chiefly to the coasts of Coromandel and Malabar.

The cocoa-nut affords not only its fruit, but a pulp called copperra, (more properly *kappu*), which when pressed yields an oil. The southern coasts of the island are the districts where the cocoa-nut flourishes, as it is not able to support the long droughts which prevail on the opposite side. Koppa is the pulp of the ripe nut, sliced and partially dried in the sun; in that state it will bear exportation. The oil extracted from it, is strong and rancid; but, when the water, in which scrapings of the fresh nut have been well washed, is allowed to simmer on the fire, the oil, swimming on its surface, is perfectly pure and very palatable; but it will not keep long without turning rancid. It makes excellent soap and candles, is well calculated for the cloth manufactures, and, if sold for six shillings per gallon, would allow a large profit, not costing two in Ceylon, where an export duty of only five per cent. on the prime cost, is charged.

Coir (*káir*) is a kind of rope yarn, spun by the hand from the coarse fibres contained under the husk of the cocoa-nut. It is, unfortunately, considered as only fit for very low costs to employ themselves in spinning *káir*, so that in some districts not one-thirtieth part of the material is ever made use of. It pays an *ad valorem* duty of no more than five per cent. on the *káir*, fine or coarse, and much is exported to Bengal, where the former fetches twice the price of the latter. The husks must be steeped in running water, and the fibres should be fine and of a clear yellow colour; these being the principal criteria of their possessing the desired smoothness, strength, and pliability. The coir-rope, however, is said not to be so elastic as cordage made from hemp.

II. The quantities of pepper, coffee, and cardamom, the principal articles included under the head of spices, produced in Ceylon, may be estimated from the following account of the exports for several successive years:

	1806.	1807.	1808.	1809.	1810.	1811.	1812.	1813.
	hundred.	do.	do.	do.	do.	do.	do.	do.
Pepper ..	98	409½	278	273½	1604	691	651	1994
Coffee ..	1094	409	390	1081	435	617½	527½	633½
Cardamom	4½	15	7	46	18	9½	7½	10½

The value of these exports may be easily calculated from the prices in the tariff of 1813, according to which pepper is worth 5 r. d. per párah, (= 7s. for 30lb.) or £5. 16s. 8d. per kandi of 500lb.; coffee 6 r. d. per párah, or 100 r. d. per kandi, (= £6. 5s. for 500lb.) cardamoms at 6 fanams per pound, or 250 r. d.

CEYLON. (₨15, 12s. 6d.) per kandi. The cultivation of these articles is much neglected, though the pepper requires scarcely any care, and the coffee very little. The cardamom, though far inferior to that from the coast of Malabar, is nevertheless an article of considerable value.

III. Tobacco is the staple production of the peninsula of Jafnapatam.

IV. Several of the different kinds of timber, furnished by the forests of Ceylon, have been already mentioned. The Dutch and Native Governments were mutually jealous of the destruction of the wood, and laid a very heavy duty, both on the felling and exportation of timber. This system has been wisely abandoned; and the duties reduced, so as to operate as a check only on any excess in the opposite extreme. Thus for example, with regard to the palmeira (*Borassus* or *Elate*), twenty-five per cent. is charged on the exportation of its timber, as a discouragement to the destruction of so valuable a tree; notwithstanding which, it brings in an annual revenue of about 25,000 rix-dollars, (nearly ₨1560.) which is double the amount derived from the same source, at the time at which the Island first came into the possession of Great Britain.

V. Under the head of gems, pearls are the first and most important article. The commerce in other precious stones, is entirely in the hands of the Moormen, (i. e. Mohammedan Natives,) and has hitherto been little productive to the Government. No export duties are charged upon them, and a small ground-rent for the soil in which they are found is all the advantage hitherto derived to the State from these valuable articles.

Imports. The principal imports into this Island are rice and cotton cloths; European manufactures bear but a small proportion to the rest, and are little used by the natives. The two first might, under a judicious management, be entirely furnished by the Island itself; yet only a few years ago, the value of the imported rice alone, always exceeded half the value of all the exports, and the purchase of cottons absorbed very nearly the whole of the remainder. The sale of European goods was at that time entirely in the hands of Government, which imported them, and undersold every other trader, in order to accommodate its own servants; but the advantage to those for whom it was intended, was more than compensated by the unfavourable state of the exchange, and the unequal and insufficient supply, not regulated by the demand, as is the case in ordinary speculations, but by the agents who had no personal interests in the investment.

The weights, measures, and money used in Ceylon, are as follow:

1. Weights.

1 grain of the madafya gahak	= 3-6 grains troy.
24 grains	= 1 kalandé, a brass weight.
20 kalandés	= 1 pikané.

These weights are used by gold and silver smiths; the medical practitioners have a different set, probably derived from the Hindoos; as indeed these seem to be.

2. Measures.

Dry and fluid measures.

1 bundas	= 1 handful.	14 panchi-lahs	= 1 lochhi-lah.
2 bundas	= 1 nelliya.	16 lochhi-lahs	= 1 pala.
4 nelliya	= 1 panchi-lah.	4 pala	= 1 amodam.

1. Space.

10 fingers	= 1 viti.	20 jades	= 1 labé.
2 viti	= 1 riend or cubit.	80 labes	= 1 gawa.
7 riends	= 1 jati.	4 gawas	= 1 yodan (ybjana) about 16 English miles.

2. Space.

1 bunda	= 6 feet nearly.	7 viti	= 1 angula.
1 bundas bunda	= 9 feet nearly.	7 angulas	= 1 vryta.
500 bundas bundas	= 1 stakma.	2 vrytas	= 1 dina.
1 stakma	= 1 gawe.		(now, 9 feet long.)
5 gawas	= 1 day's jour.	500 dina	= 1 stakma.
	sey, from 25 to 30 miles.	4 stakmas	= 1 gawe.
		4 gawas	= 1 yidoma.

3. Money.

The only currency consists of foreign coins; formerly Portuguese, (Knox, iii. 8, p. 197.) Dutch and Indian. At present the pagoda is the only gold coin, and the riddi or riddi the only silver one. "Its shape," says Knox, "is like a fish-hook; and it is merely a piece of thick silver-wire bent." (Davy, 245.) The copper coins are chalis, Dutch or Sing' hales, struck at the Royal residence of Dambodina.

1 pagoda	= nearly 8s.
1 riddi	= 64 chalis = 7d. nearly.

The currency on the coast consists of the following Dutch or Anglo-Indian coins:

1 ducatoon (silver)	= 1 ea. 1 dw. 1 gr. = (80 stivers =) 5s. 5d. according to its original value, but subsequently depreciated.
1 star pagoda (gold)	= 45 fanams (copper) = 100 stivers (copper) = 8s.
2½ pagodas	= 20s. English.
1 ducatoon (silver)	= 140 stivers.
4 stivers	= 1 fanam.
12 fanams	= 1 rix-dollar.

And there are whole, half, and quarter stivers, at the rate of 36 stivers to lb. of copper; and 60 rix-dollars are coined from lb. of an alloy, formed by 5/16, of Japan copper to 11/16, of pure silver.

But the rate of exchange has fluctuated nowhere more than in this Island, and for a complete and luminous view of the subject, the reader must be referred to the able work of Mr. Bertolacci.

The reader will easily perceive that, notwithstanding the length to which this article has been extended, many curious and important questions have been scarcely noticed; and for an account of the native Christians, and the schools established by the Dutch; the cinnamon-gardens at Colombo; the pearl-fishery of Arripo and Man-dar; as well as the religion, language, and literature of the Sing' hales; he must be referred to the heads of COLOMBO, MAN-AR, and SUN-WATA, the real name of the Island, of which Ceylon itself is only a corruption, though it has undergone such changes to the mouths of the Arabians, Persians, and Portuguese, through whom it came to us, as now to bear scarcely any resemblance to its original form.

See Knox's *Historical Relation of Ceylon*, annexed to the *History of Ceylon*, Lond. 1817, 4to.; Valentyn's *Beschryving van Oost Indien*, F. Deel, Dordrecht, 1796, fol.; Percival's *Acc. of Ceylon*, Lond. 1803, 4to.; Cordiner's *Acc. of Ceylon*, 11 vols. 4to.; Thunberg's *Travels*, vol. iv.; Pennant's *View of Hindostan*, l. 215; *Asiatic Researches*, vii. 32, 337; Dr. Davy's *Acc. of the Interior of Ceylon*, Lond. 1821, 4to.; Bertolacci's *View of the Agricultural, Commercial, and Financial Interests of Ceylon*, Lond. 1817, 8vo. The latest authority seems to be the *Histoire de l'île de Ceylon* par Jean Ribeyro, translated from the Portuguese by Le Grand, and published at Paris in 1701.

CEYX.
CHAFE.

CEYX, from the Greek *εἶψ*, Lincep. To Zoology, a genus of animals, belonging to the family *Syndactyli*, order *Passeres*, class *Aves*.

Generic character: beak very long, straight, pointed, and angular; inner toe not apparent.

This genus has been separated from the *Alcedo* or King-fisher genus, in consequence of the inner toe not coming through the skin; but in other respects, it is very similar to that genus. There are but two species, the

C. Tridactylus, Lincep.; *Alcedo Tridact.*, Pall. and Gmel.; and

C. Tribachys, Lincep.; *Alcedo Tribi*, Shaw.

See Cuvier, *Régne Animal*; Shaw's *Naturalist's Miscellany*.

CHABASIE, a mineral which was first separated by the late Abbé Haüy, from the tribe of Zeolites, among which it had been previously included.

CHACO, GRAN CHACO, or CHACOS, a very extensive territory in South America, between the great Rivers Paraguay and Pilcomayo, which is bounded by Chiquitos on the north, Paraguay on the east, the great plains of Manos on the south, and by Tucuman and Tarija on the west. As yet it can scarcely be called a Spanish province, being chiefly inhabited by nomadic tribes, to whom the lofty chain of mountains on the banks of the Paraguay afford protection from Brazil, whilst the west and south of their country is shut in from La Plata and Peru in a similar manner. Chaco is called, however, a part of the Government of Los Charcos or Potosi of the State of La Plata. The Jesuits made several attempts to colonize Chaco, but never succeeded, and therefore very little is known concerning its products or features. Its length may be stated at 750 miles, and its breadth at 450.

Nicolas del Techo, a Jesuit father, in his *History of Paraguay*, Tucuman, &c. gives a slight notice of this region, and says that the Peruvian language is spoken in some parts of it, as the poor Indians fled to this country from the west, on the advance of their invaders eastwards, whence the country was by them called Chaco or Chacu, signifying a company, or union. Every production of nature common to Paraguay and Peru, is said to exist in this retreat of the oppressed aborigines, and it is watered, in addition to the rivers mentioned already, by the Salado and the Vermejo, which run from the Andes to swell the Great Paraguay. It is said that there are upwards of 100,000 inhabitants in the Grand Chaco.

CHEROPHYLLUM, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbellifera*. Generic character: general involucre none; partial involucre reflexed, concave; petals heart-shaped; fruit oblong, smooth.

C. sylvestre, *temulentum*, and *aureum*, are natives of England.

CHÆTANTHERA, in Botany, a genus of the class *Syngenesia*, order *Superflua*. Generic character: calyx many-leaved, exterior leaflets lanceolate, ciliate; intermediate leaflets ciliated at the top; inner leaflets terminated by a bristle; receptacle naked; seeds oval; durva capillary.

Two species, natives of Peru. Bosc. *Flor. Peruv.*

CHAFÉ, v. Fr. *chauffer*, from *calcare*, warmed

CHAFÉ, n.

CHAFÉ, n. — by contraction from *calfaçate*. Me-

CHAFÉ, n. — page. To warm or cause to be warm. Skinner says, by rubbing

CHAFÉ-DIX, or friction; and also, *troussé*

longius sensu — to *chafe*, is used for, to kiodle with anger. And as now used it is

To warm, heat, or inflame, (sc. with rubbing, friction, or attrition;) — and met. with vexation, with anger.

Medle we nat moche with hem, to mecten any writthe
Leste chaste chaf'e oas so.

Piers Plouman. Vision, p. 232.

No far no harme that men do ney, he ne chaf'eth not ayeent
reson. Chaucer. The Perventes Tale, v. li. p. 340.

All good smells are more odoriferous, if they be well medled
and chafed together. Golden Booke, A. 5.

The tyme went our forward and the sonne mounted, and the
dayes chafed marvellously, for it was aboute myddaymer, when
the sonne was in his strength, and specially in Spayne and Gra-
nade, and in the farrre countreies of Septentrion.

Fraser. Crongcle, ch. ciii.

Heaven's son, which stay'd so long from us this year,
Stay'd in your north (I think) for she was there,
And hither by kind nature drawn from thence,
Here rages, chafes, and drestures pestilence.

Deane. Letter to Mr. J. P.

It was not merely and only mortification of the lust of anger
that made Moses so meek; for at another time when he was
left (by restraining grace,) what a chaf was he in, when he called
them all rebels, and said in an heat, that he must fetch water out
of the rock for them?

Goudin. The Tyrall of a Christian's Growth.

Cnos. His glanthy is gone somewhat crest-fall's

Stabbing with less unconsumable stars,

And lower looks, but in a sultr' chaf.

Milton. Sonnete Aganist, l. 1246.

Then the yeoman of the scullery, with a pan of fire to heat the
iron, a chaf'er of water to cool the ends of the iron, and two
forms for all officers to set their staff on.

Baker. Henry VIII. Act. 1541.

Mingle the powder of these spices with it, and heat them in a
plaster upon a chafing-dish of coals together, stirring them well
that they do not burne.

Barton. Anatomy of Melancholy, fol. 389.

I strok'd his neck and shoulders bare,

And squeez'd the water from his hair,

Then chaf'd his little hands in mine,

And cheer'd him with a draught of wine.

Hughes. Anacron. Ode. 3.

A strange and supernatural instance of which we have in our
Savior, in the sad preliminaries of his passion. The inward chaf-
ings and agitations of his struggling soul forcing away through his
body, by a sweat even of blood, and opening all his veins, by an
inward sense of something sharper than the impression of any
lance or spear from without. South. Sermon. 1. vol. ix.

Asen with helms,

With spears and bucklers, grating o'er the bed

Of looses'd stone, with limbs and trunks of men,

The turbid current chafes.

Glover. Athenid, book xxi.

CHAFF, } A. S. *ceaf*; Dutch, *kaf*; Ger. *kaff*.
CHAF'FLERS, } Skinner and Lye think from the A. S.
CHAF'FLY, } *ceaf*, light, swift; because chaff on ac-
count of its lightness is moved swiftly in the air.
Wachter prefers the Ger. *kaw*, hollow, empty, light; —
Est enim folliculus sine grano.

For so be it at first, in poude as don be chaf,

Fleand fast bei prist, & fled boje rid and rid.

R. Bruner, p. 277.

Me list not of the chaff no of the stre

Maken so long a tale, as of the corn.

Chaucer. The Man of Lawes Tale, v. 5121.

It was a short boyete

To winne chaffe, and lose rhye.

Gower. Conf. Am. book iv, fol. 73.

CHAFF.
CHAPTER

How might I do to get a graffe
Of this vnsupposed tree?
For all the rest are plaine but chaffe
Which some good coone to bee.

Viceroy's Anecdotes. A praise of his Lady.

For whose sake I let all go to lose, and count (tho as chaffe or refuse (that is to say, as things which are purged out, and refused, when a thing is tried and made perfect) that I might win Christ.

Tyndall. Works, fol. 219.

If the eares be bolted by themselves alone for goldenlike works, the chaffe coming thereof is called in Latine, *Acus*; but if it be threshed and beaten upon a pearly floor, rare, strew, and all together (as in most parts of the world they use to do, for to fodder rattail or give provender to horses) then it is termed *Pulea*; but the refuse or chaffe remaining after that *Panicke* or *Semana* bee cleaned, they call in Latine *Appluda*, however in some countries it be otherwise named.

Holland. Plinie, vol. i. fol. 566.

The careful plowman dobbing stands
Leant on the threshing floor his hopeful sheaves
Prove chaff. *Milton. Paradise Lost, book iv. l. 985.*

The love I bear him
Made me to fan you thus, but the gods made you
(Vallie all others) chaffelove. Pray your pardon.

Shakespeare. Cymbeline, fol. 375.

The most slight and chaffy opinion, if at a great remove from the present age, contracts such an esteem and veneration, that it outwreigh what is infinitely more ponderous and rational of a modern date.

Gisborne. Vanity of Dogmatizing, c. 15.

Some birds, you know, *Lindamer*, we usually beguile with chaff, and others are generally drawn in by appropriated baits, and by the mouth, not the eye.

Bayle. Occasional Reflections, ref. x.

And the poor husbandman, with folded arms,
Surveying his lost labour, and a heap
Of blunted chaff—their product of the field
Whence he expected bread.

Athenian. Pleasures of Imagination, book ii.

Till swollen to tempests they outrage the thunder,
Winnow the chaffy snow, and mock the skies
Even with their own artillery retarded.

Armstrong. Imitations of Shakespeare.

CHIAFFER, v. } Lye (in Junius) has no doubt,—
CHAFVET, n. } from the Alam. *champhen, emere.*
CHAFVETTING, } In Guth. *karpon*; A. S. *ceopon*,
CHAFVET, } *cypan*; Ger. *kneffen*, to truffle, to
hoy or sell. In *Lake*, xix. 13. Guth. *keupoth*; A. S.
ceopianth; Wiclif, *chaffare* *pe*. As now used.

Those, who do not give the price asked, or who do not take that offered, but make repeated offers or repeated refusals, with a view to greater gains, are said to chaffer.

Mathew maketh mention of a man that lent
His silver to five menne, and meynage þat þe sholde
Chaffere and chere ʒe with in chere and in hett
And he þat best labourede, best was allowed.

Piers Plowman. Vision, p. 141.

His chaffere was so thrifely and so awre,
That they wight hath desire to chaffere
With hem, and eke to selles hem her ware.
Chaucer. *The Man of Lawes Tale, v. 4557.*

My gold is yours, when that it you beste,
And not only my gold, but my chaffere:
Take what you list, God shildn that ye spare.

Id. The Shipman's Tale, v. 13215.

But of this point, in thus I lere
As be that payeth for his chaffere,
And bieth it dery, and yet hath none.
So mote he nedes proue gone.

Gower. Conf. Am. book v. fol. 108.

And whanne his ten seruantes were cleyd, he gaf to hem ten bussellis and seyde to hem, chaffere ʒe til I come.

Wiclif. Luke, ch. xix.

He comendede his seruantes to be cleyd to whiche he hadde gyve money; to wite how myche ech hadde wonne by chafferyng.

CHAFFER
CHAGRE.

From these to the Troglodytes, in the south-west coast, is four days journey, with whom they chaffer; and traffick onely for a certain precious stone or gem, which we call a carbuncle, brought out of *Ethiopia*. *Holland. Plinie, vol. i. fol. 24.*

Now, as the place whence he came was so dry, that, as *Malenbury* saith, *mirabili commercii, ibi aqua veniat*: "by and chaffer they were fain to give money for water;" so he removed to one so low and moist, men sometimes (upon any knowledge) would give money to be rid of water.

Fuller. Worthies, vol. ii. p. 443.

A thousand patros thither ready bring
Their new-fall churches to the chaffering;
Stake three years' stipend; no man saith more.

Hell. Satire, 5.

Of the third (sort) is merchandise or chafferie, that is, buying and selling.

Spenser. On Ireland.

For curate he had none.
Nor durst he trust another with his care;
Nor rode himself to Paul's, the public fair,
To chaffer for preferment with his gold.

Dryden. The Character of a good Parson.

You chaffer for conscience, by barter and lure:
State quacks, and state surnes
Your purging of parcs;

And skinning of wounds, which you wish not to cure.
Brooks. From Jack the Giant-Killer, act 29.

CHAGRE, or *LAGARTOS*, (*Alligator*), a River in North America on the Isthmus of Darien, at present the principal communication between the Atlantic and Pacific Oceans. It was formerly also the channel through which all the wealth of the Peruvian mines was transported, and is not inaptly termed the high road of Panama. It takes its rise in the mountains near Cruces, a small place about five leagues from Panama, which five leagues constitute the portage from that city and the Pacific to the Chagre, as the river through it has a considerable descent, is navigable from Cruces, where there is a large wharf and Custom-house, to Fort San Lorenzo or the Castle of Chagre on the Gulf of Mexico. The ascent from the coast is very fatiguing, the velocity of the river being at the rate of three miles an hour. The breadth of this river is about a quarter of a mile at the mouth, and 150 feet at Cruces, and it requires four or five days to ascend it when the waters are not very high; the distance from the estuary to Cruces the last navigable point, in a straight line, 7° 34' westerly, being about thirty-six miles; but the sinuosities of its course somewhat increases this distance, so that from Fort San Lorenzo, the whole passage to the portage may be called forty-three miles. The mouth of the Chagre is in 9° 18' north latitude, and 80° 16' west longitude, thirty miles west-southwest of Porto Bello. The borders of this useful stream are fertile beyond conception, but so thickly covered with the luxuriant vegetation of tropical regions, that they are almost impervious, excepting to the innumerable wild animals to which these woods afford secure retreats, whilst the waters literally swarm with alligators and consequently with fish. The barks employed in navigating this stream are formed from the immense trees which grow nearest the water, some of which measure twelve feet in diameter. These canoes require at least twenty robust rowers to make head against the current.

It is by means of this river that a canal communication between the two great oceans has always been

CHAIR. It is not long since the striking of the topmast, a wonderful great ease to great ships both at sea and in harbour, hath been devised, together with the *chaisnyne* which takes up twice as much water as the ordinary did: and we have lately added the bonnet and the drabbe.

Raleigh. Emory.

The standers by admire her passing forces,
And chide their wives that saw them killed so,
For as a *chaisneth* sweeps all in the way,
So with those nine Marston then did play.

Harrington. Orlando, book ix. st. 55.

When the rice is ripe and gathered in, they tread it out of the ear with buffaloes, in a large round place made with a hard floor fit for that purpose, where they *chais* three or four of these beasts, one at the tail of another, and driving them round in a ring, as in a horse-mill, they so order it that the buffaloes may tread upon it all.

Dampier. Voyage, Anno, 1687.

For he that so breaketh one command is guilty of all; he breaks the chain in pieces, and shows contempt of the law-giver, and want of inward sincerity towards God.

Stillingsfleet. Sermon, 2. vol. iii.

An habitual sadness seizes upon the soul, and the faculties are chained to a single object, which can never be contemplated but with hopeless uneasiness.

Johnson. The Rambler, No. 47.

The sides of the bay are white cliffs of great height; the middle is low land, with hills gradually rising behind, one towering above another and terminating in a chain of mountains, which appear to be far inland.

Cook. Voyages, book ii. ch. i.

Those whom she [habit] led, she had the address of appearing only to attend, but was continually doubling her chains upon her companions; which were so slender in themselves, and so silently fastened, that while the attention was engaged by other objects, they were not easily perceived. Each link grew lighter as it had been longer worn; and when by continual additions they became so heavy as to be felt, they were very frequently too strong to be broken.

Johnson. The Vision of Theodora.

CHAIN ISLAND, an island in the South Pacific Ocean, which was discovered by Captain Cook, in the year 1769, and lies in the 15° of south latitude, and the 146° of west longitude. It appeared to him to be about fifteen miles long and five broad, but he did not examine it very carefully. Part of it was covered with large trees, and smoke was seen ascending in some places, which was considered as an indication of its being inhabited, though none of the people were seen.

CHAIR, *v.* } From the A. S. *cyran*, *acyran*, to
CHAIR, *n.* } turn, to turn about, to turn back-
CHAIR-MAN. } wards and forwards. A chair is a species of seat. It is not a fixed, but a movable seat, turned about and returned at pleasure; and from that circumstance it has its denomination. It is a *chair-seat*. Tooke, ii. 190.

Chair is used in old writers as we now use *car*, or *chariot*.

To chair, is a common expression used at elections for Members of Parliament, when the triumphant candidate is carried about in a chair.

As he wende about by ye see, & such poor adds an hound,
Up a-chaire he sit adown, at vy ye see sende.

An encreasede bys men, so hi byours him stonde.

R. Gloucester, p. 321.

Far ye quene he sent & scho didd fight hys chere.

R. Brune, p. 332.

— Anna he ful of sorowe

For h' chair jure he sat & brak his necke sturwe.

Piers Ploughman. Vision, p. 6.

He with great humilitie

Out of his chere to grounde lepte,

And them in both his armes clypte.

Gower. Conf. Am. book i. fol. 19.

The Romanes smaden a *cheyere*.

And sette her emperor therein.

Gower. Conf. Am. book v. fol. 96.

And thei loved the firste nytynges places in wyperis, and the firste *cheyeres* in synagogis.

Wiclif. Matthew, ch. xxiii.

God daunted all his pride, and all his host,
For he so sore fell out of his *cheyre*,
That it his limmes and his skynne to tare,
So that he neither might go ne ride;
But in a *cheyre* men about him bare.

Chaucer. The Monkes Tale, v. 14531.

And he buyrde aþen sittinge in his *cheyre* & redyge heale the prophete, and the spirite telle to Philip, wiche thou and ioyne there to this *cheyre*.

Wiclif. The Dreth of eschete, ch. viii.

The Scithes aware only by the *cheyre* or throne of theyr kyng, wiche othe if they brake, they therefore suffer death.

Sir Thomas Elyot. Gouernour, p. 179.

And stroue to match, in royall rich array

Great men's golden *cheyres*, the which they say

The gods stand gasing on, when she does ride

To Joor's high house through leuene's brass-paved way.

Spenser. Faerie Queene, book i. can. 4. st. 17.

At last agree'd they call'd him by consent,

Before the queen and female parliament.

And the fair speaker rising from the chair

Did thus the judgment of the house declare.

Dryden. The Wife of Bath.

To this end, it was agreed by Mr. Rouse, *chairman* to that assembly, and the rest of Cromwell's junta, to meet earlier in the house than was usual.

Lutdun. Memoirs, vol. ii. p. 32.

But, give him port and potent sack;

From milk-sop he starts up Muback;

Holds that the happy know no hours;

So through the streets at midnight scowers,

Breaks watchmen's heads and chamberlains' glances,

And thence proceeds to nicking waches.

Prior. Alms, can. 3.

But rustless was the *chair*, the back erect

Distress'd the weary loins, that felt no ease;

The slippery seat betray'd the sliding part

That trem'd it; and the feet hung dangling down,

Anxious in vain to find the distant floor.

Cowper. The Task, book i.

CHAISE, *Fr. chaise*, for *chaire*, says Duchat, by the change of *s* into *r*, common in our language.

One question more comes into my mind to ask you, and that is, whether the back of those that fall down so fast, are so made that, when it is up, they may lean and roll against it at one's ease, as in a coach or chariot; for I am grown a very lay fellow, and have now three *chairs* to lean and roll in, and would not be without that relief in my *chair*.

Locke. To Anthony Collins.

Every body here hires a carriage, and Mr. Banks hired two. They are open *chaises*, made to hold two people, and driven by a man sitting on the coach-box; for each of these he paid tworix dollars a day.

Cook. Voyages, vol. ii. book ii. ch. x.

CHALAZÆ, *Gr. χαλαζæ*, hail-stones. The white knotty strings at each end of an egg, by which the yolk and the white are connected. They are formed of the plexus of the fibres of the membranes. Harvey considers them as the poles of an egg; and Denham states that being superfluently heavier than the white in which they swim, and being hraced to the membrane of the yolk, a little out of the axis, they cause one side of the yolk to be heavier than the other. The yolk thus swimming in the midst of the white is always kept with the lightest side uppermost. The Greek term is used by Aristotle, *Hist. Anim. lib. iii*, & appears derived from the colours of the Chalazæ, which

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CHA-LAZE.

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may be thought to resemble that of a hail-stone. In Latin the Chalaza has been called *argutus*, i. e. *arcuatus*, that which is in the curve or arch of the shell. In English it is familiarly known as the *tread* or *treadle*.

CHALCEDON, a City of the ancient Kingdom of Bithynia. BITHYNIA was known also by the names *Bythynia Cronia*, *Thessalia*, *Margandynia*, and *Thracia Asiatica*. Its boundaries were Mysia, the Propontis, and the Thracian Bosphorus on the west, the Euxine on the north, Paphlagonia on the east, and Phrygia and Galatia on the south. Nicomedia was its metropolis. Prusa, Lihysa, and Nicrea were among its principal cities. The early dynasty of Bithynia pretended to great antiquity; afterwards the country was successively reduced by the Lydians, the Persians, and Alexander the Great. It was with a King of Bithynia, Prusias, that Hannibal sought an unworthy asylum, and from the legacy of one of his successors, Nicomedes IV., the Romans derived their title to the kingdom, v. o. 679, a. e. 75, not without the attachment of much infamy to Julius Cæsar. (See in *Jul.* 49.) Bithynia forms one of the districts of the modern Anatolia.

Chalcedon was built by the Megarians, (Strabo, xii.) opposite to the site upon which Byzantium arose seventeen years afterwards. A saying is attributed by Herodotus, (iv. 144,) to Megasthenes, by Strabo, (vii.) and Tacitus, (*Ann.* xii. 63,) to the Pythian oracle, which imputes blindness to the Chalcedonians for not having selected the opposite shore in preference. The ancient names of the city were *Procrastis* and *Colbasia*. 409 years a. c. it submitted to Theramenes, at the same time at which Alcibiades took possession of Byzantium; again, 74 years a. c. it was relieved from the siege of Mithridates by the arms of Lucullus. It later days it was doomed to witness the severities inflicted by Julius on the partisans of Constantine, and the debaucheries and the superstitions of the infamous Rufinus. When this odious mission had deceived the easy virtue of his master Theodorus, and had gained the high dignity of Prefect of the East, he built a magnificent villa in the suburbs of Chalcedon named the *Oak*. Here he consecrated a stately church to the Apostles Peter and Paul, and summoned a synod of Eastern Bishops to celebrate its dedication, and the baptism of the founder. (Sozomenus, viii. 17; Tillemont, *Mém. Eccl.* ix. 593.) In the fourth century the walls of Chalcedon were razed by Valens as a punishment for the support which it had afforded to the impostor Procopius. In the fifth century, a. d. 451, a Council (known as the Fifth General Council) assembled at Chalcedon to condemn the errors of Eutyches, and the city was then erected into the Metropolis. See of an Archbishop. Its ruin was completed by Chosroes II. the Persian King, who took it after a long siege, a. d. 616, (Theophanes, *Chronographia*;) and it is at present a miserable village encumbered with ruins, even the site of which has been disputed. It is most generally believed, however, that the modern Scutari, called by the Turks *Iscohar*, is the ancient Chrysopolis, and that Chalcedon is to be found in Kadi Keul, *The Village of the Kadi*.

CHALCIDES, from the Gr. *χαλκός*, brass, and *είλες*, a form, Dand. In Zoology, a genus of animals belonging to the family *Scincoidæ*, order *Sauria*, class *Reptilia*.

Generic character; body round, very long, and thin; two pairs of feet very distant from each other; scales rectangular and forming transverse bands which do not at all overlap each other.

The generic term Chalcides was employed by Pliny to designate a species of Lizard, which had certain stripes on the back of a brassy colour. The Chalcides seem to form a connecting link between the Sauria and the Ophidia by their much lengthened body, and the distance at which the anterior are placed from the posterior extremities. The head is short, rather obtuse, and covered with plates of scales, which, however, do not overlap, and consist merely of hard and regular divisions of the skin covered by a cuticle, which is shed; indeed this is the mode in which the whole body is covered, and it resembles very nearly the skin of the Ophidia. The opening of the tympanum covered by its membrane is seen just behind the angle of the mouth at the root of the jaws. The body, neck, and tail are very long, thin, cylindrical, and of equal size. The feet are very short and slender, sometimes forming merely stumps or processes indicating an attempt at making a foot; the toes are sometimes armed with nails, and vary in length and number.

There are but three species named according to the number of their toes.

C. *Tetradactylus*, Lacép., *Four-toed Chalcides*.

C. *Tridactylus*, Daud., i. e. *Chalcide*, Lacép., *Three-toed Chalcides*.

This species has been described by Latreille as having five toes, but he is in error, it has but three.

C. *Monodactylus*, Daud., *Single-toed Chalcide*.

See Daudin, *Histoire Naturelle des Reptiles*; Cuvier, *Rept. Annot.*

CHALCIDICUM, a term used in *Architecture*, concerning both the etymology and the mesalog of which there appears to be considerable doubt. By some it has been derived from *χαλκός* and *είλες*, and interpreted a *mint*; but the word so derived would rather be *Chalcicus* than *Chalcidicum*. Others have traced it to *χαλκός* and *είλες*. Alberti has studied the difficulty by writing *Causidicum*; but in all the passages to which it is used by Vitruvius, Ausonius, Hyginus, (Fab. 184,) and Arnobius, (iii. and iv.) it is plainly written *Chalcidicum*. Barbaro and Baldus have supposed it to be the proper name of an edifice raised (according to Dio) by Julius Cæsar in honour of his father. Cesarini and Caporali mistake the grammatical construction of the passage la *Vitruvius*; *in autem locus est amplior in longitudine Chalcidica in extremitate constituta*, (v. 15) and interpret *Chalcidica* as an adjective agreeing with *longitudinis*; nevertheless they give a probable rendering to the word itself, which they imagine relates to the style of building employed in the Basilica at Chalci. Festus writes the word *Chalcidionum*, and gives it much the same meaning.

The most received opinion is that *Chalcidica* were spacious and magnificent chambers in palaces, so denominated from the place in which they were first invented, (just as *Atrium* was named from the town of Atria, according to Varro and Festus.) Sometimes they were annexed to Basilica, not as Perrault has imagined, as galleries on the first floor, but rather transversely at the extreme end in the form of the letter T. The Chorch of S. Paolo fuori delle Mura in Rome, one of the Patriarchal Christian Basilica erected

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by Constantine, contains a good specimen of *Chalcidica*, which in later days being transferred from the extremity to a point nearer the centre, gave rise to the cruciform transepts of our Cathedrals.

CHALCIS, in Zoology, a genus of insects of the order *Hymenoptera*, family *Cynipera*. Generic character: antennae of eleven or twelve articulations; one of the mandibles acutely tridentate; the other bidentate, the lower tooth emarginate; maxillary palpi having the last articulation but one shorter than the preceding; labium entire, or very slightly emarginate; abdomen pediculated.

Type, *C. Supes*, Fabr.

CHALCOLITE, a name in *Mineralogy* under which Phosphate of Uranium has been described by some authors.

CHALCOSIDERITE, a green fibrous substance comprehended among the ores of Iron.

CHALDÆA, called by the Jews *Casdim*, i. e. the Land of the children of Casd or Chased, is frequently used in the Sacred Writers, for the whole of the Babylonian Empire, but is taken in a more limited sense by the Greeks; and Ptolemy restricts it to the western bank of the Euphrates, between Babylon (near Hillah) and the mouth of that river; Babylon being, according to him, that part of the peninsula between the Tigris and Euphrates, (now Irāk, Arabi, or the Arabian Irāk,) which reaches from the Isthmus, near Seleucia, to the Persian Gulf. The latter stream also gave rise to the two primary divisions of the Babylonian Empire; the regions on either side being called *Aram* and *Aram Nabarsim* (Aram between the two streams) by the Hebrews; Syria and Assyria by the Greeks. The latter, which seems to be the country usually meant as that inhabited by the *Cardim* or *Chaldeans* of the Scriptures, was the space comprehended between the Mount Niphates, (Ptol. vii. c. i.) near the sources of the Euphrates and Tigris on the north, and the Persian Gulf on the south; while Mount Taurus, with the Syrian deserts, were its western; and the Carduchian Mountains, (Kurdistan) and River Tigris its eastern boundaries. It was divided into four natural subdivisions: 1. Mesopotamia, the northern part of the peninsula comprehended between the two rivers, and bounded on the south by the Isthmus, near Ctesiphon, (Madāyīn;) 2. Adiabene, anciently called the plains of Aturia, (Strabo, xvi.) a name which had probably the same origin as Assyria; 3. Babylonia, the southern part of that peninsula from the Isthmus to the confluence of the two streams; and 4. Chaldæa Proper, the limits of which have been already mentioned.

The two last of these subdivisions, formed the country of which we are now about to speak, often indiscriminately called *Babylonia* or *Chaldæa*, by ancient and modern writers. From the 38th parallel of northern latitude, where the Euphrates forces its way through Mount Taurus, not far to the south and west of the sources of the Tigris, these lofty mountains which separate Armenia from Syria and Mesopotamia sink rapidly into vast plains, rich and fertile where watered by those mighty streams; but forming one boundless desert, wherever the distance from the river is considerable. The most productive part of these plains is the peninsula, enclosed between the Tigris and Euphrates, and deriving its names of similar import, Mesopotamia and Al-Jedrah, from its position between them. The latter not only has a much longer course,

and consequently a larger body of water, but flows through a more level tract of country than the former, which runs between steep and rugged banks, till it approaches its point of junction with the Euphrates. That stream, therefore, being always nearly on a level with its banks, overflows as soon as the snows melt in the northern mountains, and to devise some method for the dispersion of its superabundant waters was so indispensable to the existence of the Chaldeans, that no country in the world, probably, was so soon intersected by canals and reservoirs as theirs. To divert the overflowing waters into new channels; to raise embankments for the protection of their fields; to form tanks, lakes, and marshes, or rather to confine the latter within due limits, were labours of which this people soon felt the utility; and as was the case with the Egyptians, their powers of mind were called forth, at an early period of the world, by the peculiar condition of their country. The canals, several of which reached from one stream to the other, served not only to prevent the lands from being flooded, but enabled the cultivator to distribute the water equally, and were employed in time of war as a protection against the enemy; so also were the morasses, one of which on the western side of the city rendered it completely inaccessible in that quarter. The largest of the canals was the Royal River which joined the Tigris and Euphrates above Babylon, and was wide and deep enough to be navigable by trading vessels. The embankments were among the most ancient of these public works, and several of them were ascribed to Semiramis; others were formed by order of Nitocris, on both sides of the stream, and had an extraordinary height and breadth. (Herodotus, i. 184, 185.) The quays and wharfs, also within the city, excited the admiration of strangers. One of the reservoirs dug by Nitocris, was not less than five miles in circumference, and entirely lined with stone. (Herod. *ibid.*) The *Pallacopas*, a large navigable canal on the west side of the river, beginning about eighty miles below Babylon, and 160 from the sea, drained the wide morasses through which it past. This great work was executed by one of the Babylonian Satraps, and occupied 10,000 men for three months. It was, however, soon choked up in consequence of the soft loamy nature of the soil; a circumstance, which, together with numerous draughts into the Tigris, has caused the original bed of the Euphrates to be gradually filled up, so that the latter has, for many ages, changed its course, and uniting with the Tigris, about sixty miles above the Persian Gulf, flowed in one stream to the immediate neighbourhood of the sea.

Besides these numerous canals and outlets, there were machines to raise the water, and convey it to produce higher levels, so that the soil was generally a rich loam, was everywhere abundantly supplied with moisture. Babylonia, therefore, could not fail to be, as Herodotus, (i. 193,) assures us it was, "the best and most fertile in grain, of any country known." It produced, indeed, neither figs, vines, nor olive-trees, but to make up for this deficiency, it yielded all sorts of grain in such abundance, as always to give a return of two hundred for one, and in favourable years, as much as three hundred for one on the seed sown. "The leaf of the wheat and barley," (probably different kinds of sorghum, the *dharrah* of the Arabs,) says the same historian, (i. 193,) "is as much as four fingers in width,

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and the stalks of the millet, (*Panicum Miliaceum*), and sesamum, so tall, that no one, who has never been in that country, would believe me, were I to mention their height." But trees were as rare as smaller vegetables were abundant; scarcely any but cypresses and palms were to be seen; with the latter the plains round Babylon were covered; and part of their fruit was eaten, part made into wine and honey, like the *siri* (*cedar*), and *lagari* of the Indians. "They are cultivated," says Herodotus, (ib.) "as we cultivate the fig." The fruit of those palms, which the Greeks "call males, is fastened to such as bear dates, that the fly, (*Cynipis Pæni*), by making its way into the date may cause it to ripen, and hinder it from falling; for an insect is formed in the fruit of the male palms, as in that of the wild fig-trees." So obvious was the sexual differences of these trees, and so short-sighted the observations of the ancients on the more delicate operations of nature! Theophrastus, (lib. ii. c. 7,) however, was better informed on this subject. Sesamum was another valuable plant, much cultivated in Babylonia, on account of its oil. Though ill-provided with stone, Babylonia afforded abundance of clay for building, and in more than one place, asphaltus or mineral pitch, an admirable substitute for lime and mortar. Some springs near the Euphrates, yielded the dry sort which could be easily congealed. The liquid sort called naphtha, was also found in Babylonia, and Posidonius says that some of the Babylonian springs of naphtha are white, and others black; the former yielding liquid sulphur and attracting flames, the latter liquid asphaltus, which is used for lamps instead of oil. It, now called *Ilif*, about 130 miles to the north of Babylon, was the place whence the asphaltus used in building the walls of that city was brought, and the springs near it still produce abundance of that mineral.

The Government was in the highest degree despotic, the will of the Monarch being almost the only law acknowledged. (*Herod.* i. 10, ii. 5, iii. 19.) How far it might be checked by the prevailing customs and superstitions of the people it is difficult to conjecture, from the scanty accounts which have been handed down to us. The degree of civilization which the Babylonians had attained, might be inferred from some remarkable institutions mentioned by Herodotus, (i. 196.,) and Strabo, (xvi.), the first of which was the sale of all marriageable women, and the employment of the same paid for the handsome, as a fund to provide portions for the ugly; the second was the open prostitution of their wives and daughters, ascribed by Herodotus to the poverty and degradation arising from the subjugation of their country; and the last, the necessity in which every Babylonian woman was subjected, of remaining in the sacred enclosure round the temple of Mylitta, (*Venus*), till some stranger had favoured her with his embraces, (ib. 199.) There were no physicians, but all the sick were exposed in the forum, so that every one who happened to pass by might inquire into their maladies, and give them the best advice he could offer. The corpses of the deceased were deposited in a vessel filled with honey, a custom somewhat resembling that of the Veddas, or wild Siag-halese, who preserve their dried venison in the same fluid.

Dress.

The dress of the Babylonians, according to Herodotus, (i. 195.) consisted of a linen shirt hanging down to the feet, and over it a woollen tunic; a small

white mantle was wrapped round the body. Their sandals were like those of the Egyptians, a sort of low buskin, with a wooden sole. They allowed their hair to grow, covered their heads with caps, and rubbed perfumes over every part of their bodies. Every individual also had his characteristic seal and staff or sceptre, the latter in compliance with an express law, and probably serving as a distinction of rank and office.

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The religion of the Chaldeans was a system of Religion, polytheism, probably somewhat similar to that of the Syrians; but as little more than the names of the principal Babylonian Deities has been mentioned by the ancient writers, it is difficult to form any satisfactory conjectures on the subject. The sepulchral rites of the Babylonians, bore a strong resemblance to those of the Egyptians, (*Herod.* i. 198.) and according to some ancient traditions, Belus, the son of Ninus, and founder of the Empire, came from Egypt into Chaldaea. It is possible, therefore, that the religion and sciences of the former might be early transplanted into the latter. In both countries, a clear atmosphere, and level surface and warm climate, seemed to invite men to the contemplation of the heavens; the apparent motions of the sphere and planets, must have soon attracted their notice, and have led to the discovery of the first elements of Astronomy; but superstitious and interested motives soon turned their attention into a different channel; and instead of simply recording the motions of the heavenly bodies, they began to draw auguries from their relative positions and supposed influences, and framed that system of Astrological prediction, which was far more astonishing and profitable than the sober truths of unpretending science. It was quickly interwoven with their fabulous theology, and naturally formed a part of the studies of their Priests, who would be predisposed to become the dupes or the promoters of such delusions. Those attached to the service of Belus, were, according to Herodotus, (i. 181.), peculiarly called Chaldeans, and Clement of Alexandria, (*Stromot.* i. p. 359.) gives them the title of Philosophers. From them, as Herodotus informs us, (ii. 106.) the Greeks derived their knowledge of the pole, the sun-dial, and the division of the day into twelve parts. Their philosophy, which seems to have been the original doctrine taught in the schools of Pythagoras and Plato, though modified by the Greeks, maintained the eternity of the world; and they pretended to possess a series of Astronomical observations regularly handed down from father to son, during a succession of 430 centuries. They had different places assigned for their residence, and were, for the most part, says Strabo, (xvi. c. 1.) engaged in the study of Astronomy, the few who gave themselves up to the trade of casting nativities, not being acknowledged or tolerated as legitimate members of the sacred order by the rest. The Astronomers among them were split into a variety of sects, such as the Orphæi, the Borsippeni, &c. who held different doctrines respecting the same subjects. The latter probably derived their name from Borsippa, a town sacred to Diana and Apollo, (*Strabo*, *ibid.*), and remarkable for the number and size of its tems, (which were caught to be salted as an article of food,) as well as for its manufactory of linen-cloths.

Babylonia was, in truth, no less celebrated for its Arts, manufacturers than for its learning. Its cloths were

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famous for their brilliant colours and delicate texture; and the mantle, which Cato sold, because he thought it too splendid for a conscientious Roman to wear, as well as the hangings for a single apartment which cost 800,000 sesterces, or more than = £6400, are almost proverbial evidences of the enormous prices paid for the productions of the Babylonian looms. Such indeed was their real or supposed excellence, that one of Nero's dining-rooms, as Pliny (vii. 48) tells us, was hung with Babylonian cloths at an expense of nearly £32,300. (4,000,000 of sesterces.) The value of these manufactures was derived not only from their materials but from their rich and varied colours, and grotesque patterns, such as the figures on the Turkey carpets of the present day; the genuine descendants it should seem of their Babylonian predecessors, for the *peristomata Babylonica consuetaque tapetia*, (Babylonian carpets and tapestry,) mentioned by Plautus, (*Stich.* act. ii. sc. 3, v. 54,) and the *Alexandrina belluata cochylis tapetia*, (Alexandrian hangings adorned with representations of shells and monsters,) named by him in another play, (*Pseudol.* act. i. v. 168,) were manifestly just such articles as are now exported from Constantinople and Smyrna.

Commerce.

That the maritime commerce also of Babylon was very considerable, might be inferred from the expression of Isaiah, (xlii. 14,) where he speaks of the Chaldeans, "whose cry is in their ships." The Persian Gulf and the vast rivers which formed the natural boundaries of Babylonia, were indeed before the discovery of the passage round the Cape of Good Hope, the almost only channels by which the treasures of India could pass into Western Asia and Europe; and such continued to be the case till the policy of the Persian Court discouraged its subjects from unavailing the Indian Ocean. (Heeren, *Ideen über die Politik*, &c. ii. 739.) The Babylonian Princes, on the contrary, evidently promoted the maritime enterprises of their subjects; nor could the splendour and luxury of their Court have been maintained without a constant supply from the regions further east. The spices from the continent and islands; cinnamon, ivory, and ebony of Ceylon; pearls from Bahrain and Manar, together with the myrrh and frankincense of Arabia, were among the valuable articles imported for the use of the Babylonian nobles, and conveyed by the Chaldean merchants to the coasts of the Mediterranean. From a port near Maacea the north-eastern promontory of Arabia, the Island of Tylos, (called by the Arabians Bahrain,) and Gerrā, a colony of Chaldeans, (Strabo, xvi. p. 381,) on the south-western side of the Persian Gulf, supplies of Indian goods were conveyed to Thapsacus, the principal emporium on the Euphrates. Cotton, according to Theophrastus, (iv. 9,) was produced in abundance at Tylos, near which were the great beds of pearl-oysters; that island also probably furnished the ornamental staves or sceptres which, as we have already observed, were much in request among the Babylonians, and certainly supplied them with an invaluable kind of timber peculiarly adapted for ship-building, inasmuch as it never rotted though drenched with water. It was also the more desirable to the Babylonians, as their country did not produce a single lotus-tree.

The great emporium for the internal commerce from the north and east was Opis, (Strabo, l. xvi.) on the Tigris, and that river was then navigable to a con-

siderable height above its mouth; the artificial rapids formed by order of the Persian Kings, not being yet in existence. By this channel, as well as by the Euphrates, came the wines of Armenia, and many other productions of colder and more elevated regions. Excellent round had been made at a very early period through the whole of Central and Western Asia, and caravans of camels then, as now, conveyed its merchandise from one extremity to the other. The carpets, hangings, and embroidery of Babylon were exchanged for gold and precious stones brought from the heart of Asia. The countries near the heads of the Indus furnished kermes for the purple dye, (*Ctesias*, *Indica*, c. 21,) which was the pride of Babylon, and gold for its courts and temples, in one of which alone there was as much as amounted to the sum of 800 talents, i. e. upwards of two millions sterling. Another favourite object also came from the same quarter; that remarkable race of Indian dogs, which were so fierce and powerful as to be reputed the mixed offspring of a bitch and a tiger, (*Aristot. Hist. Animal.* viii. c. 23; *Ctesias*, *Ind.* c. 25.) No less than four large villages were appointed to take charge of the Royal packs of this extraordinary breed, and were exempted, on that account, from every other tribute. (*Herod.* i. 192.)

This extensive commerce and abundance of foreign luxuries indicated a more advanced state of civilization than seems consistent with some of the institutions mentioned above; and these were perhaps only the relics of barbarous customs inherited by the Babylonians from their ancestors, who most probably descended from the native mountains into the plains of Mesopotamia, about the middle of the seventh century before our era. Yet whatever might be the progress which the Chaldeans had made in the arts and less refined branches of science, there are few, if any, traces of their having possessed a system of legislation, civil or religious, which could at all place them on a level with the Persians and Egyptians.

See Herodotus, lib. i.; Arrian, lib. vii.; Diodor. Sicul. ii.; Strabo, xvi.; Isaiah; Jeremiah; Ezra; Pliny; *Hist. Nat.*; Theophrast. iv. v. i.; Ctesias, *Indica*; *Ancient Hist.* lib. vi. 332; Gillies's *Hist. of the World*, i. 69, &c.; Heeren's *Ideen über die Politik*, &c. *der Völker und den Handel der alten Welt*, ii.; Rennell's *Geographical System of Herodotus*, p. 350, 749.

CHALDRON, a large measure, particularly of coals, containing 2000 pounds. I know not whether from *Fr. chaudron*, *caldarium*, so many coals as are sufficient for heating (*calfaciendo*) a large cauldron! Skinner.

Coals were bought at Newcastle for two shillings and two-pence a chaldron, and sold again in France for thirteen nobles. *Scripps. Memoirs*, Edward VI. Anno, 1552.

The CHALDRON of coals in London consists of thirty-six bushels of the standard bushel kept at Guildhall. It should weigh about 28 cwt.=3136 lbs. Each bushel contains one Winchester bushel and one quart. The Newcastle Chaldron weighs 3½ cwt.

CHALICE, *n.* 1 *Fr. calice*; *Sp. caliz*; *Lat. calix*; *CHALICER*, *adj.* 1 *Gr. κελύξ*, and so called *καὶ ὅτι κελύξ*, from its roundness.

This is a fowler's theft that for to break a chalice and stole away the chalice. *Chaucer. The Parson's Tale*, vol. ii. p. 265. And therefore he said that in their time that had trees chaffed & golden prestes, and now have we golden chaffes and barren. *Sir Thomas More. Works*, fol. 114.

CHALICE.
—
CHALK.

And the grave clergy had with them bean art,
To warrant what they undertook was just,
And as for monies, that to be so let,
They laide the king, for that to them to trust;
The church to pawi would not her chalice laide,
Ere she would leave one pioneer unpaid.

Drayton. The Battle of Agincourt.

Hearke, hearke, the larks at heasens gate singe,
and Phœbus gins arise,
His steeds to water at those springs,
on chalk'd flowers that lyes.

Shakespeare. Cymbeline, fol. 377.

Saying, that the lifting up of the host betokeneth nothing, but
the sealing down of the Son by the Father to offer death for
man; and the lifting up of the chalice signified, that the Father
of heaven send down his Son to shed his blood in earth for man's
salvation. *Strype. Memoirs. Henry VIII. Anno, 1556.*

The same merry gentleman represented the office thus: "They
get them a tankard (as though they refused the use of a chalice)
and one saith, I drink, and I am thankful. The more joy of
their, saith the other."

Id. Memoirs. Queen Mary, Anno, 1554.

Over the house
Th' inverted chalice, foaming from the grape,
Discharg'd a rich libation.

Glezer. Leonidas, book xii.

CHALK, *v.* } Lat. *calx, calcia*, from Gr. *χαλξ*,
CHALK, *n.* } which denotes a stone or the frag-
CHALK-CUTTER, } ments of stone, of which cement
CHALK-PUT, } or mortar is made. Scheidius ob-
CHALKSTONE, } serves that from *χαλς, frango*, pp.
CHALKY. } *είδαμεν, is χαλκός*, which might
give the contracted *χαλς*, whence *χαλς*. (See CALCAREOUS.)

To chalk is to cover, or spread over with chalk; to
mark out a tract or course, as if with chalk.

Lo how the feignen chalks for cheer.

Gower. Conf. Am. Prologue, fol. 3.

He took the chalk, and shap'd it in the wise
Of an ingot, as I shal you devise.

Chaucer. The Chaucer's Yeman's Tale, v. 16690.

For they will not be allowed of them that know these *frs* chalks,
as, though they bryng with them three Ambroses for their
winesse.

Rile. Apology, p. lxxii.

But when they shoulde walke
Were fayne with a chalks

To score on the balke.

Skelton. W'ay come ye not to Court.

Else how shoulde even tale be registred,
Or all thy draughts on the chalk'd barrel's head.

Hall. Satire, 2. book v.

And accordingly he hath chalked out a new way of loving also;
he gave his life for us; yea, himself, and all his glory; and so it
follows that in John, xv. 12. Love one another, so I have loved
you.

Goudier. Works, vol. i. part i. fol. 239.

The wheat of Campanie is redder, but this of Pisa whiter: and
more weighty it is, if it come from a chalky ground, or have
chalk mingled among.

Hallend. Plaine, vol. i. p. 563.

Terrible apprehensions and answerable to their names, are
raised of layne stones and ere's spurs found commonly with us,
in stone, chalk, and marl-pits.

Sir Thomas Brown, book ii. ch. iv.

Shells by the seame called chalk eggs, are dug up commonly
in the chalk-pits, where the chalk-cutters drive a great trade with
them.

Woodward.

In that room, up one pair of stairs, which was hung with a
rusty green, he found John Milton sitting in an elbow chair;
black clothes and most enough; pale but not cadaverous; his
hands and fingers gouty, and with chalk-stones.

Richardson. Life of Milton.

When rusty weapons with chalk'd edges
Maintain'd our feeble privities.

Bulwer. Hadrian, part iii, can. 2.

Cole, whose dark streams his flowery island lave;
And chalky Wey, that rolls a milky wave.

Pope. Windsor Forest.

I shall pursue the plan I have chalked out to my letters that
follow this.

Burke. Letters on a Regicide Peace.

The calumny is fitter to be scrawled with the midnight chalk
of incoherencies, with "no popery," on walls and doors of devoted
houses, than to be mentioned in any civilized company.

Id. Speech at Bristol previous to the Election.

There is as much expression in the Sontana as perhaps can be
given, preserving at the same time beauty; but the colour is in-
clinable to chalk, at least it appears so after looking at the warm
splendid colours of Rubens: his full and rich composition makes
this look cold and scanty.

Sir Joshua Reynolds. Journey to Flanders, &c.

Our wits Apollo's influence beg,
The Grotto makes them all with egg
Finding this chalk-stone in my nest,
I strais and lay among the rest.

Green. The Grotto.

Already British coasts appear to rise,
The chalky cliffs salute their longing eyes;
Early to his breast, where flocks of rapture roll,
Embracing strains the mistress of his soul.

Falconer. Shipwreck, can. 1.

CHALK-STONES, in *Medicine*, mentioned in the qua-
tation from Richardson's *Life of Milton*, are white chalky
substances secreted in the inflamed joint and ligaments
of the inveterately gouty. They consist of lithic or
uric acid saturated with soda.

CHALLENGE, *v.* } Dutch, *kalangieren*; Fr. *cha-*
CHALLENGE, *n.* } *langer, calanger*. "To elaim,
CHALLENGEABLE, } challenge, demand, make title
CHALLENGER. } unto; also to challenge, ac-
cuse, appeach, complain, charge with, call in question
for an offence, crime, or trespass." Cotgrave. Chal-
lenger or challenger *Menne* thinks is derived from *columni-*
er, from the Lat. *columniari*. Wielik renders *columni-*
num sustineret, he might be ehallengid; *columnianter*,
challenge falsid. *Negue columnian faciat*, neither make
ye fals challenge.

Je emperesse to Engeloud com,

To calangy after hyre fader, by rryte je kynedoom.

R. Gloucester, p. 451.

Grante him conqueste his right Gascoyne and Normandie,
Je te kyng of France challenges falsly.

R. Branne, p. 235.

Somme serve je kyage, and has allver tellen
In je chekhere and je chancetrie. *chalangyng* has dettes
Of wardes & of wardemotes.

Piers Ploukman. Vision, p. 5.

And wels it was to witen no challenge agyn.

R. Branne, p. 87.

A charter is challengeable, before a chief justice.

Piers Ploukman. Vision, p. 221.

Not that I chalange any thing of right
Of you, my sovereign lady but of grace.

Chaucer. The Franklin's Tale, v. 11636.

For the tribune dredde lest the lewis wolde take him bi the
waie and sla him, and afterwards he myght be chalengid as he
haddt take moony.

Wielik. Deeds of Apollis, ch. xxiii.

God oftentimes by cleve examples and bodily deluyrances
chalengeth to himself the glory of his owne name.

Joyt. Exposition. Daniel, ch. iii.

CHALK.
—
CHALLENGE.

CHALLENGE.

Hear ye good conscience, that in that thing that thei hatchen of you, thei ben confounded which challenge faille your good consciences in Crist.
Wich. I Peter, ch. iii.

And he seide to hem, smyte ye an man wrongfully, whether make ye fals challenge and be ye payed with your soundis.
Id. Luke, ch. iii.

Then the thirde daye came in an other knyght of Henauade as challenge, to whom, as defendist, came in sir John Cornewayll, knyght, and so will bare him, that he put the stronger to the worse.
Falgon. Anna, 1509.

Antonius on the other side bravely sent him word againe, and challengeing the combat of his man for man, though he were the elder: and that if he refused him so, he would then fight a battell with him in the fields of Pharnalis, as Julius Cesar and Pompey had done before.
Sir Thomas North. Plutarch, fol. 176.

To all yet, he his challenge made at every martiall feate,
And only fild all since with him Minerva was so great.
Chapman. Homer's Iliad, book iv. fol. 59.

Soon after this so fierce conflict was done,
Another challenge straight sturpeth out,
With whom Martano was requir'd to rouse,
But he (whose heart was ever full of doubt)
With fowle excuses sought the same to shunne,
And shew'd himselfe a faint and dastard lent.
Herrington. Orlando, book xvi. st. 63.

Now, at the time and in th' appointed place,
The challenger and challenge'd, face to face,
Approach; each other from afar they know,
And from afar their hatred chang'd their hue.
Dryden. Falcoun and Arcton.

For't has been held by many, that
As Montaigne, playing with his cat,
Complains she thought him but so tame,
Much more she would sir Hudibras:
(For that's the name our valiant knight
To all his challengers did write.)
Beller. Hudibras, part i. can. i.

This [duelling] seems to have begun upon the famous challenge that passed between Charles V. and Francis I. which though without effect, yet it is enough known and lamented, how much of the bravest blood in Christendom has been spilt by that example.
Sir Wm. Temple. Of Horac Virtus.

My second excepted against it, and desired me to match my own, and send him the choicer, which I obeyed; it being, you know, the challenger's privilege to rect his weapon.
Guardian, No. 133.

I claim, not the letter, but the spirit of the old English law, that is, to be tried by my peers. I decline his grace's jurisdiction as a judge. I challenge the Duke of Bedford, as a juror to pass upon the value of my services.
Burke. Letter to a Noble Lord.

When any of them chooses to wrestle, he gets up from one side of the ring, and crosses the ground in a sort of measured pace, clapping smartly on the elbow joint of one arm, which is bent, and produces a hollow sound: that is reckoned the challenge.
Cook. Foyage, vol. v. book ii. ch. vii.

Yet I am far from thinking this tenderness universally necessary; for he that writes may be considered as a kind of general challenger, whom every one has a right to attack: since he quits the common rank of life, steps forward beyond the lists, and offers his merit to the public judgment.
Johnson. Reader, No. 53.

His hour is come.
The impious challenger of pow'r divine
Was now to learn, that hee's, though slow to wrath,
Is never with impunity defied.
Cowper. The Task, book vi.

CHALLENGE, in Law, a provocation or summons to fight. It is an offence punishable by fine and imprisonment to challenge another, either by word or letter, to fight a duel or to be the bearer of such Challenge. Endeavouring to provoke another to send a Challenge or to fight, by dispersing letters for that purpose, is a high

offence. Hawk. P. C. ch. 63, s. 3. By the statute 9 Ann. c. 14, if a Challenge arises from Gaming, the offender is liable to forfeit his goods and to imprisonment for two years.

CHALLENGE, in Law, is also an exception either to persons or things; persons as jurors, or in case of felony by the prisoner against things, as a declaration, &c. The former is the most frequent significand given to the term. Challenge to jurors is either to the array or to the polls. To the array, is objecting to the whole jury impanelled collectively on account of some original defect in returning them, as default in the Sheriff or partiality. To the polls, is excepting to one or more of the jurors individually. The causes of Challenge being a Lord of Parliament, not being qualified to serve on a jury; supposed bias or partiality; or on account of some conviction which disqualifies the juror by affecting his credit. Challenge is subdivided into Challenge peremptory, principal, or to the favour. Peremptory, is objecting to a jury without assigning a cause, and is allowed only in criminal matters; principal, is where the cause assigned is sufficiently conclusive of itself to have the jurymen rejected; to the favour, is alleging circumstances from which it may fairly be presumed that the jurymen is biased; such as affinity, or having an interest in the question at issue.

CHALYBEAN, Fr. *chalybe*. *Chalybe*, a kind of very hard iron, received its name from the Chalybians, a nation of Pontus or Scythia. Vossius, and see Virg. Geo. i. 58.

Who tore the lion as the lion tares the kid,
Ran on embattled armies clad in iron,
And weaponless himself,
Made arms ridiculous, useless the forged
Of brazen shield and spear, the hammer'd cuirass,
Chalybean temper'd steel, and frock of mail—
Adamantem proof.
Milton. Samson Agonistes, l. 133.

CHALYBEATE, in Medicine, is a name given to any liquid impregnated with particles of Iron or Steel.

CHAMA, in Zoology, a genus of bivalve shells, (*Acrochale testacea*, Cuv.) of the family Chamaeae. Generic character: shell irregular, inequivalve, fixed; beaks curved, unequal, distant; hinge with one thick oblique, subcrenate tooth, inserted into a pit in the opposite valve; muscular impressions two, which are lateral and distant; ligament external, divaricate.

The genus Chama in the Linnaean arrangement was composed of shells so dissimilar and so totally devoid of natural affinity with each other, that it was impossible to retain an association so erroneous. It was therefore reformed by Bruguiere; and consists now of irregular, thick, generally very inequivalve shells, for the most part spinous, or foliated externally. It is a singular fact that some species of Chama attach themselves by one valve, and others by the other. This has led Lamarck to divide the genus into two sections; in the first of which the umbones are said to turn from left to right, and in the second from right to left.

They are usually found in shallow water, attached to rocks, corals, &c. or adhering together in groups.

Good figures of several species are given in Sowbath's genera of shells.

CHAM-EDOREA, in Botany, a genus of the class Diacis, order *Hedrastris*, natural order *Palmae*. Generic character: male flower, calyx three-parted;

CHALLENGE.
CHAM-EDOREA.

CHAMBER-
DORCA.
—
CHAM-
BER.

corolla three-parted; stamens six; rudiment of the style longer than the stamens; female flower, calyx three-parted; corolla, petals three; three nectariferous scales between the petals and germen; styles three; drupe succulent, one-seeded.

One species, *C. gracilis*, a Palm ten feet high, native of Caracoea. Willdenow.

CHAMEROPI, in Botany, a genus of the class *Polygonia*, order *Durcia*, natural order *Palme*. Generic character: hermaphrodite flower, calyx three-parted; corolla, petals three; stamens six; pistils three; drupes three, one-seeded: male flower, calyx, corolla, and stamens as above.

Willdenow describes four species. *C. humilis* is a native of Spain and Sicily, and is known by the name of the dwarf Fan Palm; it is one of the hardest of the Palms, requiring only the protection of the greenhouse.

CHAMAYA of GUANACABAMA, a River of South America, which rises near Chumbicos, in 5° south latitude and about 79° 20' west longitude, and flows south-west to join the Chiochipa at Perico, whence the united streams flow to Jaen de Brencaneros and then to Tomepoda, where they join the Marañon or Amazonas in 7° 20' west longitude and 5° 30' south latitude. This River is noted for being the post-road (if the expression be allowable,) from Peru to the Atlantic Ocean; it is however innavigable from its great fall, Humboldt having observed a difference of altitude of no less than 1753 feet in a distance of sixty miles.

The postman from Peru descends this impetuous river swimming, and supporting his weight occasionally on a log of bala-wood, (*Bambac crochoma*) which is extremely light. He lands at the different huts for refreshment; and preserves his charge by tying it up in a kind of drawers or lower garment, which he folds round his head. A drawing of this singular postman is given in Humboldt's *Picturaeque Atlas*, plate xxxi. As he cannot return by water, there is considerable delay, owing to the dangerous roads, in transmitting letters from Jaen to western Peru. These roads, with a very correct and beautiful map of the country are described by Condamine in his *Journal du Voyage à l'Equateur*, 1751.

CHAMBER, v.
camera; Ger. and Dutch,
kamer; Lat. camera; Gr.
καμρα, fornix, tectum arcu-
atum, opus farnicatum, and
similis structura. This, says
Wachter, is the first signifi-
cation of the word, which
afterwards was applied, pri-
vately, to all (enclosed) parts
or apartments of a house,
cellas, camerae, dormitoria,
and publickly, ad conciliaria
curiam, et tribunalia prin-
cipum.

To chamber, is merely, to enclose, shut up. A chamberer is applied by Shakespeare to those whose pleasures are in chambers; who are lascivious, wanton, intriguing. And so also chambering in the Bible. Chamber is much used in composition.

CHAM-
BER.

Powers man wel ofte into hyre chamber heo drou
Boke mesles & oþer. R. Gloucester, p. 431.

— Wan ich ofte was
In chamber mid my felawes, þer com to me bicas
And swyþe fair nao with alle. Id. p. 399.

As þis chamberleyn hym broȝte, as he rose aday,
A morwe vorto werȝe, a þeȝre bose of say,
He easte, " was hi contented? þre nyȝting" the other nyȝde. Id. p. 398.

Chambers with chymeneys, and chapeles pyre.
Piers Plouman. Creds, book iv.

This miller to the toon his daughter send
For ale and bread, and rusted bene a gown,
And hood her hose, he shuld no more go loon:
And in his owen chamber hem made a bedde.
Chaucer. The Reeve Tale, v. 4137.

Elda coma home the same night:
And stille with a preuise light,
As he that wolde not awake
His wife, he hath his weye take
In to the chamber.
Gower. Conf. Am. book ii. fol. 32.

And ye schaleo seye to the householdman of the hom, the
mayster seyth to there, where is a chamber where I schal ete peak
with my discipulis? Wiclif. Luke, ch. xxii.

And say unto y^e good m^a of the house. The master saith unto
the: there is the gr^at chamber, where I shal ete myne oter
lambe with my discipulis? Bible, 1551.

And but thou do to my service honour,
And to my chamberer within my bowre.
Chaucer. The W^f of Bathes Prologue, v. 5982.

For there is none so litell page,
Ne yet so symple a chamberer,
That I se make hem all there.
Gower. Conf. Am. book iv. fol. 70.

And soo she and he wente thyder all alone, and nother cham-
berer nor varlet entred with them, for the lady had no mistrust
in hym of ony dyshonoure. Froissart. Croyce, ch. lxi.

Let vs walke honestly as it were in the day lyght: not in eat-
yng and drynkyng; neither in chamberyng nor wantones.
Bible, 1551. Romanyer, ch. xlii.

The hard ground is his feather bed, and some block or stone
his pillow; and as for his horse, he is as it were a chamber-fellow
with his master, facing both sides.
Hobday. Pygmy, &c. Richard Chaffell.

And shortly of this matter for to saye,
He fell in office with a chamberlain,
The which that dwelling was with Elinor.
Chaucer. The Knightes Tale, v. 1420.

Constricke, as the bookes saine,
Foolle last hath to his chamberlaine.
Gower. Conf. Am.

The Lord Lisle was made Earl of Warwick, and the Lord Great
Chamberlainship was given to him; and the Lord Sudley made
Admiral of England: all these things were done, the King being
in the Tower. Burnet. Records. King Edward's Journal.

I interchangeably hurle down my rage
Upon this over-swearing traitor's foote
To prove myself a loyal gentleman,
Even in the best blood chamber'd in his house.
Shakespeare. Richard II. fol. 24.

Nor in a secret cloister dost he keep
Those virgin-opiate, till their marriage day;
Nor locks them up in chambers, where they sleep,
Till they wake within those beds of clay.
Donne. Of the Creation of Soul.

— Nay, for I am blacke,
And hence not those soft parts of conversation
That chamberers have.
Shakespeare. Othello, fol. 325.

CHAM-
BERLAIN.

attending the person of the King or Queen, or introducing a Peer into the House of Lords. This surrender was confirmed by a special Act of Parliament, 1 George I. c. 3. The present joint Great Chamberlains of England have reason on all accounts to regret this act of their ancestor, for the precedence that existed for centuries is passed away, and the Dukedom that was received as an equivalent is already extinct. On the death of Peregrine the last Duke of Ancaster hut one, who died seized of the office, it descended jointly to his Grace's two sisters, Priscilla Baroness Willoughby D'Eresby, and Georgiana Charlotte, Marchioness Cholmondeley. The official duties were necessarily executed by a deputy whom they appoint, subject to the Royal approbation. The party first appointed was Sir Peter Burrell, (afterwards created Lord Gwydir,) the husband of Lady Willoughby, and on his decease in 1821, some difficulties existed between the sisters as to the nomination of a successor. His Majesty, however, was pleased to signify that at the then approaching coronation the duties must be performed, and appointed Lord Gwydir, (Lady Willoughby's son) to officiate as deputy, until their Ladyships agreed in some actual appointment. Shortly after this, all differences on the subject were satisfactorily arranged, and Lord Gwydir received his regular nomination as Deputy Great Chamberlain, an office which he yet continues to fill.

This most ancient and honourable post was long enjoyed by the noble house of de Vere, Earl of Oxford, but passed from them by a female heir to the family of Bertie.

The question as to the descent of this great office was solemnly argued in Parliament, March 23, 1825, and the whole legal talent of the time was called forth to the discussion. The Judges differing in opinion as to the nature of the descent, were directed to deliver their opinions *seriatim*. The claimants were the Earl of Oxford, the heir male; the Lord Willoughby, the heir general; and the Earl of Derby; though this third claim does not seem to have been very strenuously enforced, as after an order made that the Earl of Derby be heard by his counsel, the Lord Keeper acquainted the House "that he is informed by the Lord Strange, that his father's counsel are of the House of Commons and cannot be permitted to come thence at this time;" a mode of retiring from the contest which in our own days would excite some surprise. On the 28th of March the Judges were heard, Mr. Baron Trevor and Mr. Justice Yelverton were in support of the Lord Willoughby, Mr. Justice Doddridge, the Chief Baron, and the Chief Justice Crew for the Earl of Oxford. The heads of the argument of Crew and Doddridge are preserved in Collins's *Proceedings on Baronies*, p. 185, and the former is conspicuous for that logical reasoning and graceful eloquence, which so remarkably characterises all the judgments which have come down to us from that learned person. He concludes by saying, that this noble office so long since granted to Aubrey de Vere, and in the great revolution of time since ever fixing itself in the female line, he saw no cause now to support it or honour from it. Since they were thus joined together, (and this only flower left in the garland of the Earldom,) he could not by his advice divorce or put them asunder, and therefore concluded somewhat confidently, and so gave his humble advice, &c. If the decision were to

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be reviewed at the present day it is probable that the arguments of the Chief Justice would prevail; at that time, however, "after much debate and long consideration bad," the House on the 31st of March resolved that the said office of Lord Great Chamberlain is come and descended unto the heir general of the last Earl of Oxford, thereby confirming it to the line of Bertie.

At Coronations the duty of dressing the Sovereign devolves on the Great Chamberlain, and he receives for his fee the furniture of the chamber in which the King has slept on the previous night, as well as the dress which the King wears. The apparel of the English Monarchs from the time of Charles I. (given as fees on the occasion of their Coronations) is said to be preserved in uninterrupted series at Grimsthorp Castle the seat of the family. The care of the ancient Palace of Westminster is in a more peculiar manner confided to this officer. It is his duty to provide the furniture of the Houses of Parliament, and to sit up Westminster Hall for trials of Peers, &c. The admission to the House of Peers on the days on which the Sovereign opens Parliament, is to be obtained through this officer; because the Peers are not a House until the King opens the Session, it is held that their power individually to introduce strangers has not yet commenced. The Gentleman Usher of the Black Rod, the Yeoman Usher, and the door-keepers, are all under the authority of the Great Chamberlain. Ever since the memorable Powder Plot the Great Chamberlain is accustomed to search all the vaults and buildings near the Houses of Parliament, a security against the repetition of a similar attempt.

Peers at their creation are attended by the Great Chamberlain, who has on such occasions a certain fee, as he has also from Bishops when they perform homage.

The Lord Chamberlain of his Majesty's Household is an officer holding his place during pleasure only, who enjoys precedence above all Peers of the same degree. He has the charge of all the furniture in the Royal Palaces, and the control of all such portions of the Royal Household as are not within the department of the Lord Steward, the Groom of the Stole, or the Master of the Horse. The days on which it is his Majesty's pleasure to hold Courts, are notified through him, as well as all regulations connected therewith, either as regarding court etiquette or dress. Those orders for Court mornings are issued by him, those for general mournings proceeding from the Earl Marshal. The King's Chaplains are in his nomination, as well as the appointment of Physicians, Surgeons, &c. and the tradesmen retained in the Royal service. But this officer is called upon to perform still more important functions, and to exercise a discretionary control which has been sometimes regarded with much constitutional jealousy. The King's Comedians as parts of the household are of course under his regulation, and it was of this circumstance that Sir Robert Walpole availed himself, when he introduced a bill in 1734 to subject the Stage to the authority of a Licensor. Lord Chesterfield strenuously opposed the motion, declaring that the productions of his wit were an author's inheritance, though he added, "We my Lords, thank heaven, are otherwise provided for." Broke's *Gustavus Fusa* was the first Play that called forth the exercise of these somewhat invidious powers, but on going to the Press he was amply remunerated by the public for any dis-

CHAMBERLAIN. appointment be might have experienced from the prohibition of the Court. There is an officer called the Licensor of Plays appointed by the Lord Chamberlain, but of late years it has very seldom been deemed necessary to exercise the right of interference.

Under the Lord Chamberlain is a Vice-Chamberlain, and both are always members of the Privy Council.

In the Queen's Household there are also similar officers.

Chamberlains of the *Eschequer* are officers to whose custody are confided some of the most ancient records of the country, such as the *Domesday Book* and *Liber Niger Senecarii*. The standards of our weights and measures, and also that whereby the weight and purity of our currency is regulated are in their charge. Their office is regulated by stat. 34 and 35 Hen. VIII. c. 14.

The Chamberlain of the City of London is an officer who has the charge of all the monies belonging to the Corporation, and it is by him that distinguished strangers are presented with their freedom, &c.

The appointment is annual by election on Midsummer-day, but it is customary to continue the same person in office through life. He is usually chosen among the Aldermen, and relinquishes his Alderman's gown on succeeding to the other appointment, as the Court of Aldermen audit his accounts. The well-known Mr. Wilkes, however, did not consider the two situations as incompatible, and continued to retain both.

The *Grand Chamberlain* in France performs on the day of the coronation nearly the same offices to the Royal person as the Great Chamberlain does in England. When the King holds a *lit de Justice*, the Chamberlain sits always at his feet. Of old in the absence of the Queen he used to sleep in the King's chamber. On the King's decease he watched the body till the time of interment. The office of *Chambellan* must be distinguished from that of *Chambrier* which was abolished by Francis I. in 1545.

The Chamberlain of France bears as the cognizance of his office, behind the shield of his arms, in saltire, two gold keys, their handles ornamented with a Royal crown. F. Anselm, *Histoire des grands officiers de la couronne*.

CHAMBO, a small River of Quito which flows from Lake Cokey, and separates the village of Penipé from Guanandó, at 1° 35' south latitude, five leagues north-east of Riobamba. It is worthy of notice as affording one of the best opportunities for the exertion of the talent displayed by the natives of South America, in the construction of rope bridges, a beautiful drawing of one of which over this river is given in Humboldt's *Picturaque Atlas*, plate xxxiii. The Indians call these bridges *cimpuccata* or rope bridges, the Spaniards *punto de hamaca*, or hammock bridges. The ropes are made of the fibres of the roots of the *agave*, and are three or four inches in thickness, being secured on each bank by a sort of treasled frame-work, over which the hammock or series of joined cables passes, these cables being covered with small bamboos or canes.

The bridge of Penipé or Chambo is 180 feet long, and seven or eight broad, but there is one near Santa, between Quito and Leims of much greater length, over which loaded mules constantly pass, and which has been long used as a permanent communication, upwards of forty thousand pounds having been expended in a vain attempt to cross the torrent by a stone structure.

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The inverted arch which rope bridges form is very great, and consequently they are subject to considerable motion, so that it requires some exertion of courage for a foreigner to pass over them, the only method being to walk quickly on with the body bent, and to avoid, by all means, risking the desire to stop.

It must be a matter of some surprise to find that the Americans of the South used these and several other kinds of very singular bridges over the most rapid rivers, long before they were visited by Europeans.

CHAMELEON. } *Xanadu*, from *χρῶσι*, *humi*,
CHAMELEON-LIKE. } and *λεῖν*, *leo*, *humi*, *si*,
 primus leo. *Xapa*, Vossius remarks, in composition, diminishes.

Though the *cameleon* long can feed on the *ayre*, I am one that am nourish'd by my vicinities; and would faine have norie.

Shakespeare. Two Gentlemen of Verona, fol. 24.

He could frame altogether with [men's] manners and fashions of life, transforming himself more easily to all manner of shapes, than the *cameleon*. For it is reported, that the *cameleon* cannot take white colour; but Alcibiades could put upon him any manner, customs, or fashions, of what nation soever, and could follow exercise, and countenance them when he would, as well the good as the bad.

Sir Thomas North. Plutarch, fol. 175.

Here in the court, *cameleon-like* I fare,
And as that creature, only feed on *air*.

Dryden. England's Heretical Epistles.

As the *cameleon*, who is known,
To have no colour of his own;
But borrows from his neighbour's hue
His white or black, his green or blue;
And struts as much in ready light
Which credit gives him upon sight,
As if the rainbow were in tail,
Settled on him and his heirs male;
So the young 'squire.

Prior. The Cameleon.

CHAMELEON, CUV.; *Chameleon*, Ray. In Zoology, a genus of animals, belonging to the family *Camelionidae*, order *Sauria*, class *Reptilia*.

Generic character: skin capable of frequent change of colour, studded with little scaly grains; body compressed, and often crested along the back; tail round and prehensile; head irregularly rhomboidal, presenting eight faces; tongue long, vermiform, and much expanded at the tip; teeth triobed; eyes large, covered with skin, which is pierced by a small hole in the centre opposite the pupil, and movable independent of each other; ear hardly visible; feet pentadactylous, two of the toes joined together by a membrane extending as far as the claws, and the other three united in like manner apart, so as to form two distinct sets of toes on the same foot.

This curious genus is common with many others, was placed by Linnaeus among the *Lacertæ*, from which it differs very widely; it had been, however, established as a distinct genus by Laurenti, in his *Synopsis Reptilium*, and a very superficial examination will prove, that it has a right to such distinction. Indeed, the animals of which it is composed, differ so materially from the other *Sauria*, that Cuvier has had ample reason to form a new family, of which, however, at present there is but one genus, viz. *Chameleon*.

The *Chameleon* was known to the ancients, and celebrated for its Protean colours, and the power of living upon air, which they believed it possessed, as we find in Ovid.

"Id quæque quod ventis animal nutritur et æur,
Protinus animalis teligis quocumque colores."

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CHAMBO.

CHAMELEON.

CHAMELEON.

Its power of living on air, is of course fabulous, and it may be often seen eating flies, by darting out its long tongue, which is expanded at the tip, and covered with a strong glutinous secretion for that purpose; the mechanism by which the tongue is thrown out, is similar to that which belongs to the tongue of the Woodpecker, and will be found described in the Essay on COMPARATIVE ANATOMY.

It does not assume the colour of any substance near which it may be placed, as supposed by the older naturalists; but its change of colour, which is very frequent, has given rise to a notion, that it has no proper colour of its own; this, however, is not the case, as will be seen in describing the different species, each of which has its peculiar colour to which it returns in a short time after the accidental changes to which it is subject. With respect to the cause of the change of colour, Wormius seems to have been the first person who entertained any just notion of it, and he believed that it depended upon the feelings of the animal, or upon the different degrees of heat or cold to which it was subjected. This change seems very similar to blushing, and is probably produced by the greater or less quantity of blood sent into the minnie vessels, assisted also by the distension of the lungs, which very much expanded with air, render the animal nearly transparent, a circumstance depending on their great size. And that the lungs do perform an important part in this change is proved by Mr. Barrow's observation, that "previously to the Chameleon's assuming a change of colour, it makes a long inspiration, the body swelling out to twice its usual size; and, as this inflation subsides, the change of colour gradually takes place. The only permanent marks are two small dark lines passing along the sides." According to the account of D'Ossouville, the blood of the Chameleon is of a violet blue colour; the vessels yellow; the epidermis transparent, and the cutis yellow; and hence he conceives, that in consequence of more or less blood being sent to the arteries of the skin, all the shades of colour which the animal presents may be produced. Nor does this seem at all an irrational conjecture.

The animal has the power of inflating considerably every part of the body, even the paws and tail so as to double its size; this is done by gentle irregular efforts, and when completely filled with air, it will remain so for a couple of hours; after which it returns to its natural size, though much more slowly than it dilated. With respect to the toes, these are five on each foot, very long, nearly of equal size, and furnished with long crooked nails, but the skin is extended to the tips of the toes, and unites them from their base. The toes are disposed in two bundles, like the claws of carpenter's pliers, those of the fore feet having two in the outer and three in the inner bundles, whilst those behind have the number reversed. This disposition of the toes to form as it were a double hand, though very inconvenient for walking on flat surfaces, gives the animal considerable advantage in perching upon the branches of trees, a situation of which it is very fond. It cannot run, but moves very slowly, resting a short time after every step, as if to be sure its footing were firm.

It is a very harmless gentle animal, living among the branches of trees, where it lies in ambush, to catch the unwary insects which may happen to come

within its reach. In the winter it hides itself in the clefts of rocks, under stones, &c. and becomes torpid. It lays from nine to twelve eggs of an oval shape, covered with a thin membrane, similar to that which covers the eggs of the sea Tortoises and the Iguanas. This genus is found in its native state only in Asia and Africa; some of them were exhibited in London a few years since, but they soon sickened and died.

C. Fulgoris, Daud.; *C. Africana*, Lur.; *Lacerta Africana*, Gmel.; *le Caméléon ordinaire*, Lacép.; *African Chameleon*, Shaw. About eighteen inches long, of which the tail occupies half the length; the head flattened above anteriorly and laterally; two ridges proceeding from the muzzle pass above the orbits, and unite on the occiput at the point of a large tubercle, which resembles a hood with four faces; a third ridge begins on the middle of the head; and a fourth, which is more obtuse, from the nape of the neck, and these two pass up to the top of the casque; the anterior faces of which are half as long again as the posterior; the body is much compressed, and very high; the ridge formed by the back arched; the skin is studded with little granules; the general colour of the animal is an ashy brown. Native of Egypt and Barbary; and according to Curvier, of Spain also.

C. Senegalensis, Daud.; *Lacerta Chameleo*, Gmel.; *le Caméléon du Sénégal*, Seba; *Common Chameleon*, Shaw. Of a yellowish ash-colour; the skin entirely covered with very small roundish scales; dorsal crest, delicate and sharp; from the lower jaw a crest formed of little sharp scales, extends along the whole length of the belly like the teeth of a saw; the tail has, on its upper and under edge, a number of little protuberances formed by the processes of the caudal vertebra. Native of Africa.

C. Pumilus, Daud.; *Lacerta Pumila*, Gmel.; *le Caméléon nain du Cap*, Lacép.; *Little Chameleon*, Shaw. This is the most beautiful species of the genus; it is about three inches long, of a bright blue colour, with two yellowish lines extending along the sides; its scales are rounded; along the under edge of the lower jaw, is a fringe of eleven or thirteen little appendices, slight, trifurcated at their tips; its casque is very small.

C. bifidus, Daud.; *le Caméléon bifide*, Brongn.; *Bifid-nosed Chameleon*. Is similar in size and form to the common Chameleon, except that it has the nose split as it were into two distinct processes, each of which is long and compressed. Native of the Moluccas.

See Daudin, *Histoire des Reptiles*; Linnæi *Systema Naturæ*, curd Gmelin; Shaw's *General Zoology*.

CHAMFER, *n.* Fr. "chanfrein. A chanfering, or CHAMFERING, *v.* *a.* a channel, furrow, hollow gutter, or streak in stone-work, &c. Cotgrave. From the Fr. *chanfré*, *cambre*, *Carreatus*, *Fornicatus*, *striatus*, *scalatus*. Skinner. And thus of the same origin as *chanber*, though so differently applied.

But oft, when ye count you freed from fear
Count the brave Winter with chamfered brows,

Full of wrinkles and from furrows, both for decrepitude and handsomeness.

Spenser. Shepherd's Calendar, February.

The osseous tree is of a deep yellow, whereof are made the false bone-spear staves, which shine again, and are studded (as it were) with knots and chamfered between, both for decrepitude and handsomeness.

Holland. Floris, vol. 1. fol. 487.

CHAMFRON, from the same Fr. *chanfrein*. The frontlet of a barded (armed) war-horse, in the centre

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of which was an iron spike. It was often most expensively ornamented. Howell, *Vocabulary*, sec. 44; Prevot, *Manuel Lexique*; Nares's *Glossary*.
CHAMLET, *n.* } See CAMBLET.
CHAMLAYING, *n.*

No man that is not worth 200*l*. or else 20*l*. in living certain, to wear any kind of chamlet.

Scripps. Memorials. Edward VI. Anno, 1581.

That [frothing] sound like silene sprinkled here and there
With glittering sponge, that did like stars appear,
And war'd upon, like water chamlet,
To hide the metal, which yet every where
Beeyonded in.

Spenser. Faerie Queene, book iv. can. 11. st. 46.

The same chamlets and undulations we may observe from a like cause in the grains of timber, shapes of plants and flowers, variegations of stones, and some minerals.

Letters to Mr. Boyle. Boyle to Mr. Boyle.

CHAMM, } Cham is merely champ, *q. v.*
CHAMMIND, }

And if we have any stronger meats, it must be chammed after by the nurse, & so put into the babe's mouth.

See Thomas More. Works, fol. 241.

But he that repenteth toward the laws of God and at the sight of the sacrament, or of the breaking, filling, eating, chamming or drinking, &c.

Tyndall. Works, fol. 316.

CHAMOIS, in Zoology, the common name of the *Antelope Rupicapra*. See ANTILOPE.

CHAMOUNI, or CHAMOUNIX, a Valley and small Town in Savoy, supposed to have derived its name from the Chamois or wild goats, by which the adjacent heights have always been frequented. This Valley is situated in Upper Faucigny, about forty miles nearly south-east of Geneva, and at the foot of Mont Blanc. The elevation of Chamouni is 3500 feet above the level of the sea. It is watered by the river Arve, and has long been renowned for its glaciers, especially on the side which is bounded by Mont Blanc. Some parts of the Valley are not more than half a mile in width.

The majestic Mont Blanc towers to the height of nearly 12,000 feet above the bottom of the Valley, and occupies seven or eight miles in length on its southern side; the Bréven and other mountains range along the opposite side, till the Col de Balme closes the magnificent vista, at the distance of eighteen miles from its commencement. On the side of Mont Blanc, a number of vast hantresses appear to prop up that mountain; and are often thickly shaded with trees, while the intervals between them are covered with glaciers. The immense quantity of snow which falls upon the upper part of the mountain descends down its side like irregular drapery, of which the glaciers in the Valley constitute the skirts. There are six or seven of these glaciers filling as many different valleys that furrow the side of the mountain; the chief of these is the *Glacier des Bois*. The quantity of snow which falls upon the upper part of the mountain, and never melts, causes the glaciers to encroach upon the Valley by its incumbent pressure, so that in some seasons they are pushed forward several hundred feet; but these encroachments are not permanent; for as the lower extremity of the glacier encounters a greater degree of heat the further it descends, the principle of dissolution soon counterbalances the increase. When the glaciers thus advance into the Valley, it is with a slow and irresistible pressure which carries every thing before it. Vast masses of stone are removed, large trees are bent down, and buried beneath the

ice. The lower parts of these, however, by no means form a uniform field of solid ice, but are diversified by almost every possible shape. The village of Chamouni stands in this Valley, and is about twelve miles east-southeast of Chamberri. It contains a population of 1500 individuals, who are partly supported by the resort of visitors, to whom they act as guides, and partly by hunting.

CHAMP, *v.* } I know not, says Skinner, whether
CHAMPER. } from the Fr. *champayer*, *depasser*, *re-*
depasser, (as Cotgrave explains it, to run, feed, graze or pasture in fields,) or from the Gr. *καρπεύω*, to devour greedily. See to CHAMM.

To *champ* seems to be distinguished from to *chew*; the latter being applied to the action of the *chews* or jaws; the former to that of the teeth, unaccompanied by the grinding motion of the jaw.

In chamber long she staid, and redly dyed her beauteous
The palfrey staid in gold, attired rich, and feather her stampes
For pride, and on the foamy bit of gold with teeth he *champer*.

Phaer. Amides, book iv.

After whose example, Neales, another painter, did the like,
and sped as well in making froth falling naturally from the horses
mouths; namely, by throwing his sponge against the table before
him, at what time as he painted a horse-elder cheering and
chirking his horse, yet reigning him hard as he *champed* upon his
bit.

Holland. Plinio, vol. ii. fol. 542.

Psyche observ'd how they this serious bit
Into their mouths like milken horses took;
How nimbly they found it and *champed* it,
And in their hearts the reins aforesaid took.

Bonmont. Psyche, can. 20. st. 249.

The courser paw'd the ground with restless feet,
And snorting foam'd, and *champed* the golden bit.
Dryden. Falcorn and Artie.

One day, playing with a tobacco pipe between my teeth, it
happened to break in my mouth, and the spitting out the pieces
left such a delicious roughness on my tongue, that I could not be
satisfied till I had *champed* up the remaining part of the pipe.

Spectator, No. 431.

Now Mr. Spec. I desire you would find out some name for these
craving dainties, whether dignified or distinguished under some
or all the following denominations, (to wit) trash-eaters, oatmeal
cheerers, pipe *champer*.

Id.

His horse, of his knee of new
Caparison'd in rubies, *champs* the gold,
Which rules his mouth.

Gloucester. The Atheist, book xviii.

CHAMPAGNE, a Province of France prior to the Revolution, was situated in the eastern part of that Kingdom, and bordered upon Franche Comté and Lorraine. On the other sides, it was contiguous to the Kingdom of France, Picardy, and Flanders. Its greatest extent is stated at 195 miles, and its breadth at 135 miles, and the superficial area at 11,840 square miles. The population was about 1,200,000, rather more than 100 persons to each square mile, or nearly forty-four less than the average for the whole Kingdom. This Province may be correctly described as one wide extended plain, totally destitute of the diversity of hills and valleys, except a few eminences which rise on its frontiers. From these, however, several rivers descend, the chief of which are the Meuse, the Seine, the Marne, the Aisne, the Aube, and the Yonne. Most of these are navigable for boats, and, therefore, not only afford the means of commercial transfer, but supply vast sources of irrigation, to which much of the fertility of the Province has been ascribed, as the soil is natu-

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rally of a chalky and ungrateful kind. The climate is temperate and salubrious, and the products are chiefly corn and wine, the latter of which is well known throughout most countries of Europe. Some parts of the Province afford excellent pasturage, and others abound with wood, but great fertility in hay means its general character. The breed of sheep is reckoned among the best in France, and has been much improved by an intermixture with those of Spain. Champagne has frequently been the theatre of war, particularly in the years 1793 and 1814. It now forms the whole of the departments of the Ardennes, the Marne, the Upper Marne, and the Aube, as well as a great part of those of the Yonne, and the Seine and Marne, the particulars of which will be found under their respective heads.

CHAMPAGNY'S ARCHIPELAGO, a name given by the French expedition in 1800 to a number of islands, lying off the north-west coast of New Holland. The group includes at least twenty islands, but the largest is not more than nine or ten miles in length, and all have a barren and white appearance; abundance of fish was found off the coasts.

CHAMPAIN, or } Champion ground, says
CHAMPAIN, n. and adj. } Skinner, from the French
champaigne; It. *campagna*, *locus campestris*, *seu aperta*
planities; from the Latin *campus*. See CAMP.

A plain field, large plain, wide and level piece of ground. Cotgrave.

Thus the fresh Chlorion being ready dight,
Veto his launty did himself address,
And with good speed began to take his flight:
O'er the fields in his franks lustiness;
And all the champion o'er he soared light.

Spenser. *Maipoemas*, st. 19.

But when th'approaching foal still following he perceives
That he his speed must trust, his usual way he leaves;
And o'er the champion flies; which when th'assembly find,
Each follows, as his horse were footed with the wind.

Dryden. *Poly-olion*, song xii.

All night the dreadful angel engines'd
Through leav'ns wide champion held his way, till morn,
Wak't by the circling hours, with rolie hand
Ushar'd the gates of light.

Milton. *Paradise Lost*, book vi. l. 2.

As you travel on the left hand of Arabia, (famous for plenty of sweet odours,) there lieth a *champaigne* country placed between Tigris and Euphrates.

Raleigh. *History of the World*, book i. ch. iii. sec. 12.

Where delicious paradise,
Now scarcs, crown with her enclosure green,
As with a rural mound the *campus* bend
Of a steep wilderness, whose haire sides
With thicket overgrown, grotesque and wilde
Access decid.

Milton. *Paradise Lost*, book iv. l. 134.

So let them bet, and, as I was saying,
They their live engines play'd, not staying
Until they reach'd the fatal *champaign*
Which th'enemy did him encamp on.

Butler. *Hudibras*, part i. can. 2.

Far beyond
That Mallian *champaign*, stretching wide below,
Beyond the utmost measure of the sight
From this aspiring cliff, the hostile camp
Contains yet mightier numbers.

Goiter. *Leonidas*, book iii.

CHAMPERTY, } Fr. *cham-partier*, to divide a
COA'PERTOS. } field into even or due parts. Cot-
grave. See the example from Blackstone, and an
example from Milton under the word CHAPLAIN.

Thus may ye see, that wisdom ne richesse,
Beaute ne sleight, strengthe ne hardihood,
Ne may with Venus holden *champerie*,
For as hire liste the world may she gie.

Chaucer. *The Knight's Tale*, v. 1951.

Champerie, *camp-partie*, is a bargain with a plaintiff or defendant *campus partie*, to divide the land or other matter sued for between them, if they prevail at law; whereupon the *champerter* is to carry on the party's suit at his own expense.

Blackstone, book iv. ch. x.

The practice of CHAMPARTY was prohibited by various statutes in Edward the First's reign. See West. i. 3 Edw. i. ch. xxv.; West. ii. 13 Edw. i. ch. xlix.; 28 Edw. i. st. 3, ch. xi.; 33 Edw. i. st. 3. By them it was enacted, that the King's officers and others should not maintain suit on condition of participating in the profits, nor should they receive any church or land as long as a suit was pending concerning them. Officers are liable to fine and imprisonment. By the 32 Henry VIII. ch. ix. the buying and selling any pretended right or title to land is prohibited.

CHAMPION, n. } Fr. *champion*; It. *cam-*
CHAMPION, n. } *picione*. "One that fights a
CHAMPION, n. } public combat in his own or
CHAMPION-GENERAL. } another man's quarrel." Cot-
grave. See CAMP.

For yvne *campion* chivaler, chief knyght of yow alle
Zelt yhn recreant. *Piers Plowman*. *Vision*, p. 344.

Sotly, he that deserveth him, is like to the coward *champion*
recreant, that flieth withouten need.

Chaucer. *The Femmes Tale*, vol. ii. p. 345.

Of creature the feeble
Engender'd in of tyrannie,
Ayese the whose condition
God is hymself the *champion*.

Goiter. *Conf. Am.* book vii. fol. 161.

Then these two *champions* were set one against another, and
so mounted on their horses, and behaued them nobly, for they
knewe what perteyned to deades of armes.

Prissart. *Congreys*, ch. li.

Rather then so, come late into the lyst,
And *champion* me to th' utterance.

Shakespeare.

Macbeth, fol. 139.

Therefore [the Cardinal] counsellet his King to raze Charles
Duke of Bourbois against France, and to persuade him to invade
the very heart thereof, incouraging him with sufficient pay, and
making him his *champion general* of the field.

Speed. *Henry VIII.* *Anna*, 1522.

Dear country, O I have not better brought
These arms to spoil, but for thy liberties;
The sin be on their head that this have wrought,
Who wrong'd me first, and thee do tyrannise;
I am thy *champion*, and I seek my right:
Provok'd I am to this by others spite.

Daniel. *His Civil War*, book i.

Then laid the noble *champion* strong hand
Upon th' enchantment, which had her distract
So sort, and with foule outrage opposit.

Spenser. *Fairie Queene*, book iii. can. 12.

Next march'd the brave Orin, famous for
Wise conduct, and success in war;
A skilful leader, stout, severe,
Now marshal to the *champions* bent.

Butler. *Attilius*, part i. can. 2.

When the tongue-battle was over, and the *champions* had
harness'd her peacocks, to go for Samson, and hear the prayers
that were made to her.

Dryden. *Amphitryon*, act i. sc. 1.

In a battle, every man should fight as if he was the single *cham-*
pion, in preparations for war, every man should think as if he
last event depended on his counsel.

Johnson. *The Idler*, No. 9.

CHAM-
PION.

Among the various gross superstitions of the middle ages, none are more remarkable as having subsisted even to our own days, than those ideas of special appeals to Providence which must have arisen, as Blackstone observes, from an apprehension and hope, (however presumptuous and unwarrantable,) that heaven would give the victory to him who had the right. In appeals of felony, as is well known, the judicial combat was waged between the actual parties themselves; and if either from sex or age the heir was incapable of waging his battle, the question was left to a more rational issue. But in the writ of right, the last and most solemn decision of real property, the Tenant was required to produce his CHAMPION, who by throwing down his glove as a gage waged or stipulated battle with the Champion of the Demandant, who by taking up the glove, stipulated on his part to accept the challenge. Blackstone has assigned the reasons why, in civil actions, the battle is waged by Champions and not by the parties themselves; because, if any party to the suit dies, the suit must abate and determine for the present, and therefore if either party were slain in the combat, no judgment could be given for the lands in question. A further reason seems to be that none should claim exemption from this species of trial, whereas in criminal cases, personal incapacity on either side occasioned the reference to another species of decision, as parties therein were not permitted to wage their battle by proxy.

The laws authorizing judicial combat, though fallen into desuetude, yet continued to disgrace our Statute book until the beginning of the present reign. There having been an appeal of murder in the case of Abraham Thornton, (reported 1 Barnwell and Alderson,) he was advised by his counsel to claim his right of trial by battle. Accordingly when brought before the Court of King's Bench, he flung down his gage. A solemn argument was afterwards held on the case; but the Judges being unanimous that he was entitled to wage his battle, the next heir, the brother of the deceased, a lad about sixteen, declined any ulterior proceeding. The public feeling was so much outraged that the Attorney-general immediately introduced a Bill for the abolition of all appeals in criminal cases, and of trial by battle generally, which almost unanimously passed into a law; so that at present the Courts are relieved from having any judicial cognizance of a Champion. Thus indeed both it now come to pass, that "the age of chivalry is no more," and instead of an immediate appeal to Providence for the decision of a dubious right, we are at length contented to refer our claims to the omnia of men.

In the proceedings on a writ of right patent, the record was regularly made up with award of battle. The form, which is curious, may be found in Blackstone's *Commentaries*, Appendix to vol. iii. No. 1, sec. 5. Hence it appears that if any mischance should befall the Champion originally named, (which God defend,) a privilege is reserved by each party to defend their right by another man. There is a jolander of battle, gages are given, and an award of battle is made by the Court. The appearance of the Champions "sufficiently furnished with competent armour as becomes them, ready to make the battle aforesaid, as they had before waged it," is recorded, and an adjournment to Tothill near the City of Westminster, in the County of Middlesex, is entered on the record. At which day here,

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PION.

to wit at Tothill aforesaid, comes A. B. (the Tenant) by his attorney, and the said C. D. and E. F. (the Champions) in their proper persons likewise come sufficiently furnished with competent armour as becomes them." And G. H. (the Demandant) being solemnly called doth not come; wherefore it is considered that A. B. do hold the tenements aforesaid, and final judgment is given for the Tenant.

In an age, when as we have seen, trial by combat generally prevailed; when the gravest authorities of our law sanctioned its adoption by referring to "the combat between David for the people of Israel of the one party, and Goliath for the Philistines of the other," (*The Mirror*, c. iii. sec. 23,) when the head of the church, (Eugenius III.) pronounced *ex cathedra* by a Bull, that such ancient usage must be complied with and submitted to, it is not wonderful to find that even the claim to the Crown itself was in some degree put in issue by appeal to judicial combat. Accordingly from the very earliest times, the manor of Scrivelsby in Lincolnshire was held by tenure of Grand Serjeantry, on condition that the Lord thereof should be the King's Champion. The noble house of Marmion long exercised this distinguished office. Robert de Marmion, Lord of Pontefract, appears to have been the first advanced to that honour by the Conqueror, his ancestors having before performed the same honourable service to the Dukes of Normandy; but the manor having passed in the twentieth year of Edward the First by a female heir to the family of Dymocke, the then possessor of the estate performed this service at the coronation of Richard II. His descendants in the male line being Lords of the manor of Scrivelsby have continued to enjoy the same distinction to the present times. At the last coronation, (1831) a question was long agitated in the Court of Claims as to the right of the Champion to appoint a deputy in case of his own personal incapacity, either through age or profession: Mr. Dymocke being in holy orders. It was at last determined in favour of the claim, subject to the Royal approval, and the eldest son of the Champion appeared as his father's representative. The Champion rides into Westminster Hall before the second course of the Royal banquet, armed in a complete suit of bright armour, and attended by two esquires and four pages richly apparelled, with the Lord High Constable on his right hand and the Earl Marshal on his left. His esquires are in half armour, the one on the right bearing the Champion's lance, the other on the left the target with the arms of Dymocke depicted thereon. At the entrance to the hall the trumpets sound thrice, and the passage to the King's table being cleared by the Knight Marshal, the herald proclaims the Champion's challenge:

"If any person of what degree soever, high or low, shall deny or ginsay our Sovereign Lord King, &c. to be the right heir to the Imperial crown of this United Kingdom, or that he ought not to enjoy the same, here is his Champion, who saith that he lieth, and is a false traitor, being ready in person to combat with him, and in this quarrel will adventure his life against him on what day soever shall be appointed."

Whereupon the Champion throws down his gauntlet, which having lain a short time upon the ground, the herald takes up and delivers to him again.

The same ceremony is repeated in the middle of the hall, and a third time at the foot of the steps of

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—
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the throne. The Champion then makes a low obeisance. Whereupon the cup-bearer having received from the officer of the jewel-house a gold cup and cover filled with wine, presents the same to the King. His Majesty then drinks to the Champion and sends to him by the cup-bearer the cup, which the Champion having oow put on his gauntlet receives, and having made another low obeisance drinks of the wine; after which, accompanied as before, he departs out of the hall, taking with him his cup and cover as his fee. Many of the coronation cups are preserved at Scrivelsby by the Dymocke family.

The Champion is usually in courtesy styled *le* the Honourable the Champion, and upon the panel of the grand jury, and on other solemn occasions, it has been customary to give him a precedence next to Barons, though it must be presumed that such rank is rather matter of usage than of right.

Sir Walter Scott has given to his imaginary hero, Marmion, the possessions which originally belonged to the real Marmion family, and counterposes Scrivelsby among them.

They hailed Lord Marmion,
They hailed him Lord of Fotheringay,
Of Listerward, and Scrivelsby,
Of Tamworth tower and town.

Canto I.

The claims of the family of Dymocke as Lords of Scrivelsby, are now placed beyond dispute by an uninterrupted enjoyment of the right from the time of Richard II. But at an earlier period it seems to have been matter of dispute whether Robert de Marmion, the Conqueror's Champion, exercised his office in virtue of his manor of Scrivelsby, or of his castle and demesne of Tamworth. Accordingly, in the reign of Richard II. we find Baldwin de Freville by tenure of Tamworth Castle, claiming to do the services appertaining to the office of Royal Champion, Alexander de Freville having married Matern, grand-daughter of the last Marmion. The decision however was adverse to the right of the possessors of Tamworth, and in favour of the family of Dymocke.

The possessions, as well as the representation of the noble house of Freville, have now merged in the present Earl Ferrers.

CHAMPLAIN LAKE, one of the six large lakes or rather inland seas which swell the waters of Saint Lawrence in North America. Lake Champlain lies almost wholly within the United States, dividing the States of New York and Vermont. Its whole length from Whitehall at its southern extremity, to its termination twenty-four miles north of the line of demarcation between Canada and the States, is one hundred miles. There are several large islands in the northern part of this Lake, which divide it into two arms; the principal of these are North and South Hero Islands, and Isle La Motte. The outlet of Lake Champlain is the river Sorel, which runs north into the St. Lawrence. Since the completion of the Champlain Canal in and by the State of New York, a complete and direct water communication is now existing along this Lake, from the city of New York to Montreal. The waters and neighbouring shores of Lake Champlain have been the theatres of some of the most celebrated battles in this part of the world. Crown Point, Ticonderoga, and Plattsburg have been alternately favourable and adverse positions for the British arms. On the east shore of the Lake is situated the flourishing town of

Burlington, in which the University of Vermont is established.

CHANCE, *v.* Chance, ("high Arbitrer," as Milton calls him,) and his twin brother "Accident" are merely the participles of *cheoir*, *cheoir*, and *causer*. To say, "It befel me by chance or by accident," is absurdly saying, "It fell by falling." Tooke, v. 2. 19. And CHANCE-DEFTING. see the quotation from Dr. Clarke.

G. Douglas renders "*Zephyrus felicitibus*," to the chancy winds.

Gray uses *chancer* elliptically for *perchance*.

Toward ye south side turned he for these
Just fader & fel a chance together gan mete.

R. Brome, p. 19.

Bote brow a charme hadd ich a channer, and my chief helo.

Piers Plouman. Poins, p. 91.

O thou Cupide, O thou Venna,
Fortuned by whose ordinance
Of love, is every man's chance
Ye knowen all myn hoke here.

Geoff. Conf. Am. book iv. fol. 83.

Seven is my chancer, and thin is cink and treye.

Chancer. The Pardoner's Tale, v. 12587.

As they joyined themselves together, they came to fight hande to hande, and enforce themselves to enter the one into the ships of the others, wherby theyng *chancewille* in many of them, for that the place was narrow. Nicols. Theodorice, fol. 198.

Commonly one unhappines *chancewilt* not, but another followeth. The Golden Bunch, m. iii.

Dido and the Trojan prize the same

Chancer Tyb. Barry. *Æneid*, book iv.

— To the God of tempests and hark beist

And to the chancy winds one mylk quibet.

Douglas. *Æneid*, book iii. fol. 71.

And he hath not appointed vs, an vncertaine and *chancewille* effort, but doth promise such a reward, to the which we ought to cowerd all the coticill, studies, and desyers of our life.

Catane. *Fort Gullif*, Scrowm, term. ii.

For to put our tyle in danger, without any consideration vnderstandly, and *chancewille*, is most against nature.

Id. *ib.*

Those accidents are called things *chancing*, which *chance* about a thing, so that whether these things *chance*, or no, the thing itself may be, or though the thing be not, these may as *chance* to be. As for example, perchance may chance before sickness, and the same also may *chance*, though a man be not sick, and a man may be also sick, and yet nothing pale at all.

Wilson. *Art of Logic*. Things *chancing* called *Contingencie*.

Till on a day roaving the field, I chanc'd

A gossily tree farr distant to behold,

Laden with fruit of fairest colours mist,

Radiant and gold.

Milton. *Pardus Lost*, book ix. l. 575.

The barbarous people brought in as presents onto the Conall all the captives and prisoners, as well Romans as Allies, and namely Latins, who by many sundrie *chancers* had been taken in Spain.

Hollins. *Latins*, fol. 863.

— Chaos empire sits,

And by decision more embroiles the fray

By which he reigns; next him high arbitrer

Chance governs all.

Milton. *Pardus Lost*, book ii. l. 910.

And in that city's heart a tower to rear

Whose *chance-defying* top shall not endure

To be o'vlooked and controlled by

Proud clouds, or at the thunders merry lye.

Bonmont. *Psyché*, can. 16. st. 111.

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CHANCE.

CHANCE.
CHANCEL

About that time I *chanced* to go to the Prince after supper, and found him in the worst humour that I ever saw him.

Sir Wm. Temple. Memoirs.

It is not, I say, merely in a pious manner of expression, that the Scripture thus ascribes every event to the providence of God; but it is strictly and philosophically true in nature and reason, that there is no such thing as *chance* or accident; it being evident that these words do not signify any thing really existing, any thing that is truly an agent or the cause of any event; but they signify merely men's ignorance of the real and immediate cause.

Clark. Sermons, xcvi. vol. i.

Yet besides *chance* ships of other nations, there come hither a Portuguese ship or two every year in their way to Brazil.

Dampier. Voyages, anno, 1699.

Some *chance*-horn plant he might forbid your use,

As wild, or guilty of a deadly juice:

Not, this, whose colour, smell, divine and taste,

Proclaims the thoughtful. Make not in haste.

Dryden. Fall of Man, act iv. sc. 1.

A man that is out of humour when an unexpected guest breaks in upon him, and does not care for sacrificing an afternoon to every *chance* comer; that will be the master of his own time, and the pursuer of his own inclinations, makes but a very unbecoming figure in this kind of life.

Spectator, No. 132.

If *chance*, by lovely contemplation led,

Some kindred spirit shall inquire thy fate.

Gray. Elegy in a Country Church-yard.

The superiority of which manner is never more striking, than when in a collection of pictures we *chance* to see a portrait of Titian's hanging by the side of a Flemish picture, (even though that should be of the hand of Van dyke,) which however admirable in other respects, becomes cold and gray in the comparison.

Sir Joshua Reynolds. Discourse, viii.

Our studies will be for ever, in a very great degree, under the direction of *chance*. like travellers we must take what we can get, and when we can get it.

Id. Discourse, xii.

In festivity, events and *chances* are yet floating at large, without apparent connexion with their causes, and we therefore easily indulge the liberty of gratifying ourselves with a pleasing choice.

The Rambler, No. 8.

CHANCE-MEDLEY, } Fr. *chance-melle*, *caude mellée*;
properly } Mid. Lat. *calula melleis*. See Du
CHAUD-MEDLEY. } Cange. *Chande* or *caude*, from
calulus or *calulus*, hot, and *melle*, a squabble, a conflict, from *meler*, to mix. See the quotation from Blackstone.

If the offence be committed upon a prepossession mind, and willfully, we make much more ado, than if it were *chance-medley*.

Wilson. The Art of Rhetoric, fol. 136.

Since that lord's hand this mortal wound does give,
So handsomely to the dust he sends;
That she may grieve of it (I live)
So perish, that her killing thee
May a *chance-medley*, and no murder, be.

Conway. The Concealment.

If such an one should have the ill hap at any time to strike a man dead with a most saying, it ought, in all reason and conscience, to be judged but a *chance-medley*, the poor man (God knows) being no ways guilty of any design of wit.

South. Sermon, 9. vol. i.

But the self-defence, which we are now speaking of, is that whereby a man may protect himself from an assault, or the like, in the course of a sudden brawl or quarrel, by killing him who assaults him. And this is what the law expresses by the word *chance-medley*, or, (as some rather choose to write it,) *chance-medley*, the former of which in its etymology signifies a casual affinity, the latter an affinity in the heat of blood or passion; both of them of pretty much the same import.

Blackstone, book iv. ch. xiv.

CHANCEL, from the Franco-Norman *chancel*, from the Lat. *concellū*, (see CANCEL,) a part of a church, so called, because formerly separated from the rest of

the church a *concellū*, by bars or lattice-work. CHANCEL Skinner.

And thus Ith Alison, and Nicholas,
In business of mirth and in solas,
Till that the bell of madder gan to ring,
And fere in the *chancel* gan to sing.

Chaucer. The Miller's Tale, v. 3656.

From thence, into the sacred church he broke,
And rob'd the *chancel*, and the desks downe threw,
And alters spoiled, and blasphemous spoke;
And th'images, for all their goodly hew,
Did cast to the ground.

Spenser. Faerie Queene, book vi. can. 12.

Now did Ridley, Bishop of London, by his injunctions, order the alters in his diocese to be taken down, as occasions of great superstition and error, and tables to be set in their room in some convenient places of the *chancel* or choir.

Strype. Memoirs. Edward VI. anno, 1550.

Whoever gives a pair of velvet shoes
To th' holy rood, or liberally shoves
That a new rope to ring the curfew bell,
But he desires that the great deed may dwell,
Or graven on the *chancel*-window glass,
Or in the lasting tombe of plated brass?

Hall. Satire, 4.

The same reason which gave the name CHANCEL to the innermost part of Christian churches occasioned it also to be called *τὸ ἐνὶ τῷ καθεδρῷ*, (Theodore, v. 17.) Besides these titles it was known as *βῆμα*, from the ascent to it, *τὸ ἄγος*, *ἀγίασμα*, *ἱερῶν*, *σακράριον*, and sanctuary, from the peculiar holiness supposed to be attached to it; *θεσπιάριον*, because it contained the altar; *Πρεσβυτήριον* and *Διακονικόν*, because the Presbyters sat and the Deacons ministered therein; and *τὸ εἰσέλθαι* and *διέρω*, because the laity were not admitted to it. Sometimes it was secluded from the rest of the church by rich veils or hangings. At the upper end of it was a semicircular building called *Apus*, *Exhedra*, *Concha*, or *Conchella Benatus*, in which were fixed the throne of the Bishop and Presbyter: the communion-table not being placed quite close to the wall, but at such a distance that the Bishop's throne might stand behind the altar, and a free passage be left round it. Above the altar was sometimes suspended a canopy termed *σκήπτρον*, *νῆππος*, or *umbraclum*. In a recess on one side stood a smaller table, *εὐχαριστήριον*, *Oblatarium*, *Prothesis*, or *Paratorium*, on which offerings were received, and the bread and wine were placed before consecration. On the other side was a desk for occasional perusal of the Scriptures. Each of these was sometimes distinguished by inscriptions. The following distich points out the uses of the first:

*Hic locus est veneranda proutque conditus, et quo
Presbyter olim summi pompa ministrat.*

And another that of the second.

*Si quon sancta tract medietandi in Legi voluntas
Hic poterit recondere sanctis intrare Libris.*

See Bingham's Orig. Eccl. viii. 6.

At the time of the Reformation, Bucer inveighed vehemently against retaining the distinction between the body of the church and Chancel, as tending to magnify the Priesthood. The King and Parliament yielded so far as to allow the daily service to be read in the body of the church, if the Ordinary thought fit, but the Rubric still ordains that "the Chancels shall remain as they have done to times past." The right of a seat and of sepulture in the Chancel, belongs in

CHANCELLOR most parishes to the Rector or Vicar, and that part of the church also is generally repaired by him.

CHAN-
CELLOR.

CHA'NCELLOR, n. }
CHA'NCELLARY, }
CHA'NCELLORSHIP, }
CHA'NCEARY, }
CHA'NCEARY-MAN. }

Sir Edward Coke says, he has his name of *chancellor* from the highest point of his jurisdiction; viz. a *cancellarius*; that is, from cancelling the King's letters patents, by drawing strokes through it like a *lattice*. But it is well known, as Hobbes observes, that *cancellarius* was a great officer under the Roman Empire, whereof this island was once a member, and that the office came into this kingdom, either with, or in imitation of the Roman government. Hobbes's *Dialogue on the Common Law of England*. This officer appears at first to have been a mere clerk, appointed to receive petitions addressed to the Emperor, and to breviate the matter of them; and because he sat, (for whatever purpose,) within a room partitioned off by certain bars or lattice-work, *cancelli*, he was called *cancellarius*. See Spelman and Menage, Junius and Skinner. *Chancery* seems to be an abbreviation of *chancellery*.

Somme servez Je k'ing, et has selver tellen
In Je chekkers and Je chancery, chancerygo has dettes.
Piers Plouman. Vision, p. 5.
I not what thinge it made amount,
Upon thilke ende of our acceptuie,
Whiche Christ him selfe is auditoir,
Whiche taketh nose bede of rein honour,
The office of the chancellier.
Gower. Conf. Am., book v. fol. 54.
And he tolde me that it was wel and cleynly proved that the
chancellor and hys kippers had kyled the man first, and then
haged him after. Sir Thomas More. Works, fol. 235.
In the tyme of hys hyghe chancellourschipe, beynghe but an al-
bura'ssone of Londe, Johan Caygnauc sayth, that he [Beckette]
toke upon him as he had ben a p'ice.
Bale. Feteries, part ii. p. 92.
Whyle these two kynges, they monnes and counsaillours were
at Calais, there was dayly commonynge, and some ordinaunces
denyed and confirmed to ratifye the pease, sat hynderynge oore
breakp'ge the first letters: for they were ever made beynghe one
daye, to be yf more surer: of the whiche I have sen the copy
of the requestes in the chancellours of both kynges.
Froissart. Cronycle, ch. cxxiii. vol. I.
After which Dr. Warham, Archbishop of Canterbury, and Lord
Chancellor of England, siding Wolsey, being no Cardinal, to
meddle more in his office of chancellorschipe, than he could well
rufer, resigned up the seal, which the King presently gave to
Wolsey.
Baker. Henry VIII. Anno, 1516.
For size how should his some maintained be
At luss of court or of the chancery.
There to learn law, and courtly carriage,
To make amends for his mean parentage.
Hall. Sature, 2. book iv.
In April 1692, he [Treby] with others, being called to the de-
gree of serjeants at law, were sworn at the chancery-bar on the
27th of the month. Wood. Athenae Oxon., ii. fol. 969.
The Lord Sommers was made a Baron of England; and as he
was one of the ablest and most incorrupt judges that ever sat in
chancery; so his great capacity for all affairs made the King
consider him beyond all his ministers.
Burnet. Own Times. William III. Anno, 1698.
He professed to speak from the records of chancery; and he
added another very striking fact, that on the property actually
paid into his court, (a very small part, indeed, of the whole pro-
perty of the kingdom,) there had accrued in that year a net sur-
plus of eight hundred thousand pounds, which was so much new
capital.
Burke. On a Regicide Peace.

Sir Edward Coke's derivation of CHANCELLOR seems to have been very early adopted, as Joannes Sariusburienensis, in the reign of Henry II. speaking of the Chancellor, in the verses prefixed to his *Polycricon*, says:

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*Hic est, qui leges regni cancellus iniquas
Et mandata sui principis aequa facit.*

Blackstone, however, does not appear to attach much weight to this etymology. Du Cange is even yet more fanciful, and because he finds *cancelli* the name for balustrades on the top of eastern houses, will have it that those who addressed the people from thence were called *Cancellarii*, and that in process of time, the title attached to the Judge who presided in an elevated position.

In the Roman Empire, the folly of Carinus transferred the menial door-keeper of his Palace to the post of Governor of the City, and then invested him with judicial powers under his original name of Chancellor. (Casaubon and Salsmanns, *ed Hist. Auguste Script.* 253.)

The Romish Church, ever envious of Imperial State, adopted the name for its chief Judicial Officer, on the same principle that the Bishop's house was called *Palatium*, so that to this day the Judge of the Bishop's Consistory Court is called his Chancellor. When on the ruins of the Empire, the modern Kingdoms of Europe were formed, the office of Chancellor was almost universally introduced, and the supervision of all charters, and of the most important public documents was intrusted to him; and hence on the introduction of seals, the custody of the Great Seal fell also to this officer.

The Lord High Chancellor of England is the first Judicial Officer of the Crown; and first lay person of the State after the Blood Royal. He is created neither by writ nor patent, but by the mere delivery of the Great Seal into his custody. In like manner the act of taking away the Seal by the King, determines the office. He is officially a Privy Counsellor, and according to Lord Ellesmere, Prolocutor of the House of Lords by prescription. He has the appointment of all Justices of the Peace; is Visitor in the King's right of all Royal foundations; and patron of all Crown livings under the value of twenty marks in the King's books. The office having, in early times, been always filled by Ecclesiastics, (for no others were capable of performing an employment so conversant in writing,) he became Keeper of the King's conscience; and by special appointment, he now exercises a general superintendence as guardian over all infants, idiots, and lunatics; though these latter powers are not necessarily attendant on his office, as Blackstone seems to have imagined, but can be delegated by the Crown to any other Judicial Officer; as in fact they were delegated even so late as the time of James I., when the Seals were held by Dr. Williams, then Dean of Westminster, and afterwards Bishop of Lincoln.

The Court of Chancery over which he presides, has like the Exchequer two distinct tribunals as a Court of Law and a Court of Equity, though so little is usually done on the Common law side of the Court, that there are no traces of any Writ of Error being actually brought since the fourteenth year of Queen Elizabeth; the writs issuing from the legal side of the Court, either relate to the business of the subject or of the Crown;

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the former according to the simplicity of ancient times, were kept in a hanaper, in *hanaperis*, the others in a little sack or bag, in *parred bags*, and hence the modern distinction between the hanaper and petty bag office.

Blackstone has asserted, (vol. 3, c. iv. §. 8,) that no lawyer ever sat in the Court of Chancery from the times of the Chief Justices Thorpe and Koyvet, successively Chancellors to King Edward III. in 1372 and 1373, until the promotion of Sir Thomas More in 1530. No doubt however can be entertained, that Chief Justice Fortescue held that office under King Henry VI.; though as Selden remarks, the appointment having taken place during the King's flight into Scotland, the memorie thereof, (as it could hardly be otherwise,) wants in the patent rolls. Fortescue speaks of himself, as "*Cancellarius Anglie qui sub hâc clade erubuit*," and in the dialogue which he supposes himself to carry on with the young Prince of Wales, the Prince is always made to address him by that title. It is due to the honour of the office, that so illustrious a name as that of Fortescue should be added to the list of those that have filled it; for however deserved the celebrity which may attach to such names as those of More or Somers, there is still, considering the age in which he flourished, a grace in the style of Fortescue, and a liberality in his opinions, which would have been creditable even to the most distinguished of his successors, and which at least Bacon and Clarendon might have copied with advantage.

Blackstone, however, with this exception, is correct in saying, that the Great Seal was in the custody of ecclesiastics or statesmen from the reign of Edward III. to that of Henry VIII.; after the times of Sir Thomas More, it was indiscriminately committed to courtiers, such as St. John and Wriothesley, or to churchmen like Gardiner and Heath; until Queen Elizabeth made Puckering Lord Keeper in 1592, from which date until the present, (with the exception of Bishop Williams) the appointment has always been filled from the bar; for though it is believed that he never practised, there is no doubt that Lord Shaftesbury had received a legal education.

It is customary on trials of Peers for felony, to create the Chancellor Lord Steward *pro hâc vice*, and during the period of the Commission, he is addressed by the title of His Grace. The Great Seal has been not unfrequently put in Commission, and was last so on the resignation of Lord Thurlow in the year 1793.

By the statute of 25 Edward III. it is made treason "if a man shall the Chancellor, being in his place doing his office." This statute, however, is confined to the actual killing, not to wounding or a bare attempt to kill. It appears by 5 Elizabeth, ch. 18, and 1 William and Mary, ch. xxi. that the Lord Keeper and the Lords Commissioners of the Great Seal, are considered as equally within the protection of the statute.

The Vice-Chancellor is an officer recently created, who takes precedence after the Lord Chief Justice of the Common Pleas, and before the Chief Baron. He is addressed like the Master of the Rolls, by the style of His Honour. Though the appointment was made with a view to meet the complaints against delay, and to facilitate the business of suitors, yet as an appeal lies

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afterwards to the Chancellor, the experiment has not hitherto been attended with all the success that was anticipated when it was first resorted to.

The Chancellor of the Exchequer is the principal finance Minister of the Government, and as all questions of supply originate in the House of Commons, no Peer can conveniently be appointed to this office. When the *First Lord Commissioner of the Treasury* is a commoner, the two offices are generally united.

On the death of a Chancellor of the Exchequer, it is customary that the Seals should be committed *ad interim* to the *Chief Justice of the King's Bench*; thus Lord Ellenborough became twice *Chancellor of the Exchequer* for a few days, on the death of Mr. Pitt in 1806, and again on the death of Mr. Perceval in 1812. The Chancellor of the Exchequer, and the Chancellor of the Duchy of Lancaster have precedence before the Chief Justice of the King's Bench. (See Rot. Pat. and Jac. 1.)

The Chancellor of the Duchy of Lancaster presides in the Court of the Duchy chamber to decide questions relating to lands holden of the King as Duke of Lancaster, but it does not appear that this is a Court of record. The Chancellorship is generally bestowed during pleasure, though there are two instances of its being granted for life; the last being that of the celebrated Lord Ashburton. But in 1807, when it was surmised that it was his Majesty's intention to confer it on Mr. Perceval for life, the House of Commons addressed the Throne, humbly praying that the appointment might be made only during pleasure.

The Chancellor of a Diocese holds the Bishop's Courts, and is assessor and assistant to the Bishop in all questions of ecclesiastical law. By statute 36 Henry VIII. he must be a Doctor of civil law, if lay or married.

The Chancellor of a Cathedral is usually one of the Canons residentiary, like the Precentor and the Treasurer; and his office appears to be to apply the seal to public instruments, and prepare the letters of the Chapter.

From the reign of Charles II. the office of *Chancellor of the Order of the Garter* has been attached to the See of Salisbury, as that of Prelate from an earlier period had been to that of Winchester.

The Chancellor of Oxford is the supreme head of that University, elected for life by the members of Convocation. He is generally a nobleman of the highest rank, who is installed with great ceremony. The duties of the office are almost entirely discharged by the Vice-Chancellor; the Chancellor's own acts being limited to the signing of diplomas, &c.

Under the Vice-Chancellor, are four Pro-Vice-Chancellors, nominated by him from among the heads of Colleges, to one of whom, in his absence from the University, he delegates his authority.

The Chancellor of Cambridge, whose duties are very similar to those of the Chancellor of Oxford, is elected biennially by the Senate; but there is no instance, at least in modern times, where a reelection has not taken place.

CHANCERY, COURT OF, the highest Court of Judicature in the Kingdom next to Parliament. It is a Court of Equity and conscience, which moderates the rigour of the Common Law Courts, the judgments of which are founded on the strict letter of the law: Equity considering rather the intention than the words of the

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CERY.

law, and being the correction of that wherein the law is deficient by reason of its universality; never, however, acting against, but in assistance to it, supplying its deficiencies, not contradicting its rules.

The jurisdiction of the Court is twofold; *Ordinary*, that wherein the Lord Chancellor, who is the judge of the Court, is bound to observe the order and method of the Common Law, by granting out Writs remedial or mandatory, &c. or *Extraordinary*, wherein it gives relief according to Equity.

The *Ordinary* Court, which is by far the most ancient, holds plea of recognizances acknowledged in Chancery; writs of *Scire facias* for repeal of Letters Patent when granted against law or upon untrue suggestions; writs of *Partition*, &c. and also of all personal actions by or against any officer of the Court, and by acts of Parliament of several offences and causes. In this *Ordinary* Court also is kept the *Officina iustitie*, out of which all original Writs, Commissions which pass the Great Seal, such as of Charitable uses, Bankruptcy, Sewers, Idiotry, Lunacy, &c. issue. Writs of *Superdedimus* or *Privilege* have been also granted by this Court to discharge persons out of prison. The Writs of *Habeas Corpus*, *Prohibition*, &c. are granted by this Court, and a *Subpoena* to compel witnesses to appear in other Courts when they have no power to call them.

As to the *Extraordinary* Court or Court of Equity, its equitable jurisdiction seems to have been unknown until late in the reign of Edward III.; it now however has become the Court of greatest judicial consequence, assuming to itself the power of enforcing the principles upon which the *Ordinary* Courts also decide, when the powers of those Courts or their modes of proceeding are insufficient for the purpose; of preventing those principles, when enforced by the *Ordinary* Courts, from becoming, (contrary to the purpose of their original establishment,) instruments of injustice; and of deciding on principles of universal justice, where the interference of a Court of judicature is necessary to prevent a wrong, and the positive law is silent. The Court of Equity also administers to the ends of justice, by removing impediments to the fair decision of questions in other Courts; by providing for the safety of property in dispute pending litigation; by restraining the assertion of doubtful rights in a manner productive of irreparable damage; by preventing injury to a third person from the doubtful title of others; and by putting a bound to vexatious and oppressive litigations, and preventing unnecessary multiplicity of suits; without pronouncing any judgment on the subject, by compelling a discovery, which may enable other Courts to give their judgment; by preserving testimony when in danger of being lost before the matter to which it relates can be made the subject of judicial investigation; and, in fact, by assuming a general jurisdiction in cases which are not within the bounds, or which are beyond the powers of other jurisdictions. For further information and a more precise enumeration of the cases within the jurisdiction of the Court and the conduct of suits, see *Viner's Abridgement*; *Mitford's Treatise on the Pleadings in Chancery*; *Comyn's Digest*, 2 vol. title *Chancery*.

From this Court of Equity as from the other superior Courts, an appeal lies to the House of Peers; but this difference exists between Appeals from Equity and Writs of Error from a Court of law; that the

former may be brought upon interlocutory matter, the latter only upon a definitive judgment; that on Appeals, the House of Lords gives directions to the Court below to rectify its Decree; on Writs of Error it pronounces the judgment.

The Officers of this Court are the Lord Chancellor, the Master of the Rolls, and the Vice-Chancellor, all of whom bear Canons. The Accountant General, who has the custody of all snitor's monies, and twelve Masters in Chancery, to whom the Court refers matters of inquiry and account. The Master of the Rolls and Accountant General being two of such Masters.

For the Equity part of the Court there are six Clerks, who have the custody of the Records, &c. and their deputies, who have under them a number of others called the sixty sworn Clerks in the nature of Attornies of the Court, two Chief Examiners for examining Witnesses, who have each Clerks under them, one principal or hereditary Registrar, two Chancellor's Registrars, and two belonging to the Rolls, Entering Registrars, Clerk of the Crown, who makes out Writs, Commissions, &c., Warden of the Fleet, Sergeant at Arms, besides Unders and Griers.

To the Common Law department belong twenty-four Curstors and their Clerks, who make out original Writs, and are a Corporation of themselves, three Clerks of the Petty Bag, of whom the Master of the Rolls is chief, Clerks of the Hanaper, Comptroller of the Hanaper, Clerk of Appeals, Clerk of the Faculties, Sear, Chafe wax, Clerk of the Patents, of Presentations, Dismissions, Licenses to alienate, Enrolments, Protections, Subpoenas, and Affidavits.

CHANDLER, n.

Fr. *chandelier*, q.d. *candelarius*.
CRA'NDLER, n. Skinner. "Chandler, a candlestick; also a candlestick, a candle-maker." Cotgrave. "A chandler, a candlestick. Sheffield." Ray. The word is not now limited to a maker and seller of candles, but is applied to dealers in various articles of household consumption. Also to dealers in corn, as a corn-chandler.

His parentage was as mean as his calling, having been originally as 'tis supposed to be a drayman, afterwards a carrier in a brew-house at Islington near London, and then a poor chandler near Lyon-key in Thames-street in London.

Wood. Fasti Oxon. vol. ii. fol. 78.

Oh—Ruby Lips,

Love hath to you been like wise-vinager,
Now you look was and pale, lips, ghastly ye are,
And my disgrace sharper than mustard-seed.

CRA. How like a chandler he do's vent his passion.
Beaumont and Fletcher. Queen of Corinth, act iv. sc. 1.

They would bear us in hand that we must of duty still appear before them once a year in Jerusalem, like good circumcised males and females, to be tax'd by the poll, to be scold'd by our head money, our two-pences in their chandlerly shop-book of Easter.

Milton. Of Reformation in England.

Forty other devices I had, of wyre-men and the chandler, and I know not what else, but all succeeded alike.

Ben Jonson. Masque. Love freed, act. fol. 205.

The serjeant of the chandlery was ready at the mid chamber door to deliver the tapers.

Styrr. Memorials. Edward VI. Anno. 1557.

Such is the caprice of fortune, the grand-daughter of a man, who will be an everlasting glory to the nation, but now for some years with her husband, kept a little chandler's or grocer's shop for their subsistence, lately at the lower Holloway, in the road between Highgate and London, and at present in Cock-lane, not far from Shoreditch church.

Newton. Life of Milton.

CHAN-
CERY.
CHAND-
LER.

CHANGE.
—
CHAN-
NEL.

I judged that it was high water at the full and *change*, about one o'clock; and that the tide rises and falls upon a perpendicular about four or five feet.

Cook. *Voyage*, vol. iv. book iii. ch. xi.

Such are the vicissitudes of the world, through all its parts, that day and night, labour and rest, hurry and retirement, endure each other; such are the *changes* that keep the mind in action; we fatigue, we pursue, we obtain, we are satiated: we desire something else, and begin a new pursuit.

Jokasta. *The Rambler*, No. 6.

In groundless hope and careless fear,

Unhappy man! behold thy doom;

Still changing with the *changeable* year,

The slave of sunshine and of gloom.

Id. *The Winter's Walk*.

CHAN'NEL, *v.* } Lat. *canalis*. See CANAL.
CHAN'NEL, *n.* } To hollow out; to cut out hollow tracts or courses,—in the earth, in rocks, &c.

If that their water, in the poulders

and estuaries closely stands

Or if it sweetly bubble through the

silver *channel's* sands.

Drum. *Horace. Epistle to Pallas*.

The floods that is in many *channels* take,

In echo of them shall felix strames make,

The loss that is decided among many,

Unmeth sufficient that every part have any.

Sir Thomas More. *Works*, fol. 28.

And if it had not chanced that we had fallen into a *channel* of deep water, closer by the shore than we accounted of, we could never have gone clear of the point that lyeth to the southwards of Kenrick's mounts.

Hakluyt. *Voyage*, &c. M. John White.

Sometimes likewise, but rarely *channeled*, and a little slight sculpture about the hyphocrachion or neck, under the capital.

Reliquie Wottonianæ, p. 24.

Then wonne he Troy, and sacked Troy

And *channeled* flowered Mood,

Nor did he breathe whilst any part

Of all the cliche stood.

Warner. *Albion's England*, book i. ch. v.

The 25 day of Aprill divers young men of y^e citie picked quarrels to certaine strangers, as they passed by the streets, some they did strike and buffet, and some they threw into the *channel*.

Stow. *Henry VIII. Annals*, 1517.

With all their moule the herring those spirits drink,

Which through the collis of the fine straiter sink;

Thence all the *channel's* fibres every way,

For motion and sensation still convey.

Blackmore. *The Creation*, book vi.

Thus was the world running space into idolatry, and ready to lose the very notion of the true God, and his worship; had he not been pleased to interpose, and take effectual care to promulge those pure in some one nation; to be kept apart from the common contagion, and made, as it were, the repository of true religion; and a *channel* to convey it to the rest of mankind; as soon and in as high a degree, as they should become capable of receiving it.

Law. *Enquiry*, part ii. fol. 83.

While those, [Nalada] who love still visible to glad

Assume more awful majesty, and pour

With force resistless, down the *channel's* rocks.

Granger. *The Sugar Cane*, book i.

With this squadron, together with the St. Albans and the Lark, and the trade under their convoy, Mr. Acon, after weighing from St. Helena, tied it down the *channel* for the first forty-eight hours, and on the 26 September 1749, in the morning, we discovered off the Ram-head the Dragon, Winchester, South-west Castle, and the Rye, with a number of merchantmen under their convoy.

Anson. *Voyage round the World*, ch. ii. book i.

CHANT, *v.*

CHANT, *n.*

CHANTERS,

CHANTERSHIP,

CHANTICLES,

CHANTMENT,

CHANTERS,

CHANTRY,

CHANTRY-LANDS,

CHANTRON.

as we now use incantation.

Merlyn with ys *chantement*, and myd ys *quoyntes*, her

Sette vp þe stones rygt so, as heo stode in Yrlond er.

R. Gloucester, p. 149.

The slacks shie about his necke shaketh,

While that he sang, so *chanteth* he and craketh.

Chaucer. *The Merchant's Tale*, v. 9724.

In dicants and in chaunts, I strained many a yel,

But since musicians be so muske, faine (quoth he) farewell.

Goswigne. *The Green Knight's farewell to Fanne*.

I have gotten, (sayth he) y^e great *chanter*, and a good quene man to answer hym, in the same note, and here I delaye thee to you.

Bale. *English Pastors*, part ii. p. 112.

He sette out his benefice to kyle,

And lette his shepe scattered in the aire,

And run into London, into Saint Pauls,

To sekke him a *chanter* for soles.

Chaucer. *The Prologue*, v. 312.

By tale we say orysons, and

To words rakewome Amen:

The quier doth chaunt, we knock our brains,

Wa bow, and crosse vs then.

Warner. *Albion's England*, book v. ch. xxiii.

But cottage, herd or sheep-cote noon he saw,

Only in a bottom saw a pleasant grove,

With chaunt of tuneful birds resounding loud.

Milton. *Persius Regained*, book ii. l. 296.

He became first schoolmaster of the public school in Duhlin, then curate of S. Warburgh's, and afterwards *chanter* of Christ church there.

Wood. *Albion's England*, vol. ii. fol. 596.

Sweet bird, that shon't the noise of folly,

Most musical, most melancholy,

Thy *chaunt*, oft the woods among

I woo, to hear thy ereo-song.

Milton. *Il Penseroso*, l. 63.

In 1556, he [Richard Langrish or Langrish] became Archdeacon of Cleveland, in the place of Dr. Will. Clyffe, promoted to the *chantership* of York.

Wood. *Fast Oxon*, vol. i. fol. 53.

His chapel be a mournful cyprus shade,

And for a *chantry* Phylomel's sweet lay,

Where prayers shall continually be made

By pilgrim lovers, passing by that way.

Drayton. *Pastoralia*, Eclogue, 2.

Fine hundred poore I have in yearly pay

Who twice a day their wither'd hands hold vp

Toward heaven, to pardon blood:

And I have built two *chantries*,

Where the sad and volent priests sing still

For Richard's soule.

Shakespeare. *Henry F.* fol. 85.

Let us behind these myrtles' twining arms

Retire ourselves; from thence survey her charms,

Wild as the *chanting* thrush upon the spray,

At man's approach, she swiftly flies away.

Gay. *Dinner*, act ii. sc. 2.

Within this homestead liv'd, without a peer,

For crowing loud, the noble *chanter*.

So high her cock, whose singing did surmount

The merry notes of organs at the mass.

Dryden. *The Cock and the Fox*.

CHANT.
—
CHAOS.

Upon this the whole council did on the seventeenth of April, 1548, unanimously resolve, that it was necessary to sell 5000*l.* a year of *sherry* lands for raising such a sum as the King's occasions required.

Barnet. History of the Reformation, part II. book I.

These [Christmas carols] were fests *chaunces* for culleving the merriments of the Christmas celebrity; and natuscuk religious songs as are current at this day with the common people under the same title, and which were substituted by those enemies of innocent and useful mirth, the Puritans.

Warton. History of England. Poetry, sec. 26.

We observed, that they used to be well pleased with hearing the *chant* of our two young new Zealanders, which consisted rather in mere strength, than in melody of expression.

Cock. Foyager, book II. ch. II. vol. V.

— Resume the lyre.

Chastreux divine, and every *lition* call

Lyttleton. On Reading Miss Carter's Poems.

O'er the *supple* profound

E'er now, with arching *supple* crown'd,

He plans the *clarity*'s coral shrine,

The daily dirge, and *rites* divine.

Warton. The Grave of King Arthur.

A CHANTRY, as in the above quotation from Shakespeare, was a little chapel or particular altar in a church, endowed with lands and revenues for the maintenance of one or more Priests to pray for the release of the souls of the founder or his friends from purgatory. All Chantries were dissolved by 1 Edward VI. 14. Of their extent in England at that time, some estimate may be formed from the number returned to the King's Commissioners by the Dean and Chapter of St. Paul. There was no less than forty-seven Chantries in that single church.

The English Cathedral CHANTS, as applied to the Psalms, divide each verse into two parts. The first consists of three measures, the second of four. Double Chants take two verses, and consist of four strains.

CHAOS, } *Chaos*, properly, is a vast gap, vast-
CHA'OTIC, } *chaos*, properly, is a vast gap, vast-
CHAOS-LIKE, } *gestaque* moles, (see the example from
Sandy's *Orid*.) from the ancient *chaos*, to gape, to
open. See the Chapter on ANTIQUARIAN HISTORY in
the Historical division of this work.

A huge, confused or disorderly heap; a measureless, shapeless mass.

They breathing forth with rude venturment,
From all four parts of heav'n, doe rage full sore,
And issue the *chaos*, and tear the firmament,
And all the world confound with wide uprore,
As if instead thereof, they *chaos* would restore.

Spenser. Faerie Queene, book V. can. 9. st. 33.

As yet this world was not, and *chaos* wild
Reign'd where these heav'n's now roll, where earth now rests
Upon her center pole.

Milton. Paradise Lost, book V. l. 577.

The sea, the earth all-covering heaves unfurrow'd
One face had nature, which they *chaos* nam'd;
An undigested lump, a barren load,
Where jarring seeds of things ill-join'd abroad.

Sandy. Gold. Metamorphoses, book I. fol. I.

We have now represented the true scheme and condition of *chaos*; how all the particles would be dissipated; and what vast intervals of empty space would lie between each.

Bentley. Sermon, 7.

Here hills and vales, the woodland and the plain;
Here earth and water seem to strive again;
Not *chaos*-like together crush'd and bruise'd,
But, as the world, harmoniously confus'd;
Where order in variety we see,
And where, though all things differ, all agree.

Pope. Windsor Forest.

CHAOS.
—
CHAP.

Out of this *chaos* of mingled purposes and casualties, the ancient poets, according to the laws which custom had prescribed, selected, some the crimes of men, and some their absurdities; some the momentous vicissitudes of life, and some the lighter occurrences; some the terrors of distress, and some the gaieties of prosperity.

Johnson. Preface to Shakespeare.

In these early and unrefined ages the jarring parts of a certain chaotic constitution supported their several pretensions by the sword.

Burke. A Pindaric Ode of Natural Society.

CHAP, n. from A. S. *gypan*, *gy-yppan*, to open, to gape. Gap and chap vary only by pronouncing ch in the one and g in the other.

To chap is to open; and is applied, particularly, when the cold breaks the continuity of the skin; causes gaps, openings, or separations in it.

When the heat of lust hath shrivell'd up the conscience into wounds and clefts, (as ruin on earth that's *chapp'd*) repentant tears will fill up all those *chasms*.

Fitzham. Revoir, xix.

It cureth cliffs and *chaps*.

Helland. Phisic, vol. II. fol. 161.

Refresh'd with heat, the ladies sought around
For virtuous herbs, which gather'd from the ground,
They squeeze'd the juice and cooling ointment made,
Which on their sun-burnt cheeks, and their *chapp'd* skins they laid.

Dryden. The Flower and the Leaf.

CHAP, n.

Applied to those parts of the face, *CHA'PLESS*, } which, by their separation, open, or
CHA'PPABLE, } the mouth. Also the chops or *chaps* of a river, of the British Channel, &c. where the mouth or entrance opens between the opposite banks or shores into the river or channel.

And when he gapes full credulity

Unthrill'd thirst to slake,

The river wasteth credulity,

And awayward goes the lake;

That all the liquor from his lips

And dried *chaps* away it slips.

Farther. The Lower obtaining his Wish.

And with my manes blood

Imbro'd their fierce denouncing *chappes*

And forced us to elude

This tree, where I (happy man !)

On leaves have fed long time.

Warner. Albin's England, book I. ch. v.

While she thus musing sat, run from the wood

An angry lion to the crystal springs,

Near to that place; who coming from his food,

His *chaps* were all besmear'd with crimson blood.

Conely. Pyramus and Thisbe.

HAM. Why 'er's so: and now my Lady Wormes *chaps* me, and knockt about the manner with a worm's's spade.

Shakespeare. Hamlet, act II. sc. 27.

BEL. Heaven further it !

For till they be very-cold dead, there's no trusting of 'em,

Whate'er they seem, or howe'er they carry it,

Till they be *chapp'd*, and their tongues at peace.

Benjamin and Fletcher. The wild-goose Chase, act IV. sc. 3.

As when th' impatient grey-hound, slight from far,

Bounds o'er the glebe, to course the fearful hare,

She in her speed does all her safety lay;

And he with double speed pursues the prey;

O'er-runs her at the vitting turn, and leaps

His *chaps* in vain, and blows upon the fix.

Dryden. Transformation of Daphne, &c.

The tumor reached to the neck, but did not seem much to swell under the *chaps*, the epiglottis with the *rounda larynx*, which remained gaping, was protruded almost to the further end of the *nath-chap*.

Boyle. Pneumetical Experiments, &c. exp. 2.

CHAPEL.
CHAPEL.

CHAPEL, n. } Fr. *chappe*, the *chape*, or locket of
CHAPEAU, } a scabbard. Cotgrave. *Fragine macro*
CHAPELIER, } *ferreus*. Skinner. And the Fr. *chapeau*,
is a hat, hood, or bonnet for the head. See CAR.

This is Monsieur Parolles, the gallant millitist, that was his own phrase—that had the whole theoricke of warre in the knot of his scarf, and the practice in the *chape* of his dagger.

Shakespeare. *All's Well that Ends Well*, fol. 247.

He had a page that rode boykade hym, bearage on his head a *chapeau* of Montabau, bright and cleve shynesse against the sonne.

Freemant. *Cromwell*, ch. cxxxvii.

On his hedde a *chapeau* Montabau with a rich erouall, the fold of the *chapeau* was lined with crimian satien.

Grafton. *Henry VIII. The fifth Yere*.

As old rusty sword tane out of the town armour, with a broken hilt and *chapeau*.

Shakespeare. *Taming of the Shrew*, fol. 219.

CHAPEL, n. } Fr. *chapelle*; It. *capella*; Sp. *capilla*; Dutch, *kerkelle*. Much
CHAPEL, n. } has been written upon this word,
CHAPELAIN, } especially by Du Cange and Me-
CHAPELAIN, } nage; but Spelman appears to
CHAPELAIN, } have traced it most satisfactorily
CHAPELAIN, } He derives it a Ciceroniano *capell*,
CHAPEL, n. } (See CAPSULE,) et Plinianio *capellid*;
S eliminato. *Capella, pro ciuit, cernio seu repositorio*;
a chest, a repository, &c. in which the reliques of the
martyrs were preserved; then for any building, in
which these *capelle* of reliques were laid; and again
for any mersed place or place of prayer. Those, he adds,
were first called *capellani* or *chaplains*, who had the
care of these *capelle* of reliques; then those, who had
the care of the sacred place where these *capelle* were
placed or deposited; and at length, all who ministered
in mersed offices; *clerici, nempe, et sacerdotes*. Spelman,
Gloss. Archæol.

On sleep some he felle, he sworn bitor him ran,
Him poult in his *chappelle* he was withosen man,
Ne son he seah so hard.

R. Brunne, p. 83.

I seigh halles ful beygh and houses ful nobbe,
Cambres, chynceyrie, and *chapelle* gay.

Pure Pleinchaun. *Credde*, l.

They shapen her *chapelleries*.

M. R. iii.

And when he rode, men mighte his bridel here
Giugling in a whistling wind as cleere
And she as loud, as doth the *chapell* belle.

Chaucer. *The Prologue*, v. 171.

————— If I made hir lede
Unto the *chapelle*, and apaine,
Thas is not all my wayne.

Gower. *Conf. Am.*, book iv. fol. 60.

Flatterers ben the devil's *chapellaines*, that ever singen Placebo.
Chaucer. *The Pervous Tale*, vol. ii. p. 336.

He would have ben right fayne
To have been a *chaplain*.

Shelton. *Why come ye not to Court*.

But Bishop Burnet, angry at this book, complains to the Bishop
of London, that his *Altham*, lately Proctor of Oxen,
should license such a book full of scurrility, whereupon the said
Mr. Altham was forced to make a submission or retraction.

Wood. *Altham Oxon*, vol. ii. fol. 1000.

Moreover, her Highness, with the advice of the Council
aforesaid, both substituted and ordained, that annuities, marinas, and
detties within five burroughs, or other townes of this realm, as
well pertaining to *chapellains*, prebendaries, as to *clerics*, &c.

Knox. *History of the Reformation*, fol. 324.

Having conversed much with a stripping divine or two of these
newly-Bred's probationers, that usually come scooting from the
university, and lie here no longer to pop into the Bethesda

of some knight's *chaplainship*, where they bring grace to his good
cheer, but no peace or benediction also to his house; these made
the *champany*, be contributed the law, and both joined in the
divinity.

Milton. *Coleridge*.

Nay, as the grossest idolatry, ye set up a *chaplet* or shrine with
an image in it, and that image the image of one of the Egyptian
Kings, under the title of Mam.

Hammond. *Persephane. Acts*, ch. vii. v. 43.

Old Sir Harbottle Grimston lived still, to the great indignation
of the court; when the fifth of November, being gunpowder
treason day, came, in which we had always sermons at the *chapel*
of the Rolls. I begged the master of the Rolls to excuse me
from preaching; for that day led me to preach against popery,
and it was indecent not to do it.

Burnet. *Own Times*. *Charles II. Anno*, 1684.

Before I writ, Du Moulin met my *chaplain* in the Voortout,
and told him he was so ill, that he knew he had not long to live;
and that he could not die in quiet without asking my pardon for
so many false and injurious things as he confessed to have said
of me, since my last embassy in Holland.

Sir Wm. Temple. *Memoirs* from 1673 to 1678.

Where you now tread bend o'er a place of graves,
And, solemn, shade a *chaplet* and remains,

Where you scath'd poplar through the window wares,
And, twining round, the hoary arch sustains.

Milke. *Poils*, on *Ellys*.

After the restoration, he (Sprat) took orders, and by Cowley's
recommendation was made *chaplain* to the Duke of Buckingham,
whom he is said to have helped in writing *The Rehearsal*. He
was also *chaplain* to the King.

Johnson. *Life of Sprat*.

Some amusement may be derived from the hallucinations
of the Civilians and Critics on the etymology of
the word CHAPEL. Minshew and Cowel hold that
it is a *copiendo* *latine* *reus* *Loicos*, Spelman, besides
his derivation cited above, gives another a *caprinus*
pelibus *quibus* *altare* *tegebatur*; and Matthew Paris,
Archbishop Williams, and others, a *Copd D. Martini*,
from the hood of St. Martin, which the Merovingian
Kings carried about with them as a precious relic,
always saying matins and vespers in the hood which
contained it. The Archbishop had little veneration
for this relic; for one of the misadventurers urged
against him in the Star Chamber was, that he had
"wickedly jested on St. Martin's hood."

Chapels of Ease are Chapels erected in large parishes
for the ease of those who lived at a distance from the
mother church. These generally are licensed only for
praying and preaching. Baptism must be administered,
and marriages and burials performed in the parochial
church. Private Chapels in the houses of noblemen
and others, maintained at the charge of those persons
to whom they belong, may be erected without leave
of the Bishop, need not be consecrated, and are not
subject to the jurisdiction of the Ordinary. Free Chapels
are built from monies bequeathed or given for
the purpose, and they maintain their own Ministers.
Parochial Chapels have the right of christening and
burial, and differ in nothing from churches but in
want of rectory and endowments.

The King, Queen, Prince, Princess, and any of the
King's children, brothers, sisters, uncles or aunts,
may retain as many *CHAPLAINS* as they please. An
Archbishop, eight; a Duke or Bishop, six; a Marquess
or Earl, five; Viscount, four; Baron, Knight of the
Garter, or Lord Chancellor, three; Duchesses, Mar-
chionesses, Countesses, Baronesses, being widows, Treas-
urer and Comptroller of the King's house, the King's
Secretary, Dean of the Chapel, Almoner, and Master
of the Rolls, two; the Chief Justice of the King's
Bench, and Warden of the Cinque Ports, one. Each
of these may purchase a license or dispensation to

CHAPEL.
CHAPEL.
CHAP-
LAIN.

CHAP-
LAIN.
—
CHAP-
MAN.

hold two benefices with *cure of souls*, 81 Henry VIII. 13. The King's Chaplain may hold as many benefices in the King's gift, as the King shall think fit to bestow on him. The temporal Courts do not enforce the forty-first Canon, which stipulates that the person obtaining the dispensation should be at least a Master of Arts in one of the Universities; and that the benefices be not farther distant than thirty miles from each other. Each of the twelve Judges, the King's Attorney and Solicitor General, the Groom of the Stole, the Treasurer of the King's Chamber, and the Chancellor of the Duchy of Lancaster, may appoint one Chaplain, who while actually attendant upon their persons, is excused from residence on any benefice which he holds, but is not entitled to a dispensation to hold two benefices.

A Chaplain is retained by letters testimonial on hand and seal, and cannot be disqualified by the simple displeasure of his patron. The Chaplaincy ceases with the death or attainder of the person qualifying; but when a Chaplain has accepted a second benefice before his Lord dies or is attained, his dispensation continues in force afterwards.

CHAPLET, *s. Fr. chapel*, from the Lat. *caput*. A garland or wreath for the head.

And where that such one goth about
To fore the fairest of the route,
Where as she sits all a reve,
There will he monte his body shewe,
His croked hump, and therupon set
An ouche, with a chapellet.

Gower. Conf. Am., book v. fol. 123.

CAL. Christella, Philomena, the *chapel*! Ithocles,
Upon the wings of fame, the singular
And chosen fortune of an high attempt,
Is borne so past the view of common sight,
That I myself, with mine own hands have wrought,
To crown thy temple, this provincial garland;
Accept, wear, and enjoy it as our gift
Deserv'd, not purchas'd.

Ford. The Broken Heart, act i. sc. 2.

—
Horn-headed frosts
Fall in the fresh lap of the crimson rose,
And on old Hymns rhime and ice crowne,
An odorous *chapel* of sweet summer buds,
Is as in mockery set.

Shakespeare. Midsummer Night's Dream, fol. 149.

Aur'd in mantles all the knights are seen,
That graill'd the view with cheerful green:
Their *chaplains* of their ladies colours were,
Compas'd of white and red, to shade their shining hair.

Dryden. The Flower and the Leaf.

Yet let not man too much presume,
Though grac'd with beauty's fairest bloom,
Though for superior strength renown'd
Though with triumphal *chaplains* crown'd.

Pope. The Eleventh Museon Ode.

CHAPMAN. } A. S. *ceapman*; Dutch, *koop-*
CHAPMAN-HOOD, } *man*; Ger. *Kaufman*, from *eyppan*,
CHAPFROWN. } to traffick, bargain, buy, or sell:
and *man*.

Any one, who trafficks, bargains, buys or sells
Chap is sometimes in common speech used alone;
and is also applied to one who is peculiar in his deal-
ings, in his conduct.

ye seen quai he ich was yherborwed. w' an hep of *chapmen*.
Ich was and rifled here males.

Pierre Planchman. Vies, p. 99.

Is *Survie* (Byrie) whilom dwellt a *compaignie*,
Of *chapmen* rich, and thoerto and trewe,
That wile were sence his *spierie*,
Clothes of gold, and *anlie* richa of bewe.
Chaucer. The Man of Lawes Tale, v. 4535.
Now fell it, that the maisters of that fest
Hao shapen hem from Rome fur to wrode,
Were it for *chapmanhod* or for *disport*. *Ib. R. v. 4563.*

—
And more yit
Of *chapmanhode* let fonde the waye,
And eke to coveyne the money
Of sundry metall.

Gower. Conf. Am. book iv. fol. 77.

—
But is there hope, Sir,
He has got me a good *chapman*.
Massinger. The Renegade, act iii. sc. 2.

Through ev'ry climate, and to ev'ry gale;
They lanch the cargo, and expand the sail;
Wide, with their wane, their reputation grew,
And in their mart concurring *chapmen* drew.

Brooker. The Men of Lawes Tale.

For you are to consider these critical *chaps*
Do not like to be smother'd; you may venture perhaps,
An amendment, where they can see somewhat amiss;
But may raise their ill blood if you circulate this.

Dryden. Critical Remarks, &c.

CHAPTER, *v.* } Fr. *chapitre*; It. *capitolo*; Low
CHAPTER, *s.* } Lat. *capitulum*, from *caput*, the
CHAPTER-BOOK. } head. It is applied to
The divisions of a book into *heads*, or principal sub-
jects; to an assembly of *heads* or chiefs of the church.
The verb is used by Dryden as the Fr. *chapitrier*,
to school, to correct, to reprove; i. e. to act the part, to
perform the part or office of the *heads* or chiefs of the
church.

And he wold seeke a fined mandement,
And sompne hem to the *chapitre* betwix two,
And pill the man, and let the wench go.

Chaucer. The Friars Tale, v. 6943.

Voto as litle purpose he spideth an other penyance *chapitre* after,
Is wherby because he wold yet false have it some necessary,
that there should be such a feigning faith, he telleth us a long tale,
that the faith which depileth upon another man's mouth is weak.

Sir Thomas More. Works, fol. 706.

Also all through the storie of the Brittons, wherein he falls with
Geffrey of Monmouth, I have caus'd his storie to be conformed
with Geffrey, and noted in the *chapters* in the margin, where
out the matter is taken.

Folger. Preface, vol. l. p. 21.

And say Phelp of Meysseyers, chancelier to Peter of Lie-
seigne, kynge of Cyrene, wrote on his tombe as it foloweth, the
copy wherof is in y^e *chappre* house of the freer Cristeynes in
Purk.

Frisland. Conyng, ch. xl.

At Casterbury they bring him into the *chapter-house*, where
the Earl of Gloucester standeth forth in the midst, calls out the
Earl, not by the name of King, but Richard Earl of Cornwall,
who in a reverent manner coming forth, taketh his oath in these
words.

Behr. Henry III.

He more than once arraigns him for the inconsistency of his
judgment, and *chapters* even his own Arius on the same head;
showing by many examples, produced from their actions, how
many miseries they had both occasioned to the Grecians.

Dryden. The Character of Polyphemus.

CHAPULTEPECQUE, a place celebrated in Mexican
history, and situated near the metropolis of that
country. It was the resting place of the Aztecs in
their migration from the north, and signified in their
language the *Hill of Grasshoppers*, or *Mountain of the*
Locusts, which forms a very prominent object in
the hieroglyphic painting of the History of the World

CHAP-
MAN.
—
CHAPUL-
TEPECQUE

given in Gemelli Careri's *Giro del Mondo*. Chapultepec was consequently a sacred place, and selected as a fit spot for a temple, and subsequently for a palace by Montezuma the Superb; it is surrounded by ancient cypresses, and celebrated for the magnificent view from its summit. Here the Emperors of Mexico were buried, "and in the seventeenth and eighteenth centuries," as Gage in his *Survey of the West Indies* observes, "it was to the Spaniards the Escorial of America, were the Viceroys that die are also interred. Here is a sumptuous palace built with many faire gardens and devices of waters, and ponds of fish, whither the Viceroys and the gentry of Mexico do resort for their recreation. The riches here belonging to the Viceroys chappell are thought to be worth above a million of crowns."

It is at present famous for an aqueduct, originally built by Montezuma, which conveys the waters from a spot three miles distant into the city, and of which that observant early traveller Gage gives the following notice, "the water springeth out of a little hill, at the foot whereof formerly stood two statues or images, wrought in stone with their targets and lances, the one of Montezuma, the other of Axatza his father. The water is brought from thence to this day in two pipes built upon arches of bricks and stone like a fair bridge; and when one pipe is foul, then all the water is conveyed into the other, till the first be made clean." De Solis also mentions this aqueduct in his third book, and praises Montezuma's skill for the manner in which it was erected; a very large cistern having been built at the source of water, and from this a bridge or wall of stone, with the two canals mentioned by Gage, led the water to the whole city. Herrera likewise, in the second book of his second *Decades*, gives a very accurate account of this piece of Mexican architecture.

CHAR, } A. S. *cyran, aeyran*, to turn, turn
CRA'ACOL. } about, turn backwards and forwards.
"Char-coal is wood turned coal by fire." Tooke, ii. 191.
In Chapman's *Odyssey*, book iii. fol. 44, we find, "then Nestor hroil'd them on the *coal-turn'd* wood."

The fault is here that made me go astray;
He needs must wonder that has lost his way;
Guiltless I am; she did this change provoke,
And made that charcoal which to her was oak.

Carver. The Spark.

His profession being to make chymical medicines in quantity, obliges him to keep great and constant fires, and did put him upon finding a way of charring sea-coal, whereto it is in about three hours or less, without pots or vessels, brought to charcoal; of which having, for curiosity's sake, made him take out some

100 parts of Lignum Vitæ afforded 26.8 of Charcoal of a

100	Mahogany	25.4	100
100	Lahursum	24.5	100
100	Chestnut	23.2	100
100	Oak	22.6	100
100	American Black Beech	21.4	100
100	Holly	19.9	100
100	Sycamore	19.7	100
100	Walnut	20.6	100
100	Beech	19.9	100
100	American Maple	19.9	100
100	Norway Pine	19.2	100
100	Elm	19.5	100
100	Sallow	18.4	100
100	Ash	17.9	100
100	Birch	17.4	100
100	Scottish pine	16.4	100

pieces, and cool them in my presence, I found them upon breaking to appear well char'd.

Boyle. Natural Philosophy, Essay v. part ii.

Love is a fire that burns and sparkles,
In man, as naturally as in charcoal,
Which acety rhymists stop in holes,
When out of wood they extract coals;
So lovers should their passions choke;
That though they burn they may not smoke.

Butler. Hudibras, part ii. can. i.

CHARCOAL has been defined "a half-burnt animal or vegetable substance," but it would be more accurate to say that it is the residuum after either of these substances has undergone a sort of distillation. If a piece of wood be sufficiently heated it will in the first instance part with the water, the oily and resinous particles which it may contain, and then by the free access of atmospheric air it will be almost entirely dissipated, the carbon uniting with the oxygen to form carbonic acid and carbonic oxide, and these gases escaping, leave only the minute quantity of earthy matter or ash which the wood originally contained. But if the air be excluded this combination is prevented, and the black matter which remains is called Charcoal.

Having under the word CARBON said something upon the chemical element of which Charcoal principally consists, it will be expected that in this place we should pay some attention to the manufacture and economical uses of this substance. The process of preparing ordinary wood Charcoal, though it may vary slightly in different places and countries, consists for the most part in preparing a pile of wood, of which the pieces must not be too large, and so arranged that it can be set on fire from its lowest part. This pile or mound of several feet in diameter is covered with turf, having the grassy side towards the wood, and over all a sufficient coating of damp earth to prevent the access of the air. At first certain small holes are left for the escape of the smoke, and to facilitate the complete ignition of the mass; but when this purpose is effected the apertures are closed, all further combustion is prevented, and the heap is left to cool.

For more delicate purposes, such as the manufacture of gunpowder, a more complete and scientific process is adopted, by submitting the wood to actual distillation in close iron cylinders or ovens. By this method Charcoal of equal goodness is produced from all species of wood, but there exists a considerable difference in the quantities obtained. The following are the results of some experiments on this subject by Mr. Muschet, *Phil. Mag.* vol. iii.

a greyish colour resembling oak.
tinged with brown, spongy, firm.
velvet black, compact, very hard.
glossy black, compact, firm.
black, close, very firm.
fine black, compact, remarkably hard.
dull black, loose, bulky.
fine black, bulky, moderately firm.
dull black, close, firm.
dull black, spongy, firm.
dull black, spongy, firm.
shining black, bulky, very soft.
fine black, moderately firm.
velvet black, bulky, loose, soft.
shining black, spongy, firm.
velvet black, bulky, firm.
tinged with brown, bulky, moderately firm.

CHAR-
COAL.

Animal Charcoal is of a closer texture, but differs only from that of vegetable substances in the nature of the impurities which accompany it. That which is most in use called ivory black, is procured by the incineration or close distillation of ivory, or the horns and bones of animals, and often contains a considerable quantity of phosphate and carbonate of lime, while the impurity of the latter kind consists of very minute portions of metal, nikili, and earth.

Lamp black may be considered the purest form in which Charcoal is met with in commerce. The turpentine manufacturers prepare it in the largest quantities by distilling the resinous residuum from which the turpentine has been drawn off. A pipe from the furnace conducts the dense smoke arising from this distillation into a chamber hung with sack, to this the lamp black attaches itself, and is simply shaken off for sale.

The properties of Charcoal, which are strictly Chemical, will be found in the *General Treatise* on that subject. As a convenient fuel, whenever smoke is to be avoided it stands unrivalled, with the additional property of having a strong tendency to remove fetid odours; but it should never be employed in small or close rooms, without a sufficient ventilation, as the carbonic acid gas, formed by its combustion, is fatal to animal life. Its hardness, and the minute state of division to which it may be reduced, render it a valuable polishing substance to the instrument-makers. The same properties recommend it for a tooth-powder, while its singular antiseptic virtue enables it to remove the fetor arising from a carious tooth. It has been proposed by Orfila, as an antidote to some of the metallic poisons. Though little used at present, it has been recommended as an ingredient in the dressing of very putrid ulcers. The strong antiseptic property enables it to preserve any animal or vegetable matter from putrefaction, or to remove a certain degree of taint after it has established itself: so that meat or game, which has been kept too long, may if not too much decayed, be restored to sweetness, by covering it up for a few hours with powdered Charcoal. It is quite extraordinary, in what a degree it is capable of removing smell and colour from liquids; the most fetid and turbid water, by being filtered through a stratum of powdered Charcoal, recovers its sweetness and transparency, especially if a few drops of sulphuric acid be added to assist the process. On this principle excellent filtering machines are now made and sold in London. The discovery of this property is due to Lowitz of St. Petersburg; he found that Charcoal would remove the smell from the succinic and benzoic acids, from empyreumatic oils, infusion of valerian, wormwood, the onion, and sulphureous vapours; but that it had no effect upon the scent of camphor, sulphuric ether, essences, balsams, nor orange-peel; vinegar and coloured infusions of plants it renders perfectly limpid; but it has been remarked by M. Figuier that animal Charcoal possesses this decolorative property in a higher degree than the vegetable kind, and that it did not at all depend upon the earthy salts by which that Charcoal was contaminated, but continued undiminished after these had been removed. It was then an evident, but a valuable application of these principles by Bertinliet, to propose the charring of the inside of casks to fit them for the preservation of water in long sea voyages.

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CHAR-
COAL.
CHARAC-
TER.

Charcoal is much used for the reduction of the ores of iron; and as it is uninjured by damp, the ends of posts are frequently charred previously to fixing them in the ground, in order to increase their durability. It has also the property of absorbing considerable quantities of some gases. This may in part be attributed to the violent capillary attraction exerted by its minute pores; and to the heat evolved during this condensation, together with the strong affinity of Charcoal for oxygen, may perhaps be ascribed a singular instance of spontaneous combustion, which took place in France at the powder-mills of Essonne. A large quantity of recently burnt Charcoal had been ground, and deposited in a receptacle for future use; after some days, the door of the magazine being opened, in order to remove a part of the Charcoal, an extraordinary heat was perceived, and immediately a train of fire was observed spreading over the surface of the Charcoal, which was not extinguished without much difficulty.

Harmant, *Mémoire sur les fumées émanées du Charbon allumé*, Nancy, 1775, Brachet, *Diss. Inaug. sur l'atmosphère dans le traitement de la teigne, de la gale, et d'autres affections cutanées*, Par. An. xii.; Mueset, *Phil. Mag.* vol. iii. p. 1; *J. de Chimie*, xxxi. xxxii. xxxvi. and xlii.; Nicholson's *Ann.*, vol. iv.

CHARCOAL, MINERAL, is that friable substance which is found between the lamina of common coal, and which produces the black dust that soils the fingers when coal is handled. It sometimes occurs in the form of small branches or twigs, but its general character is that of thin fibrous masses.

CHARA, in Botany, a genus of the class *Monandria*, order *Monogynia*, natural *Najades*. Generic character: calyx none; corolla none; anthers tessellated; style none; berry containing many seeds.

Twelve species described, *C. vulgaris*, *hispida*, *sterilis*, *transalensis*, *sulphica*, and *gracilis*, are natives of England, growing under water. Eng. Bot.

CHARACTER, v.	} Gr. <i>χαρακτήρ</i> , a mark
CHARACTER, n.		ingraved or inscribed;
CHARACTERISM,	} from <i>χαρακτήρ</i> , to engrave or inscribe.
CHARACTERISTIC, n.	
CHARACTERISTIC, n.	} Fr. <i>caractère</i> ; It. <i>carattere</i> ; Sp. <i>caracter</i> .
CHARACTERISTIC, adj.	
CHARACTERISTICALLY,	} "Fr. <i>caractère</i> . A character, letter, figure, or form of writing; also a mark, token, sign, seal, impression, or print in a thing." Cotgrave.
CHARACTERISE, v.	
CHARACTERLESS,	
CHARACTER, v.	
CHARACTERICAL,	
CHARACTER, OF	
CHARACTER,	} To character or characterize, then is,—to engrave or inscribe. And thus,

to engrave, inscribe, or describe, sc. the marks or notes which designate, distinguish, or represent, the qualities, whether good or bad, of any person or thing, whether virtues or vices, merits or demerits, effects or defects.

— And she it was through writ
With names, which he should write
As she hym taught tho to rede,
(She) had hym as he wold speke,
Without rest of any while,
Whan he were lounded in that ille,
He should make his sacrifice,
And rede his carrete in the wise,
As she hym taught.

Guvern. Conf. Am., book v. fol. 163.

3 a

CHARACTER.

And he schal make alle, smale and greet, and riche and pore,
and for man and boode man to have a curche, in her right booke
either in her forbeida, that no man be either selle nor thi that has
the correcter either the name of the booke, either nombre of his
name.

Wiclyf. *Apocalypse*, ch. xiii.

They had wrytyngs some Greke, some Ebeew,
Some Romyne letters as I vnderstode,
Some were alle writen some were writen oow,
Some correctis of Caldy, some French was full good.
Skellton. The Cresse of Laurell.

The gift, thy fables, are within my brain
Full character'd with lasting memory!
Which shall above that idle rash remembrance,
Beyond all date, even to eternity.
Shakespeare. Sonnet, cxxii.

Was every sin,
Character'd in his satires, made so fast
That some have fear'd their shapes, and kept their soul,
Safely by reading verse. *Dowse. Elegies on the Author.*

Yet there remains in them also a burden on it as heavy as the
other two were disgraced or superstitious, and of as much
iniquity, crossing a law not only written by Moses, but character-
ized in us by nature, of more salubrity and deeper ground than
marriage itself. *Milton. Doctrine of Divines, Pref.*

Sweet brook in whose clear crystal I my eyes
Have oft seen great in labour of their tears;
Enamell'd bank, whose shining gravel bears
The sad characters of my miseries.
Drommond. Sonnets, 4c. part I. song xviii.

He, I say, for that appears by the error, and the correspond-
encies of their sayings to his person: he was described by infallible
characters which did fit him, and did never fit any but him.
Taylor. Hail of Conscience, book I. ch. iv.

Here I confidently deny the assumption. For it is not the
characteristical of a body to have dimensions, but to be impenetrable.
Merr. Immortality of the Soul, fol. 41.

So far as they have some characteristic marks in common, they
may be judged by a common standard; but an allowance must
always be made for the sentiments which are peculiar to the
several characters.

F. Fletcher. *Introduction to Picturary Eclogues.*

*He [Richard Martin] was worthily characterized by the virtu-
ous and learned men of his time, to be princeps amorum, prin-
cipum amor, &c. *Wood. Athenæ Oxon., l. fol. 441.*

Mythias states characterless are granted
To dusty nothing.
Shakespeare. Twelfth and Cressida, fol. 91.

A third sort in a mean course betwixt the two others, and com-
pounded of them both, bestowed their time in drawing out the
true lineaments of every virtue and vice, so lively, that who see
the medals might know the face: which art they significantly
termed *character*.

Hull. *Characters of Virtues and Vices. A Premonition.*

Fairer we flowers for their character.
Shakespeare. Merry Wives of Windsor, fol. 39.

Because some Protestants practise this and *characteristical* cures
(which notwithstanding are more frequent among Roman Catho-
lics) he therefore calls them Map-Calvinists, *characterists*, &c.
Wood. Athenæ Oxon., vol. I. fol. 396.

Even so may Angelo
In all his dreamings, caracts, titles, forms,
Be an arch-villain.
Shakespeare. Measure for Measure, fol. 50.

From top of this there hang a rope,
To which he fasten'd telescope,
The spectacles with which the stars
He reads in smallest characters.
Baker. Hudibras, part II. can. 2.

Of sensible substances there are two sorts; one of organized
bodies, which are propagated by seed; and in these, the shape is

that which to us is the leading quality and most characteristic
part that determines the species.

Locke. *On Human Understanding*, book iii. ch. vi.

You must know, Sir, I am not of that species of women, whom
you have characterized under the name of Jilts.

Spectator, No. 401.

The levee swarms, as if in golden pomp
Were character'd on ev'ry statesman's door,
"Butler's" and bankrupt fortunes needed here."
Gay. The Task, book iii.

Almost all the men had their names traced upon their arms, in
laddish characters of a black colour, and the women had a square
ornament of flourished lines impressed in the same manner, just
under the bend of the elbow.

Cook. *Foyage*, book iii. ch. ix. vol. ii.

He will represent to him as often, and with as much real, as
you or I should, the virtues of his saccators, and what a glorious
weight of illustrious characters he has to support.

Melmoth. *Phry. Letter*, 3. book iii.

Such transitions often excite mirth, or other sudden or transi-
ent passions; but not that sinking, that melting, that languor,
which is the characteristic effect of the beautiful as it regards
every sense. *Burke. On the Sublime and Beautiful*, sec. 25.

In short, whatever partakes of fancy or caprice, goes under the
denomination of picturesque, which (however it is admired
in its proper place,) is incompatible with that sobriety and gravity
which is peculiarly the characteristic of this art. [sc. sculpture.]

See Joshua Reynolds. *Dissertation*, 2.

It has, indeed, been advanced by Addison, as one of the char-
acteristics of a true critic, that he point out beauties rather
than faults.

Johnson. *The Rambler*, No. 132.

How characteristically does he grope proling her strain, repeat her
snoozing clasp, call upon her associate ogle for the same pur-
pose, and displaying every pleasing circumstance to her!

Longfellow, in *Collins's Ode on the Poetess*.

His next tragedy, (1702) was *Tamurlane*, in which under the
name of *Tamurlane*, he intended to characterize King William,
and Lewis the fourteenth under Bajazet.

Johnson. *Life of Rowe*.

CHARADE, Fr. from the name of the inventor. An
enigmatical description of a word of two syllables,
each of which can form a separate word. These must
be expounded first by themselves, and afterwards
conjunctly. The Latin language is particularly barren
in words which admit of this ingenious trifling, never-
theless we have met with some Charades attempted
in that tongue. The first of the two below is from
the pen of the late Professor Porson.

Te PRIMUM, incensu nimium prophetae tanti,
Lena, nisi furor occupasse pariter,
Nec tamen hoc furor Tibi condonare recusat,
Si pretium omni pendere merces vult.
Sed quo plus condideris habet? has velle SECUNDUM,
Sic Tibi plus PRIMUM frigoris laus habet.
Jupiter sinistra eadem producit ab ore TOTUM
Omnia, et aduocat opes vestit
CORNUM.

For the interpretation of the first clause of the
Charade given below, it must be remembered that
"your if is the only peace-maker."

PRIMUM, signa felix Veli, componere lites
Gentis, et inuocata multa pacis erat.
Obstiterat, uti mender fama, SECUNDUM;
Fiducia et preceptis, si graviter, abis.
Quod si rite das hec, purgatoris membra, rursusget
Qui priusquam Argivici socera rapit ipse.
SENON.

CHARADRIUS, from the Greek *χαρδης*, I exca-
vate; *Plover*, Ray. In *Zoology*, a genus of animals
belonging to the family *Pelecanidae*, order *Grallæ*,
class *Accip.*

Generic character: beak short, slender, straight,
and compressed, its tip obtuse; oostils linear; feet

CHARAC-
TER.CHARA-
DRIUS.

CHARA-
DRIUS.

formed for running, three-toed, the outer toes connected at their base by membranes; tail rounded or wedge-shaped; wings in some species armed with a spur.

The birds of which this genus is composed derive their name from the circumstance of their generally depositing their eggs in excavations in the ground. They live on open heaths, by the sides of hills, and the neighbourhood of the sea coast; and their food consists of worms and aquatic insects. They are divided into two subgenera, the *Edicnemii* or Thick-knees, and the *Charadrii* or True Plovers; by means of the first subdivision they are connected with the genus *Otia*, having the upper mandible arched toward the tip like that genus. Some species have the head wattled, others have the wings armed with spurs. This genus is considered by Bewick to form the link between the land and water birds.

α *Edicnemii*, Cuv., *Thick-knees*.

Mandibles arched near the tip, the superior upwards, the inferior downwards; opening of the nostrils not extending along more than half of the beak.

C. Edicnemus, Lin., *le Courlis de Terre*, Buff.; *Stone Curlew*, Ray; *Thick-kneed Bustard*, Pen.; *Great Plover*, Bewick. About the size of a Woodcock; general colour greyish brown, with a brown spot on the middle of each feather; neck and breast reddish, striped longitudinally with brown; wings marked lengthways with a white band, first quill having a large white spot in its middle, and the second a smaller one on the outer web; base of beak yellow, tip black; knees thick; orbits, irides and feet yellow. This bird is abundant in the southern parts of Europe, but is rather scarce in this country; it more frequently is taken in Norfolk, Lincolnshire, Kent, and Hampshire, than in other counties. It does not often appear in the day time, but towards evening it comes out in search of its prey, frogs, toads, and insects; at which times it utters a peculiar cry. It does not construct a nest but lays its eggs on hollows in the ground sheltered by a few stones.

C. Magnirostris, Lath.; *Great-billed Plover*, Id. About half the size of the preceding; its beak, black, stout, and very broad; general colour above, bluish grey streaked with black; beneath, ash-coloured; forehead spotted; legs dull blue. Native of New South Wales.

β *Charadrii*, Cuv., *True Plovers*.

Only upper mandible arched; the nasal orifice extending along two-thirds of its length, making it very weak.

C. Phalaris, Lin.; *le Pluvier doré*, Buff.; *Golden Plover*, Pen. Size of a Turtle-dove; general colour above, dark brown, or black spotted with yellow, as is also the neck, but paler; belly whitish; tail marked with dusky and yellow bars; beak and legs black. Common in this country, in the north of Europe, and America. They fly in small flocks making a whistling noise, by imitation of which they may be enticed within gun-shot. Temminck considers the *C. Africana* of Linnæus, which has the throat black, to be merely the summer plumage of the preceding bird. It is known in America as the *Large Whistling Field-bird*.

C. Morbellus, Lin.; *le Guignard*, Buff.; *Dotterel*, Pen. Head and wings light brown; forehead speckled with brown and white; pole black; a white arched

line over each eye extending to the nape of the neck; cheeks and throat white; upper part of the neck light olive; breast dull orange; middle of the belly black, rest of the belly, thighs, and vent reddish; tail olive brown tipped with white; bill black; legs olive. Common in Lincolnshire, Derbyshire, and Cambridgeshire, living in small flocks on the heaths during May and June. Are much esteemed for the table.

C. Hiaticula, Lin.; *le Pluvier à collier*, Buff.; *Sea Lark*, Bew.; *Ringed Plover*, Lath. Upper parts brownish ash colour; breast and under parts white; quills dusky, with a white anal spot on the middle of each feather, forming when the wings are closed, a white line along each; the head is marked with black and white stripes, and the throat encircled with a black collar, very broad before, but narrow behind; chin white; bill tipped with black, orange-coloured, as are also the legs. The female has the plumage more inclined to ash colour. These birds are common on the sea coast during summer, running along the sands and making a loud twittering noise.

C. Vaciferus, Lin.; *le Pluvier à collier de St. Domingue*, Buff.; *Naing Plover*, Pen. About the size of a Snipe. This bird nearly resembles the last species, but upon the breast it has an additional black bar. It is a native of America; is a very noisy bird, and is known among the Virginians by the name of *Kill Deer*, from its note resembling that word.

The preceding species have the legs covered with reticulated skin, those which follow have it scaly.

C. Melanocephalus, Gmel.; *le Pluvier du Sénégal*, Buff.; *Black-headed Plover*, Shaw; *Black-headed Plover*, Lath. Of this and the following species Mr. Stephens makes a new genus under the name of *Phasianus*; it is about seven inches long; the forehead yellowish, extending over the eyes backwards like an eyebrow, all the other parts of the head black; wings, rump, and tail greyish; under parts pale rufous; the breast mottled; beak and claws black.

C. Curonatus, Gmel.; *le Pluvier Curonard du Cap de Bonne Esperance*, Buff.; *Wreathed Plover*, Lath. Length about twelve inches; head even with the eye and chin black; round the crown runs a fillet of white like a wreath; upper parts of the body and breast brown glossed with greenish purple; wing-coverts white; throat grey; belly and tail white, the latter marked with a black band near the edge; back reddish; legs ferruginous. Native of the Cape of Good Hope.

Some of this division have also the wings armed with a kind of spur, such are

C. Spinosus, Lin.; *le Pluvier à aigrette*, Buff.; *Spur-winged Plover*, Lath. Size of the Golden Plover; quills, breast, and feet dusky; hind head crested; tail feathers half white tipped with black; beak and legs black; on the fore part of the wing just within the bend is a spur of about half an inch in length, slightly bent and black. Native of Egypt.

C. Cygnus, Lath., has also the spur.

Others have a kind of wattle or caruncle on the head, such are

C. Pileatus, Gmel.; *Hooded Plover*, Lath.; and *C. Bilebus*, Gmel.; *Wattled Plover*, Lath. See Linnæi *Systema Naturæ*; Buffon, *Histoire Naturelle*; Rollin *Synopsis Avium*; Latham's *Synopsis of Birds*; Pennant's *British Zoology*.

CHARATCHE, or KHARAJ, an Arabic word signifying Tribute, is used by the Turks to express the

CHARA-
DRIUS.
CHARA-
TCHÉ.

CHARA-
TCHÉ.

duties levied upon their non-mohammedan subjects—"Fight," says the Koran, (iv. 30,) "against them who believe not in God, nor in the last day, and forbid not that which God and his apostles have forbidden, and profess not the true religion of those unto whom the Scriptures have been delivered, until they pay tribute (al-jizyah) by right of subjection." Upon this text the Mussulmans rest their right of imposing a tribute upon the infidels whom they have subdued; it is therefore levied under the name of Kharaj or Jizyeh on all Jews and Christians in the Ottoman Empire, even temporary residents being liable to it, if not exempted by the capitulation or commercial treaties between the Porte and the States to which they belong. Americans, it may be observed, escape in consequence of their passing for European subjects. The Kharaj forms that branch of the public revenue which is called by the Turkish lawyers Hukûki, or Rustim-sheriyeh, i. e. legal dues or imposts, and consists 1st of the Kharaj, properly so called, that is the Jizyeh, or capitation tax; and 2ndly the Kharaj-erziyyeh or land tax. The former also called Kharaj-risâ (literally capitation tax) is estimated according to three rates. The highest amounting to 48 dirhems=2 dinars, now valued at 10 piastres, (10 shillings,) is levied on the opulent, i. e. persons whose annual income is not less than 10,000 aspers (=800 piastres). The middle of 24 dirhems = 1 dinar, or 3 piastres is required from those who have a moderate fortune; and the lowest of 12 dirhems only, from such as maintain themselves by manual labour. Persons who have no means of subsistence, or are devoted to the service of religion, are exempted. Another branch of the Kharaj or capitation tax, was formerly levied under the name of Ispenjeh, or Penjie, i. e. a fifth, being as was supposed a fifth of the value of each captive taken in war, and forming a part of the fifth of the spoils appropriated by the Koran, (viii. 41,) to the maintenance of mosques, schools, &c. The Kharaj-erziyyeh, or land tax is the second branch of the Kharaj, and is properly a tax on the produce, paid by such proprietors of landed estates as have been allowed by the Mussulmans to retain their property, on condition of paying the fixed capitation and land tax. The latter was two-fold, the Kharaj-muwazzaf (the fixed tribute) laid on the soil, and the Kharaj-mukassameh (the proportionate tribute) assessed on the produce. The first is regulated by the quantity of land possessed, the second by its greater or less productiveness; it is not fixed, therefore, but varies from an eighth to one-half. The Kharaj-erziyyeh was fixed by Omar at as many pieces of the smallest coin, as bushels of grain could be gathered from each jerib or hyde of land of sixty cubits square.

The Kharaj-ji Bâshi, or Farmer-general of the capitation tax, is the officer into whose hands the different kinds of Kharaj are paid by the head of the Jizyeh Muhâsebeh-ed Pâlemi, or Poll-tax officer; and as 16,000,000 receipts, signed by those officers and the Defter-dâr, are issued every year, some idea may be formed of the number of non-musliman subjects in the Turkish Empire.

Rycant's *Present State of the Ottoman Empire*; Meunier's *Lexicon Arab. Turcico-Persicum*, in voce Kharaj; Von Hammer's *Des Osmanischen Reichs Staatsverfassung*, &c. Wien. 1815. l. 211—213, 240, 245, 344, il. 151.

CHARE, v.
CHARE, s.
CHARE-WOMAN.
CHARE-WORK.

From the A. S. *cyran*, *acyras*, *nerre*, *revertre*, to turn, to turn about, to turn backwards and forwards. A *char*, says Tooke, when used alone, means some single separate act, such as we likewise call a *turn* or *bout*. A *char-woman*, then, is one who takes her *turn* or *bout*, at any work; who goes out for a day's turn at work; and not, surely as Tooke asserts, so called, because she *returns* home to her own place of abode, and *returns* again to her work, when required.

His hands to woll, and arms work,
And women's chares her laide.

Warton. *Albion's England*, vol. ii. ch. xi.

CLEO. No more but in a woman and commanded
By such poor creature as the maid that milkes,
And does the meanest chares.

Shakespeare. *Antony and Cleopatra*, fol. 364.

And when thou hast done this chare be gone then leave
To play till Doomsday. Id. 3h. fol. 367.

Boas. I approve

Your counsel, and will practise it; basilio manos:
Here's too chaires chere'd.

Ben Jonson and Fletcher. *Jacob Cove*, act iii. sc. 1.

Get three or four chair-women to attend you constantly in the kitchen, whom you pay at small charges, only with the broken meat, a few coals, and all the cinders.

Swift. *Directions to Servants*, vol. xii. ch. ii.

Agree, that in harvest we'd to leave;
But harvest done, to chare-work did aspire;
Meat, drink, and two pence, was her daily hire.

Dryden. *Third Night of Theatricals*.

Sent for the dame, who poor and willing,
Would take a job of charing work,
And sweat and toil like any Turk,
To earn a shilling or a shilling.

Lloyd. *The New River Head*.

CHARE Thursday. The Thursday in Passion Week, q. d. Shear Thursday, the day for shearing and shaving preparatory to Easter. Archbishop Nares, in his *Glossary*, (ad verb.) has cited the following illustration: "Yf a man aske why *Sher Thursday* is called so, ye may say that in holy chirche it is called *Coro Domini*, our Lordes super day. It is also in Englyshe called *Sher Thursday*, for in olde faders days the people wolde that day shere theyr hedes, and clippe theyr berdes and poll theyr hedes, and so make them honest agens Ester day. For on Good Fryday they doo theyr bodyes none ease, but suffer penance in mynde of him that that day suffred his passion for all man kynde. On Ester even it is tyme to here theyr service, and after service make holy days." "Then as Johan Bellet sayth, on *Sher Thursday* a man sholde do poll his here and clippe his berde, and a preest sholde shave his crown, so that there shold nothyng be bytwene God and hym." *Festial*, quoted by Dr. Wordsworth, in *Eccles. Biog.* vol. i. p. 297.

CHARENTE, LA, a Department of France, which comprises the greater part of the former Province of Angoumois, with small parts of those of Saintonge, Poitou, and Limousin. It lies, therefore, towards the western borders of France, chiefly on the south side of the forty-sixth parallel of latitude, and is separated from the sea by Lower Charente. Besides this Department, which bounds it on the west, it borders upon those of the two Sevrés, Vienne, Upper Vienne, and Dordogne. It derives its name from the river

CHARE.
—
CHARENTE.

CHARENTE.

Charente, which rises in the Department of Upper Vienne, the ancient Poitou, and after winding towards the west, through a course of about 100 miles, falls into the sea below Rochefort, nearly opposite the Island of Oléron. This river is navigable throughout a great part of its course, as large vessels ascend to Rochefort, and small ones to Angoulême. The length of the Department of Charente, from north-east to south-west, is about fifty-six miles, and its medium breadth nearly thirty miles. Its area is stated at 2240 square miles, and its population, as including 326,885 individuals, which is 146 persons to each square mile, or very nearly the average for the whole kingdom. The chief products are corn, wine, chestnuts, cattle, and timber; and it is particularly noted for its distilleries of brandy. It is divided into five arrondissements; viz. those of Angoulême, Cognac, Barbezieux, Confolens, and Ruffec. Angoulême, the ancient *Jaculania*, and the late metropolis of Angoumois, is the Capital of this Department. It has already been described, and is chiefly distinguished for the rank it holds in the history of France, and for ennobling the title of Duke on the nephew of the King of the French Monarchy. Cognac is situated on the west of Angoulême, and on the river Charente, and is celebrated for its *eau-de-vie*. It stands in a fertile and agreeable tract on the left bank of that river, and contains nearly 3000 inhabitants. The neighbourhood produces excellent red and white wine, from the latter of which the famous brandy is made, which is so well known in most other parts of Europe. There is here an ancient castle, in which Francis I. was born. Barbezieux is a small town, containing about 2500 people, and Confolens, situated on the river Vienne, and contains a population of about 3000. Jarnac, in the same Department, is noted for the victory which the Duke of Anjou, brother of Charles IX., gained over the Calvinists in 1569; after which battle, the Prince de Condé was basely assassinated by Montaigne, a Captain of the guards, belonging to the Duke of Anjou.

CHARENTE-LOIRE, a Department of France, lying between the preceding Department and the sea, and bounded on the other sides by those of the Gironde, the Dordogne, and the Deux-Sèvres, and La Vendée. The length of this Department is about eighty miles; the breadth varies from twenty to forty; the surface includes a space of 2800 square miles, and contains a population of about 390,000 persons. The part near the sea is low and marshy, and the climate unhealthy; but in other districts, the air is more salubrious, and the soil fertile, producing considerable quantities of grain, flour, and wine. Brandy and other spirituous liquors are exported in a large amount, and the marshes by the sea afford abundance of salt. The fishing off the coast, especially that for sardines, gives employment to a number of people. The chief manufactures are those of woollens, cottons, stockings, earthenware, paper, and glass. Besides the trade which is carried on with the other districts of the coast, some commerce takes place between this port, the West Indies, as well as other foreign regions, which is facilitated by the grand outlets of the Charente, and the Lower Garonne. From the contiguity of this Department to that of La Vendée, it suffered greatly during the Revolutionary war. It is now divided into six arrondissements; viz. those of

Rochelle, Rochefort, Saintes, St. Jean d'Angély,

Marennes, and Jonzac. Rochelle the Capital of the Department, stands on a plain, at the bottom of a small Gulf of the Atlantic, and is a place of considerable importance among the maritime towns of France. It contains about 17,000 inhabitants. It was strongly fortified by the famous Vauban, and the works are still in good preservation. The town is in general well built; the streets and houses spacious, and some of the squares handsome, particularly that called *Place d'Armes*, which is planted with avenues of trees, and commands a view of the sea and shipping. The principal buildings are the Cathedral, the Hospital, the Orphan-house, and the Exchange. The harbour enters into the town, like that of Marseilles, and though not large is very secure, and capable of admitting ships of large burden. The entrance is defended by two towers. The trade of Rochelle, both with the colonies, and the various ports of Europe is considerable. The chief exports are wine, brandy, flour, linen, and salt; and its imports principally consist of sugar, cotton, coffee, and all kinds of colonial produce. Glass and earthenware, are its chief articles of manufacture. La Rochelle is an old town, and was in possession of the English prior to 1574, when it was retaken by the French. During the sixteenth century it was a strong-hold of the Protestants, and forced a kind of Republic, but was taken by Louis XIII. in 1627, after a memorable siege of thirteen months, in which the inhabitants were greatly reduced by famine. It was on this occasion that Cardinal Richelieu caused a mole to be constructed across the roadstead to prevent supplies being sent into the town. The fortifications were also demolished at that time, but were afterwards reconstructed by order of Louis XIV. as they now stand. Rochelle, however, on account of the salt marshes in the vicinity, is not considered a healthy place. It stands about 335 miles south-west of Paris, in latitude 46° 9' north and longitude 1° 10' west.

Rochefort is also another important town in this Department, standing so the right bank of the Charente, about five miles from the sea, and twenty south of Rochelle. Though only founded in the latter half of the seventeenth century, it contains a population of 15,000 individuals, with regularly built and spacious streets. The form of the town is nearly that of the segment of a circle, having the river for its chord. The harbour is good and secure, and is strongly defended by forts; but the chief interest is in its docks and arsenal, in which the arrangements both for building and equipping vessels of all sizes are very complete; so that Rochefort has long been one of the chief naval stations in France. The trade is but small, and the principal manufactures consist of cordage, stone-ware, oil, and the refining of sugar. The approach by the river is well defended by forts, and the ramparts are planted with trees, and form agreeable promenades, but the vicinity is too marshy to be healthy. Rochelle is about 100 miles north of Bourdeaux, in latitude 45° 56' and longitude 57° west. Marennes, is situated near the mouth of the Marennes River Seudre, contains between four and five thousand inhabitants, and carries on a good trade in wine, brandy, and salt, especially the latter.

Near the coast of this Department are the three small islands of Oléron, Aix, and Ré. The first is Oléron, situated opposite the mouth of the River Charente, and is separated from the continent as well as from

CHARENTE.

Rochelle.

Rochefort.

CHA-
RENTE—
CHARGE.

the Island of Rhé, by two narrow channels. Its whole length is about twenty miles, and its breadth six. Its surface contains about 100 square miles, with a population of nearly 20,000 individuals. The soil in many places is fertile, and produces corn and wine; from the latter of which about 4000 hogsheads of brandy are annually made. Fisheries and the manufacture of salt, also occupy many of the inhabitants. The chief places in the island are St. Pierre and Chateau d'Oleron. The Isle of Aix has been already described. The Island of Rhé lies almost opposite to Rochelle, and is about twelve miles long and three broad, but of an irregular form. The population amounts to nearly 17,000. The chief products are wine, fruit, and hemp; bay salt and brandy are both made in large quantities. The chief town is St. Martin, which is defended by a citadel, but was destroyed by the English in 1388. In 1657, an unsuccessful attempt was made upon the same place, under the command of the well-known Villiers, Duke of Buckingham. Latitude of the Light-house 46° 14' 49" N. and longitude 1° 33' 25" W.

Aix.
Rhé.

St. Martin.

CHARGE, *v.*
CHARGE, *n.*
CHARGEABLE,
CHARGEABLENESS,
CHARGEFUL,
CHARGELESS,
CHARGELESS,
CHARGELESS,
CHARGELESS,
CHARGELESS.

Fr. charger; It. caricare; Sp. cargar; (Menage, Skinner and Junius agree,) from the semi-barbarous caricare, (from carrus) pro onerare, ac proprie carrum onerare. See Vossius de vit. Ser. lib. iv. c. 3. Hence also cargo, q. v.

To load; to place, put or lay a load, or burthen; to impose a weight or burthen. And met.

To impose a weight or burthen; *sc.* of an accusation or crime, a censure, a debt, or exposure, a command or order; a commission, trust or duty, a task.

To charge the enemy,—is to bear upon them, make an onset or attack upon them, with all weight, force, or vigour.

To charge the jury,—is to lay before them, the whole weight of the evidence of the case.

Charger, a dish,—*al onere*, says Skinner, because it can hold heavier or weightier loads or quantities.

How chargeable here schippen fante and wel with alle gode
And wrede wot with god wyrd and wel drysnyng flocde.

R. Gloucester, p. 20.

Som of þer heyres so hard charged wore,
þat gyt many it payres, and som has sated sore.

R. Brune, p. 225.

And for chief charge, we chargeden vs scholers
In ascending of this men, we mader were celles.

Peter Planchman. Credo, iii.

Alle ye that travelen and ben charged come to me; and I schal fulfille you. Take ye my yok on you, and herne ye of me, for I am mynde and make in herte and ye schal fynde rest in your soules for my yoke is softe and my charge light.

Wiclif. Matthew, ch. xi.

For if any man hath made me sorrowful, he hath not made me sorrowful but a part—that I charge not you all.

Id. 2 Corinthians, ch. ii.

Who on shall tell a tale after a man,
He muste recheve, as sigles as ever he can,
Erich word, if it be in his charge,
All speke he never so rudely and so large.

Chaucer. The Prologue, v. 735.

For he taketh of nought els kepe
But for to fyke his haggan large;
And al is in hym but a charge.
For he ne purteth nought withall,
But keepeth it as verman shall.

Greene. Conf. Am. book v.

But for Chariys was at that tyme lettyd with chargeable busynesse, he therefore sent a nobleman agayne them called Comard, unto the river of Sayne to w^{ch} stande y^e said sorowful.
Fabyan, vol. i. ch. clxv.

By reason wherof we be most notably charged with sinnes, sufferings, & other alms deeds, for his benefits to us most chargeably exhibit.

Styep. Records, No. 30. Edmund Abbot of York to Cardinal Wolsey.

For lo (as Paul witnesseth afterwards) when he was full pore and needy preaching among the people, he was not chargeable unto them, but with his hands he trausted not only to get his owne living, but also the living of other pore and needy creatures.
Stier. Transl. Tract of William Thorne for Heresy.

And whanne I was ghoug and hadde sede I was chargoun to no man.
Wiclif. 2 Corinthians, ch. xi.

Such plenty silver plate behyng them left they glad did loo,
Good armour, chargere greas, and costly carpets tapury sty.
Pear. Arcadia, book ix. p. 210.

The heralde then, he strait charg'd to exhort
The curd-head Greeks, with lowd calls to a court.
Chapman. Homer's Odyssey, book ii. fol. 17.

For never in any other warre afore, gave the Romanes a hotter charge upon the enemies: so much had they of the one side with spitefull taunts and reproches metted them, and the counsels on the other side with their long debates what they shoulde do.
Holland. Lucius, fol. 75.

And all this tract that fronts the falling sun
A noble peer of mickle trust and power
Has in his charge, with temper'd awe to guide
An old and haughty nation proud in arms.
Milton. Comus, l. 32.

Suppose that God himselfe delighted to dwell sumptuously, or take pleasure in chargeable pompe? No, then was the Lord most scrupulously scrupul, when his temples were borne burrowed within the houses of poor men.
Hooker. Ecclesiastical Polity, book v. sec. 15.

The Parliament voted, that it be referred to persons out of the House to take into consideration, what inconveniences there are in the law, and how the mischiefs that grow from the delays, the chargeableness, and the irregularities in the proceedings of law, may be prevented.
Whitlock. Memoirs, June, 1651.

How much your chaine weight to the utmost charge,
The fineness of the gold and chargeful fables,
Which doth amount to three odd duckets more
Then I stand debted to this gentleman.
Shakespeare. Comedy of Errors, fol. 75.

The first pretence was, that the committee, who now was at charge of an house to sit in, might make their duty session there, have a place both more publick, roomy, and chargeable, the committee after many consultations resolved it convenient to move thither.
Biograph. Hall. Hard Measures, vol. iii. p. 28.

Men do not use to pick quarrels with their friends; and, therefore, when we find any charging the Scripture with obscurity and imperfection, we have reason to believe they hope for no comfort from it.
Stillington. Sermon, 2. vol. ii.

And now embark'd they seek the British isles;
Fleas with the charge, propitious ocean smiles.
Hogarth. The Triumph of Peace.

It seems to be with the devil in respect of the disorders of the soul, as it is with the spleen in respect of the disorders of the body; whatsoever is amiss, or improper, the charge is sure to lie there.
South. Sermon, 4. vol. viii.

These being mighty scrupulous and precise in observing the traditions of their fathers and the little riles and ceremonies of their law, which were not very troublesome, or chargeable, they were esteemed very righteous, both by others and themselves too, altho in the meanwhile they neglected the weightier matters of the law, judgment, mercy, and faith, as our Saviour tells them to their faces.
Bishop Beveridge. Sermon, 84.

CHARGE.
—
CHARIOT.

Now dare close their eyes,
Void of a husky charge near their lips,
Their flying blood compels to irrigate
Their dry-far'd tongues, else minutely to death
Obnoxious, dismal death, th' effect of drought.

J. Phillips. Cider, book ii.

We took in 270 lbs. of fresh beef and a live bullock charged at 613 lbs.

Cook. Fycroft, ch. i. book i. vol. i.

A musket was therefore fired over them, but finding it did them no harm, they seemed rather to be provoked than intimidated, and I therefore fired a four pounder charged with grape shot, wide of them.

Id. A. book ii. ch. ii. vol. i.

Those holy Beings, whose superior care
Guides erring mortals to the paths of virtue,
Affrighted at impy like thine,
Resign their charge to business and to ruin.

Johnson. Irene, act iii. sc. 8.

Of this interest, three hundred and eighty-three thousand two hundred pounds a year stood chargeable on the public revenues of the Carnatic.

Burke. On the Necessity of a new Debt.

CHARIOT, v.
CHA'RIOT, v.
CHA'RIOTNESS,
CHA'RIOT-DRIVER,
CHA'RIOT-MAN,
CHA'RIOT-RACE,
CHA'RIOT-ROYAL,
CHA'RIOT-WHEELS.

Fr. chariot, charette; It. carretta; Sp. carreta. The past participle of the A. S. *cyran*, to turn, turn about. See CHAIR.

To chariot, is to carry, or ride in, to drive, a chariot.

No! age forbids, and fast within deeps breast
His country's house, and falling Rome's ymages;
The chariot turn, sayth he, let loose the reins,
Ruin to the unsundered death.

Facchini. Dantes. Marco Tullius Cicero's Death.

He had intended moreover (since he was reputed to have equalled Apollo in singing and matched the sun in charioting) to imitate also the warlike acts of Hercules.

Holland. Suetonius, fol. 208.

O wherefore was my birth from Heaven foretold
Twice by an angel, who at last in sight
Of both my parents all in flames ascended
From off the altar, where an offering burnt,
As in a fiery cloud charioting
His Godlike presence, and from some great act
Or benefit reveal'd to Abraham's race?

Milton. Samson Agonistes, l. 27.

Forth rush'd with whirlwind sound
The chariot of paternal Deities,
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with spirit, but convey'd
By four Cherubic shapes.

Id. Paradise Lost, book vi. l. 750.

Concerning the office and apt fabric of the nerves and muscles, and of other parts requisite to this (voluntary) motion, and which part of the body rests whilst another is moved, and that the government said chariot-driver, as it were, of this motion, is the imagination, &c.

Bacon. On Learning, by G. Watts, book iv. ch. iii. p. 2.

Four nimble guests the horses were.
Their harnesses of gossamers,
Fly Crazon, her chariotier,
Upon the coach-box getting.

Dryden. The Court of Fairy.

Being dead, his body was embalmed and closed in lead, and laid in a chariot-vault, richly apparelled in cloth of gold.

Baker. Henry F. Jones, 1422.

They rode on huge pile, and to arms went every Myrmidon
Charg'd by Achilles; chariots and horse were harnessed,
Fighters and chariotiers got up, and they, the sad march led:
A cloud of infinite foot behind.

Chapman. Homer's Iliad, book xiii. fol. 311.

CHARIOT.
—
CHARITY.

Undelaying each
Complic'd, and in bright arms stood soon array'd,
Then mounted combatants and chariotiers
First mov'd the chariots, after whom the foot
Dense as a cloud.

Cooper. Homer's Iliad, book xiii. l. 160.

All the ground
With shiver'd armour strown, and on a heap
Chariot and charioter lay overturn'd
And fierce fuming steeds.

Milton. Paradise Lost, book vi. l. 398.

Then through the fiery pillar and the cloud
God looking forth will trouble all his host
And erase the chariot-wheels. *Id. F. book xii. l. 210.*

In pursuance of this resolution, I departed from London, accompanied with my wife, in a small chariot drawn by two horses, having sent two servants before, well mounted to attend me on the road, with sled horse for myself, if there should be occasion.

Lafleur. Memoirs, vol. ii. p. 371.

The said chair drawn by six chariot horses trapt with black velvet: upon every horse four escutcheons of the King's arms and Queen's, beset in fine gold upon double sacrament; and upon every horse's forehead a sheaf of the said arms.

Seymour. Memoirs. Edward VI. Ann. 1557.

But I disdain
The nauseous task to paint her as she is,
Cruel, abandoned, glorying in her shame!
No!—let her pass, and charioted along
In guilty splendour, shake the public ways.

Cooper. The Task, book iii.

If Pausanias, in imitation of the ancients, represents Apollo driving his chariot out of the sea, by way of representing the sun rising, if he personifies lakes and rivers, it is now so offensive in him; but seems perfectly of a piece with the general air of the picture.

Sir Joshua Reynolds. Ducorot, 3.

In their similes the greatest writers have sometimes failed: the ship-race, compared with the chariot-race, is neither illustrated nor aggrandized; land and water make all the difference.

Johnson. The Life of Pope.

In vain would art presume to guide
The chariot-wheels of praise;
When fancy driving, ranges free,
Fresh fountains selecting like the bee,
And regally strays.

Philips. Ode to the Honourable William Pitt.

CHARITY,
CHA'RTABLE,
CHA'RTABLENESS,
CHA'RTABLY,
CHA'RTATIVE,
CHA'RTOUS,
CHA'RTY-SCHOOL.

Fr. charité; It. caritate; Sp. caridad; Lat. caritas. Caritas, (says Vossius,) properly signifies, precious; and carus (i.e. rotius,) a carendo. When there is a dearth of food—carere habet, and then it is said to be cara. And Scaliger is to the same effect.—Of similar origin and application is the English, dear, q.v. Carus, then signifies, precious, valuable; and therefore valued, highly prized, much esteemed, much loved,—because the dearth, scarcity, or want of that, so valued, is hurtful or painful; attended with anxiety or care. And charity is applied to the feeling caused by the perception of the wants or sufferings of others;—to a desire to relieve them, to a love for our fellow creatures, or goodwill, benevolence; to acts for their relief, or beneficence. And see the example from Dr. S. Clarke.

But charity and chastity, both chased out clean.
Piers Plouman. Ordre, book iv.
Charity is patient, it is bryggys, charity anyeth not, it doith not wikkidly, it is not blowens, it is not contumous, it seeketh not the thingis that ben his owne. it is not stired to wrathite, it

CHARITY. *charity* not yet, it iseth not on wickedness, but it iseth together in true. It sufficeth alle things, it becometh alle things, it hopeth alle things, it overcometh alle things. *charity* fulfillth nevermore doth. *Wickf. 1 Corinthians, ch. xiii.*

But for to spoken of kyngs consciences,
She was so charitable and so piteous,
She wolde wepe if that she saw a moum
Caught in a trappe, if it were ded or blidde.
Chaucer. The Prioress, v. 143.

After his conyng and power a priente shoulde beey him to
enfourme, and to reule whomever he myght *charitably*.
State Trials. Trial of William Thorne for Heresy.

But now hereafter thou shalt here
What God hath wrought in this matere,
As he that dothe alle equities
To him that wrought *charities*,
He was *symples* *charities*,
And to piece he was piteous.

Gower. Conf. Am., book ii. fol. 46.

And here I make a petition to you my friends, who would
bestow any thing on me: I beseech you, for *charity* sake
bestow it yearly on my wife, who hath four small children, and
God hath now taken me away who was her staff and stay.
State Trials. 14 Elizabeth, 1571. Dr. Story.

Say, heav'nly powers, where shall we find such love,
Which of ye will be mortal to redeem
Man's mortal crime, and just th' sequel to save,
Dwells in all hearts *charities* so dear to I.

Milton. Paradise Lost, book iii. l. 216.

I will be *charitably* indom of those men, which from notorious
lewdness leap at once into a sudden forwardness of profession.
Holiness, doth not, like Jonas gourd, grow up in a night.
Hall. Meditations and Fours, vol. i. fol. 27.

For this *charitative* fraternal corruption theo, which is not any
man's peculiar province or inclosure, but the engagement and duty
of every brother, or common Christian, it is the same thing
(though bringing to us in another capacity) that the first admonition
both *West. xviii. & Titus, iii. viii.*

Hammond. Works, vol. i. fol. 220.

To this immediately succeeded the Latin tract of confirmation,
in answer to the exceptions of Mr. Duille which was then pre-
par'd for the press, though detain'd much longer upon prudential
or rather *charitative* consideration.

Fell. Life of Hammond, sec. i.

From this passage [1 Cor. xiii. 2.] it appears that the word
charity, in the New Testament, does not signify (as we now use it)
only aims to the poor; but that universal love and goodwill
towards all men, which includes both it and all other virtues;
the constant practice of which universal *charity*, is indeed wor-
shipping God in spirit and in truth.

Clark. Works, vol. i. serm. vi.

The precepts of *charity* delivered by our Saviour and his
apostles are so plain, so full, so many, so easie to be understood;
and those precepts delivered by so just, and reasonable and pious
considerations, with respect to God, to the world, to fellow
Christians, to the honour of our religion, and lastly to ourselves,
from the comfort that is in withholding, and the reward that follows
it; that a man must have great impudence to profess himself a
Christian, and yet to think himself not obliged to do acts of
charity.
Stillingsfleet. Sermon, l. vol. ii.

But it matters not much which of them to pitch upon, for they
all come to one sense; and that is this, That to be very *charitable*
in this world, is a good means to secure to ourselves a little of
eternal happiness in the next.
Sherr. Sermon, 4. vol. i.

In life, without any prejudice to this age be it said, be seemed
to me, by his faith and by his *charitableness*, to include in his soul
some grains of the golden age, and to be a relic of those times,
when piety and miracles were sincere.

Life of Bayly, lxxvi.

He is no fool, who *charitably* gives

What he can only look at whilst he lives;

Sure as he is to find, when hence he goes,

A recompence which he can never lose.

Byron. Miscellaneous Pieces.

Mr. Samuel Johnson (author of London, a Satire, and some **CHARITY.**
other poetical pieces) is a native of this county, and much re-
spected by some worthy gentlemen in the neighbourhood, who
are trustees of a *charity-school* now vacant.

Lord Gower. In Morphy's Life of Dr. Johnson.

CHARK. to chark is to char, q. v.

There is no fyre there is no sparke,
There is no dore, whiche must *charke*,
Gower. Conf. Am., book ii. fol. 80.

Who exerts, either with no apoplexy, knocks a man on the
head; or with a fever, like fire in a strong-water shop, burns
him down to the ground. Or if it flames not out, *charke* him to
a coal.
Grew. Canna. Sacra, book iii. ch. v.

Oh if this coal could be so charched as to make iron melt out
of the stone, as it maketh it in smiths forges to be wrought in the
bars.
Fuller. Worthen, Shropshire.

But I will now describe to you the mystery of *charching*
(whereof something was but touch'd in the process of extracting
tar out of the pine) as I received it from a most industrious
person.
Reynolds. On Forest Trees, ch. xxx.

CHARKOV, a Government and Town of European
Russia. The former, sometimes called *Niobodsk*
Ukraine, is situate towards the southern part of that
Empire, and is intersected by the fiftieth parallel. It
is bounded on the north by Kursk, east by Voronezh,
south by Ekaterinoslav, and west by Tchernigov and
Kier. Its shape is nearly oval, about 180 miles from
north-west to south-east, and from 40 to 80 in
breadth, from north-east to south-west. The area is
stated at 13,000 square miles, and the population at
800,000 individuals, which is more than sixty persons
to each square mile. The climate is good, and much of
the province fertile, but cultivation has yet made but
little progress. The chief town of this Government is
Charkov, which is pleasantly situated on the two small
rivers Charkov and Lapan. It consists of three different
parts, and contains a population of about 11,000
individuals. Most of the houses are of wood, and the
streets not being paved, are nearly impassable in wet
weather. Charkov formerly a monastic College, which
in 1803 was erected into a University, and generally
includes about 1000 individuals. The town is noted
for its four great annual fairs; and is about 350 miles
south of Moscow, in latitude 49° 59' N. and longitude
36° 27' E.

CHARLATAN, n. } Fr. *charlatan*; It. *ciarlatano*;
Cua'RLATANICAL } *cerretano*. Of unknown ety-
mology. See Menage, Dict. Etymologique, and Le
Origini della Lingua Italiana.

Fr. *charlatan*, a mountebank, a cunning drug-
seller, a prattling quack-salver, a tatter, a bubble, foolish
prater, or commender of trifles.

Ordinary quacks and *charlatans* are thoroughly sensible how
necessary it is to support themselves by these collateral sub-
sides, and therefore always lay their claim to some super-
eminent accomplishments, which are wholly foreign to their
profession.
Tulzer, No. 240.

A cowardly soldier, and a *charlatanical* doctor, are the principal
subjects of comedy.
Curry.

Reiske, in his annotations on Constantini, *Libri de*
ceremoniis sive Byzantine, xi. 137, gives a derivation
of **CHARLATAN**, from the medieval word *scarlatani* or
scarlatini, because such people were used to wear red
clothes *ad vulgus captandum*. The Greeks and Romans had
their *Charlatans* as well as ourselves. To the first
they were known as *ἐξαγορευτὴς* and *ἀγορευτὴς* (crowd-

CHARM.

CHARON.

I should be glad to see our suppliant negotiator in the act of putting his feather to the ear of the directory, to make it unclench the fist; and by his tickling, to *charm* that rich prize out of the iron gripe of robbery and ambition!

Bark. On a Rigidice Poem.

We see children perpetually running from place to place, to hunt out something new; they catch with great eagerness, and with little choice, in what ever comes before them; their attention is engaged by every thing, because every thing has, in this stage of life, the charm of novelty to recommend it.

Id. Of the Sublime and Beautiful, part I. sec. 1.

But merit valiant from esteem retires;
The world pursues, discourses and admires;
In vain from love the charmer flies,
A bashful youth perceives, pursues, and dies.

Brooks. Jerusalem Delivered, book II.

CHA'RNAL, adj. } From the Lat. *caro, carnis*,
CHA'RNAL-BONE, } flesh.
CHA'RNAL-HOUSE. } " *Charnier*; a place wherein
dead bodies are laid in their bones kept. Cotgrave.

Whose ingrown smelt me somewhat like, as though I should
praise ye twelv of one long before departed, by her scalp taken
out of the charnel-house.

Sir Thomas More. Works, fol. 57.

Such are those thick and gloomy shadows damp
Of seen in charnel vaults, and sepulchres,
Ling'ring and sitting by the new made grave,
As loth to leave the body that it lov'd.

Milton. Comus, v. 471.

Now from you black and funeral yew,
That bathes the charnel-house with dew
Methinks I hear a voice begin.

Farwell. A Night Piece on Death.

Let us with silent footsteps go
To charnel and the house of woe
To guthic churches, vaults and tombs,
Where each and night some virgin comes,
With throbbing breast and faded cheek,
Her promis'd bridegroom's urn to seek.

Dr. Warton. Ode to Flaccus.

I see thee now, delusive as thou art,
Without one symbol to alarm the heart.
Not ev'n a upon thy flowing vein is shown
An emblematic dart, or charnel-house.

Mart. The Vision of Death.

CHARNECO, a sort of sweet wine mentioned by our old English dramatists. Steevens says that there is a village of the same name near Lisbon. The writer of a work entitled *Philosophia*, calls Charneco a Spanish wine. Nares's Glossary.

CHARON, the ferryman of Styx, stated by Hesiod to be the son of Erebus and Nix, an ancestry assigned by the same Poet to most of the other infernal monsters. The two fullest descriptions of him are given by Virgil, *Æn.* vi. 293, and Seneca, *Herc. Fier.* 764. Charon is a favourite character with Lucian. He has introduced him as disputing with Mercury about some money which the latter God had expended for repairs of his crazy boat; as quarrelling with Menippus for his fare, (*δαρδρ, ρεφθιμρ, ναυλμρ*), which however he does not succeed in obtaining from the Cynic; and again, in one of his choicest dialogues, as moralizing in upper air upon the follies of mankind. From the same author, (*επι γριδων*), we learn that the fare demanded by this grisly boatman was an obolus, placed for this purpose in the mouth of the deceased by his friends. Aristophanes, (*βαρπαχι*), doubles this fare, and the rich sometimes appear to have paid even three obols for the use of the state cabin. The inhabitants of Hermione in Argolis disputed Charon's right

to any pay, and alone of all the Grecians dispensed with this custom. (Callimachus, *ap. Etymol. Mag.* in verb. *δαρδρ*.) Diodorus Siculus, (lib. i. 92,) derives the fable of Charon from Egypt. Orpheus, he says, while travelling in that country, observed that the inhabitants of a particular town carried their dead over a lake (Memris) for interment. The Egyptian name for a boatman was *Chares*; and hence the Poet introduced this part of mythology among his countrymen. See also on this point Pietro della Valle, *Viaggi*, tom. I.

The Roman slaves who were enfranchised by the last will of their master were termed *CHARONITES*, a name which is explained by Plutarch, (in *Anton.*) as fellows. On the assassination of Julius Cæsar, all his papers were delivered by his relict Calpurnia to Antony. The latter inserted in them whatever names he thought proper, and thus effected many changes by giving offices to his friends, or relieving them from punishment. The Romans, continues the biographer, called the people so favoured *Charonites*, because they had recourse to the registers of the dead to support their title.

CHART, } Fr. *chartre*; Lat. *charta*;
CHA'TER, v. } Gr. *χάρτις*, from *χαρτιν*;
CHA'TER, v. } *scr., scribere*. Eu-
CHA'TER-GOVERNMENT, } stathius and Martinus.
CHA'TER-GOVERNOR. } And *χάρτις*, id. quod *incur-*
piter *sine* *scribitur*.

Maps or geographical delineations or descriptions are called *charts*. A *charter* is that, on which any thing is written; more especially, by which any rights or privileges are affirmed or assured; by which any thing is given or granted, covenanted or agreed upon:

The King made sk in *charter* to the court of Rome,
To become the Pope's man and homage him do.

R. Gloucester, p. 506.

His oþer sonne William England assigned be,
And also þat of him cam with *charter* mad be fro.

R. Brime, p. 83.

And aside to here a *charter*

That Gyle hath give to falsehoode.

Piers Ploukman. Vision, p. 27.

Some shewd his safe conduct, some shewd his *chart*.

Shelton. The Crown of Laurell.

A merry child he was, so God me save;
Wel coude he leden bold and clippe, and shawe
And make a *charter* of load, and acquaintance.

Chaucer. The Miller's Tale, v. 3327.

With that the knyght right in his place
Aston fordoth in that frenche betis,
An erlesdome, whiche thaas of sucheto
Was late falle into his honde,
Usto this knyght, with vrent and londre,
Hath your, and with that knyght assent.

Gower. Conf. Am., book I. fol. 27.

For in his books of the fests of war, and how battles should be ordered, he was not only contented to see them drawn and set out in *charts* and maps, but would also put them in execution, in the places themselves as they were set out.

Sir Thomas North. Plutarch, fol. 307.

But in the first year of this King's reign, [William the Conqueror] he granted to the city of London their first *charter* and liberties in so large form as they enjoyed them in the time of King Edward the Confessor, which he granted at the suit of William, a Norman Bishop of London; in grateful remembrance whereof the Lord Mayor and Aldermen, upon the solemn days of their resort to Pauls, do still use to walk to the grave stone where this Bishop lies interred.

Bechr. William I. Anno, 1079.

CHARON.

CHART.

CHART.
CHARTER

Turns him to any cause or policy,
The Gordian knot of it he will unloose,
Familiar as his garter: that when he speaks,
The syle, a charter'd libertine, is still.
Shakespeare. Henry V. fol. 79.

Do we not see, among ourselves, the owner use his cattle as he pleases, employ them as he thinks fit, keep what he will alive, kill what he will, and in what manner he will; and all this without any injury to them, only by virtue of a grant and charter from both his and their maker? *South. Sermon, li. vol. viii.*

The foregoing account of these islands, in the order in which we explore them, not being particular enough either as to situation or description, it may not be improper now to give a more accurate view of them, which, with the annexed chart, will convey to the reader a better idea of the whole group.

Cook. Voyages, book iii. ch. vii. vol. iv.

The charters, which we call by distinction great, are publick instruments of this nature, (formal recognitions, by the sovereign power, of an original right in the subject,) I mean in the charters of King John and King Henry the Third. The things secured by those instruments may, without any decisive ambiguity, be very fitly called the charter'd rights of men.

Durke. On Mr. Fox's East India Bill.

An oppressive, irregular, capricious, ostentatious, rapacious, and peculating despotism, with a direct disavowal of obedience to any authority at home, and without any fixed maxims or principles, or rule of proceeding to guide them in India, is at present the state of your charter-government over great kingdoms.

Id. B.

By means of the bland and conciliatory dispositions of the charter-governors, and proper private explanations the publick enquiry has in effect died away.

Id. B.

The first important English CHARTER is that of the Conqueror, preserved in Roger de Hoveden's collection of his laws, whereby "all freemen of the kingdom shall enjoy their lands in peace, free from every unjust exaction." Doubts have, however, been thrown on the genuineness of this document, and it has even been insinuated with some appearance of reason, that important alterations from the French original were made by Glanville. The Charter of Henry the First restored to his subjects the laws of the Confessor, and that of Stephen confirming the acts of his predecessor, adds in the fullest terms an express concession of the customs of Edward. Henry the Second repeated the confirmation of his grandfather's Charter. But all the rapacious exactions of the earlier Kings of the Norman dynasty, and other outrages of tyranny yet more intolerable, were revived in the reign of John: until at last the Great Charter of our liberties was firmly established, and national independence secured.

By Magna Charta the grievances which the military tenants complained of were effectually redressed. The franchises of cities were declared inviolable, and freedom of commerce guaranteed to alien merchants. Arbitrary imprisonment, and spoliation under the guise of law, were repressed; and the zeal of the English clergy in behalf of liberty, prompted them to devise means of hindering the conscience of the treacherous King, and terrifying his timid imagination by the dread of religious punishment. A solemn excommunication against the violators of Magna Charta was pronounced with the most awful threats; so that even his successor, in the moment of his completest success after the battle of Evesham, did not presume to make any attempt at revoking the provisions of the Great Charter. The confirmation of his father's Charter by this latter Prince is well known; but perhaps a yet more important victory in behalf of our civil liberties

was obtained in the next reign, when Edward the First, notwithstanding the vigorous intellect which he displayed in every part of his administration, was most reluctantly compelled to afford his people an explicit confirmation of this Charter, and (stat. 25 Edward I.) gave further securities against the exaction of aids, "otherwise than by the common assent of the realm, and for the common profit thereof." It is from that moment that we should perhaps date those powers in the people to controul the supplies which the House of Commons now exercises.

CHARTER-PARTY, a Deed or writing indented in commerce, which denotes the instrument of freightage or agreement for hire of a vessel. Amongst merchants and sea-faring men, it is commonly called a pair of Indentures, containing the covenants and agreements between them touching their merchandise and maritime affairs, 3 Inst. 673. The Charter-party is in writing, and must be signed both by the proprietor or master of the ship, and the merchant who freights it; it must specify the name and burden of the vessel, the master and freighter, the price of freight, the time of loading and unloading, and the other conditions agreed on. The Common Law interprets Charter-parties as near as may be to accord with the intention of the parties, and not according to the literal sense of trade. Molloy, *de jure Maritimo*, p. 256.

CHARY, } *Cautious, from the English, to care,*
CHARYLY, } *q. d. circumspectus. Skinner.*
CHARYNNESS, } *Careful, cautious, wary, circum-*
spect.

Didst not, O Pallas, thou to me, thy sler, this promise make
That charely thou woldst thy self to cruel wars brake?
Pheor. Arcides, book 21. p. 254.

Being al to ware, to wise, and to charely circumspecte.

Jeye. Explication of Daniel, ch. xii.

Earthly greatness is a nice thing, and requires so much charyness in the managing, as the contentment of it cannot require.
Hell. Of Contentment, vol. iii. fol. 504.

Mrs. FORD. Nay I will consent to act any villainy against him, that may actually the chariness of our humanity.

Shakespeare. Merry Wives of Windsor, fol. 44.

ô therefore, love, be of thyself so wary,
As I not for myself, but for thee will;
Bearing thy heart, which I will keep so chary,
As tender nurse her babe from faring ill.
Id. Sonnet, 22.

CHARYBDIS, according to the Mythologists, a woman who having stolen the oxen of Hercules was struck by Jupiter with a thunderbolt, and changed into a whirlpool. This sea monster occupied the south-eastern extremity of the Strait of Messina. The opposite shore was crowned by the fearful rock of Scylla. Through this dangerous passage Homer, (*Od. M.*) and Virgil, (*Æn. iii.*) have each led their respective heroes. The first of these poets represents Charybdis as a monster which thrice every day sucks up the water, and thrice vomits it back. Virgil differs from him only by placing a deep gulf below. Strabo, (vi.) repeats this description, and adds that the fragments of ships swallowed up have been carried by the current to the shore of Taormenum, a distance of thirty miles. Kircher, (*Mundus subterraneus*, li. 15, 16.) has corroborated this account by a story of one Colo, a celebrated diver, who had acquired the name of *Peuce-cola*. In the presence of Frederic, King of Naples and Sicily, he twice plunged into this depth, and

CHA-
RYBDIS.

brought up so alarming account of the horrors which he had encountered below. These arose from sharp pointed rocks, conflicting currents, polypi which sought to entangle him in their long tenacious folds, and various sea monsters. The King threw a gold cup into the gulf to allure him to a third attempt. He dived and appeared no more till his body was found some days afterwards on the coast near Taormina. All the ancient writers who have touched on this subject, have followed in the steps of Homer and Virgil; so that Charybdis appears to have passed into a figurative term for any thing which absorbed. (Hor. 1 Od. 37.) Among the moderns, Cluverius, (*Sicilia Antiqua*, 64,) who seems to have been on the spot, describes Charybdis as a sea rapidly flowing and forming vortices, which does not absorb the waters and reject them thrice a day, but only as often as the sea runs high in the Strait. Foxello, who in the sixteenth century wrote for the most part very accurately on the wonders of his mother country, contents himself with the received belief; and Buffon, (tom. ii.) at a much later date, adopts the tale of Homer with entire confidence, and ranks Charybdis among the most celebrated whirlpools.

The observations of Spallanzani on the spot, have destroyed the long accredited notion that Charybdis was a whirlpool, and it is to the fourth volume of his *Voyage dans les deux Siciles*, that we must refer for the chief facts connected with this singular natural phenomenon. Charybdis is situate about 750 feet from the shore in that part of the Strait of Messina which lies between the promontories of Punta Secca and La Lanterna, (the lighthouse.) From the latter it derives its popular modern name Calofaro, (καλὸς φάρος, the beautiful lighthouse.) A current sets into this spot from the north, and returns from the south, respectively at the rising and setting of the moon. The first is called the descending rema, (πίσινα.) The second the ascending rema. Each lasts six hours. In the interval there is a calm which lasts different lengths of time, from fifteen minutes to an hour. Sometimes if the descending rema changes its direction, a delay of two hours is occasioned. If it falls immediately into the Calofaro, it is a sure prognostic of foul weather. Spallanzani having received full assurance of his safety, ventured to approach Charybdis in a boat manned by four expert sailors. From the shore he saw a mass of tumultuous waters, which as he came nearer appeared more extensive and more agitated. The revolving motion was circumscribed to a circle not exceeding a hundred feet in diameter, within which was no indication nor vortiginous absorption whatever, but an incessant undulation of waters, rising, falling, and beating against each other. The boat is passing over encountered no danger. It was considerably tossed about, and the difficulty was not to prevent it from being sucked in, but from being driven out of the Calofaro. The plummet did not show a depth exceeding 500 feet in any part of it; beyond, towards the middle of the Strait, this depth is double. Thus far Spallanzani ascertained that Charybdis, when he visited it in calm, had no whirlpool; and his inquiries confirmed his belief that the same was the case even in tempestuous weather. When the current and the wind are opposed to each other, especially in a southerly gale, the swelling and dashing of the waves is much stronger, more impetuous, and more extensive. If at this time small

vessels should be driven within the Calofaro, they are not drawn down by a vortex, but they may be lost by sinking beneath the waves which beat over them; as those of a larger burden may be driven on the neighbouring shore of la Lanterna.

Homer is most accurate in his description of Scylla, but Charybdis is farther removed from that rock than the arrow's flight which he assigns for its distance. The danger which mariners encounter between these two monsters has become proverbial; and a Latin hexameter is frequently quoted illustrative of the difficulty of escaping both. The passage from which this is taken stands as below, and may be found in the *Alexandria* of Rodolphus Gualterus, a Swiss theologian of the sixteenth century. It was printed at Berne in 1559, *en caractères d'écriture*, and is of rare occurrence.

*Qua periret vixit fugiens hostem peris hostem:
Incidit in Scyllam optans vitare Charybdis.*

This misfortune does really occur. If a vessel be extricated from Charybdis when in a state of fury, and carried by a strong southerly wind to the northern end of the Strait, she may pass out safely; but if she meets with an opposite wind, she becomes the sport of the two, and not unconsciously is dashed full against Scylla.

The hazard of this once perilous Strait however is much diminished by the increased knowledge of navigation, and it is very rarely that ships are lost in the Channel.

CHASE, v.	} Fr. <i>chasser</i> ; It. <i>cacciare</i> ; Sp. <i>cazar</i> . Menage thicks from the Lat. <i>captare</i> , to catch at.
CHASE, n.	
CHASEABLE,	
CHASER,	
CHASE-DELIGHTING,	
CHASE-GUN.	} To pursue, to follow, to bust. Chase, the noun, is not only applied to the pursuit, but to that which is pursued; and to the place in which it is preserved, and hunted or pursued.

So gret treason werp among hem, just after þe schol come,
Ac þe Cornwalle's her hem schal chaste sume.

R. Glouceter, p. 134.

In þe contre of Canterbury meett pleste of syche ys.

And meett chase a boiste balenbour of wyld beeste wyre.

Id. p. 6.

We be come alle of kynde of Germeine,

Just chased his þe Bretons here of þer kythe.

R. Rymur, p. 2.

But charite and chastite, ben chased out cleve.

Piers Plouman. Credo, book iii.

O Sathan envions, zin thilke day

That thou were chased from our heritay,

Wel knowest thou to weemen the able way.

Chaucer. The Mon. of Lencz Tale, v. 4786.

And shortly forth this tale fol to chase.

Id. The Clerkes Tale, v. 8259.

From themes forth the Jewes can conspired

This innocent out of this world to chase.

Id. The Prioresse Tale, v. 13496.

Like to the chased wilde bore

The bounden man he felth sore

To throwe, and goth forth his wy.

Gower. Conf. am., book vii. fol. 173.

And every man went on his side

Hym to pursue, and I to rise

Began to chase, and sooth lo sale

Within a while out of my wais

I rode. Id. Ib. book v. fol. 125.

The chased dore bath soile,

To coole him in his heat;

The ass after his wery toil

Is stable is vp set.

Yaccineus Actus. Thini al things, &c.

CHA-
RYBDIS
—CHASE.

CHASE.

To make his huntress, and his cheer,
Where him bent the sight in every place
To find game in its waste.
Gower. Conf. Am., book i. fol. 10.

With arrows broke under the side,
And bow in hand, of which he slough
And took, all that his lyst enough
Of beastes, which be cleauble.
Id. B. book v. fol. 94.

If thou, fighting 'gainst heaven's enemies,
Shalt fly away, abandoning the cross,
The ensign of thy holy general,
With shame thou justly shalt be reb'd of it,
Clos'd from our company, and cut away,
As an infection, purged limb.
Beaumont and Fletcher. The Knight of Malta, act v. sc. 1.

Why (Pelrus some
Pursu'd thus being a man) a god! thy rage hath never done.
Acknowledge not thine eyes my state! I entered thy mind no more.
Thy honour in the chase of Troy, but puts my chase before
Thine utter conquest!
Chapman. Homer's Iliad, book xii. fol. 299.

Adam observ'd and with his eye the chase
Pursuing, not unmind'd to Eve thus spoke.
Milton. Paradise Lost, book vi. l. 190.

Then begins
A stop 'th' chase; a retire: anon
A rout, confusion thence.
Shakespeare. Cymbeline, fol. 392.

Yet had she oft been che'd with horns and hounds,
And scythian shafts; and many wined wounds
Aim'd at her heart, was often forc'd to fly,
And doom'd to death, though fated not to die.
Dryden. The Hind and the Panther.

The glare did not continue long before it raised again, and
kept us from sight of each other: but if they had seen and cheer'd
us we were resolved to run our risk and ransom shrove, and take
ourselves to the mountains. *Dampier. Voyages, ch. i. vol. 1.*

Like some poor call'd wretch
The frighted chase leaves her late dear abodes,
O'er plains remote she stretches far away,
Ah! never to return! *Somerville. The Chase.*

I must have leave to be of opinion, that the agitation of that
exercise, [hunting] with the example and number of the chasers,
not a little contribute to revive those cheeks, which companion
would naturally suggest in behalf of the animal pursued.
Pope. Guardian, No. 61.

Meanwhile the Belgians tack upon our rear,
And raking chase-guns through our sterns they send:
Close by, their fire-ships, like jackalls, appear,
Who on their fleas for the prey attend.
Dryden. Annus Mirabilis.

When we were got about two or three miles from the shore,
we perceived some of the natives following us in a canoe with a
sail; we did not, however, think it worth while to wait for her,
and though she had passed the reef, she soon after gave over
the chase. *Cook. Voyages, book i. ch. vii. vol. 1.*

Till loo'd from hands, far gifts of mighty price,
By chase-delighting Diao's dart she fell,
Smote in my father's house; but, Hector, thou,
Thou art my sire, my hoary mother thou,
My brother thou, thou husband of my youth.
Hamilton. The perit of Hector and Andromache.

A CHASE, a wooded ground lying open and privileged
for wild animals, differs in Law from a Park, inasmuch as it
is not enclosed, and that it may exist in another man's ground;
so that in fact it is the liberty of preserving and hunting beasts in another man's land,
protected even from the owner. It differs from a Forest, inasmuch
as it may belong to a subject; whereas a Forest in its proper
nature is Royal; also that it is not governed, as a Forest is,
by laws of its own, but by the Common Law. The officers of a
Chase are Keepers and Woodwards. Its beasts are the Buck, Doe, Fox, Matron

(Martin) and Roe. Howell's Letters, iv. 16; Blackstone's
Commentaries, book ii. ch. iii.

CHASM, v. Gr. *χάσμα*, from *χαίρειν*, *hiscere*, to
gape, to open.

Desire had now the goal in sight:
It was a tower of mountain height,
Where on the summit fortune stands,
A crown and sceptre in her hands;
Beneath, a chasm, deep as hell,
Where many a bold adventurer fell.
Swift. Desire and Frustration.

As the memory relieves the mind in her vacant moments, and
fills up the chasms of thought with ideas of what is past, we have
other faculties that agitate and employ her upon what is to come.
These are the passions of hope and fear. *Spectator, No. 471.*

Between the lowest positive existence and nothing, wherever
we suppose positive existence to cease, is another chasm infinitely
deep: where there is room again for endless orders of subordinate
nature, continued for ever and for ever, and yet infinitely
superior to non-existence.

Johnson. Review of a Free Enquiry, &c.

CHASNADAR-BASHI, (*Khazinch-dâr-bâshi*) the
Lord High Treasurer, is one of the great officers of
state in the Grand Signor's Court. He holds, according to
the Turkish historians Idris and Asli, the second
place in the third class of the dignitaries of the Empire,
the *Bâbi Sâadet Aghâ-si*, or Lord High Chamberlain,
being the first; and when a vacancy occurs, he is
usually promoted to that office. He is always one of
the white Eunuuchs, and his duties are to attend on the
Sultân on all public occasions, and carry the *Majesté*,
or State-turban before him; to take charge of his
sejdel or carpet for prostration at prayers, (with which
this officer often wipes his face, to ascertain that no
poison has been sprinkled on it,) and he has usually
to superintend the payment of about 8000 workmen,
who receive their stipend from the Emperor's private
treasury. The *Khazinch Adimîrî*, or public treasury,
is under the superintendence of two Cashiers, called
Serî Khulîfah-sî and *Fazleh-dâr-bâshi*, who are ac-
countable to the Grand Vizir and *Desh-dâr*, and have
nothing to do in the *Khazinch-dâr-bâshi* department;
they are also officers of a rank very inferior to his. He
is head of the second division of personal attendants
on the Sultân, the *Khazinch-dâr-bâshi*, (Treasury Cham-
ber.) His principal officer is the *Khazinch-kyuyû-sî*,
(*Keikhodâ* is always pronounced *kyuyû* by the Turks,) the
Deputy Treasurer, who has the immediate care of the
treasure; he has also six more upper assistants, and
among them the *Belhûlî* and *Tikî-jî-bâshi* or Chief
keepers of the Nightingales and Parrots.

Von Hammer's Osmannischen Reich, i. 67, li. 21—23.

CHASNADAR-AGASSI, (*Khazinch-dâr Aghâ-sî*) is the
Great Treasurer of the Harem, and consequently
always one of the Black Eunuuchs, the third in rank
under the orders of the *Kizlar Aghâ-sî*, head of that
corps.

Von Hammer's Osmannischen Reich, li. 22.

CHASSAKI, is a Turkish word compounded of the
Arabic *Khâssâb*, signifying a thing peculiarly the prop-
erty of its possessor, and the particle *kâ*, derived from
the Persian relative pronoun *kî*, "that," "which,"
so that the compound term has much the same import
as the word "body," in the English expression, "o
body-guard."

The word *Khâssâki*, when used alone, signifies an
individual belonging to one of two military corps which
have peculiar privileges. The first of them is a chosen
band of *Bâstân-jî's*, (the gardeners, or rather guards,

CHASE.

CHAS-
SAKI.

CHAS-
SAKI.
—
CHASS-
ODA.

of the Seraglio,) about thirty in number, who are commanded by the *Khâssak-î Aghâ*, and are trusted with the execution of the Sultân's commands, when he wishes to rid himself of suspected persons expeditiously; the other *Khâssakis* are two *Isakia*, or regiments, of the first class of Janissaries, whose principal privilege seems also to be that of acting as the Sultân's executioners. Their commanders are also called *Khâssaki Aghâ*.

The *Khâssak Sultân, or Sultanah*, is that lady of the Seraglio who first presents the Grand Signor with an heir to the throne; the only one among the *odâkis* or concubines, who enjoys the title of Sultân; which is an honour exclusively reserved to the Queen Mother and Princesses of the blood.

Von Haumer's *Osmânischen Reich*, ii. 34. 68.

CHASS-ODA, (literally the Private Chamber, i. e. the suite of apartments peculiarly appropriated to the use of the Sultân,) is the name of the first department of the Exterior in the Court of Constantinople, at the head of which is the chief of the White Eunuchs, the Comptroller of the Household,) styled *Kâpî nr Râhî Sâidat Aghâ-î*, the Lord of the Gate of Felicity. The *Khâss-odâ* is composed of the first forty Lords of the Bedchamber; their chief, the *Khâss-odâ-bâshâ*, is immediately about the Sultân's person, and dresses and undresses him. His fixed appointment consists of a daily stipend of sixty aspers, (equal to twenty *para*s, not quite sixpence sterling,) and five suits of clothes every year. This dignity, the second in this department, is generally held by one of the White Eunuchs, and his inferior officers are, 1. the *Sûb-odr*, (*Selâtar Aghâ*), or Sword-bearer, who has the privilege of giving the younger attendants a box on the ear, according to the canon of Mohammed the Second; 2. the *Châsh-odr* (*Tchohadar*) or Groom of the Stair; 3. the *Dûkand-odr*, or Turbant-bearer; and 4. the *Rûk-odr*, or Stirrup-holder. These four are called the column, props, or supports (*Ezdân*) of the chamber, and have a rank superior to that of the following twelve: 1. the *Châmâdâr-bâshâ*, who receives and delivers out the Sultân's linen, 2. the *Berber-bâshâ*, or Chief Barber, 3. *Birûk-odr Aghâ*, the Great Ever-bearer, 4. *Pâshgir-jî-bâshâ*, Keeper of the Imperial Table-cloth, 5. *Sherbet-chî*, Keeper of the China and Sherbet-bearer, 6. the *Sofrah-jî*, who prepares the table, and has charge of the bread, 7. and 8. the *Tûrnâh-jî* and *Zaghâr-jî*, who have the management of the Royal Cranes and Hounds, 9. the *Châshnigâr*, head Carver and Taster, 10. *Mahâlebb-jî*, the Accountant or Clerk, 11. the *Teskerrêh-jî*, or Memorandum-writer, and 12. the *Tûrnâc-jî*, or Great Nail-cutter.

Some of these officers are always in attendance, except when the Sultân goes into the Harem. Their greatest privilege is their being exempted from severe punishments, unless these are personally ordered by the Grand Signor himself. They are all termed generally, *Khâss-odâ-î*, Gentlemen of the Privy Chamber, and when they conduct themselves well, are promoted to the first offices in the State.

That part of the Serâf, or Imperial Palace, which is comprehended under the term *Khâss-odâh*, (interior apartment,) contains a great number of rooms, as may be seen in Tavernier's account of the interior of the Seraglio, the best yet published. Besides the *Khâss-odâh*, properly so called, a large saloon in which the forty Chamberlains sleep, and the Sultân's private

bed-chamber, there is another very remarkable room in this division of the Royal residence, the *Khircchî-sherîfch-odâh-î*, or "Closet of the Holy Rag," a plate of which is given in Mouradès d'Onson's *Tableau de l'Empire Ottoman*. In this sacred place, which is as magnificent as "the wealth of Araby and Ind" can make it, there is deposited a collection of the most holy reliques, none of which may be called the Palladium of the *Osmâlis*. These reliques are, 1. the Sacred Standard, *Sanjâe Sherîf*, the Banner of the Empire; a banner of no small antiquity, as it was the favourite of Mahomet himself, and is kept wrapped up in one which belonged to the Khalîf Omar, besides fifty cases of taffety; the whole being covered by an envelope of green cloth, and deriving an almost more than human sanctity from two Korans, which were written by the hand of Omar. This banner came into the possession of the *Osmâlis*, when Selim the First conquered Egypt, whither it had travelled with the fugitive *Khâlid* from Baghdad; and it was brought into Stamboul at the close of the sixteenth century, by the Grand Vezir, Khojah Sûdâ Pâshâ, for the purpose of kindling the zeal and giving a favourable direction to the restlessness of a turbulent soldiery. His expectations were realized, and the Sacred Standard has ever since been reserved as an infallible resource for rousing the ardour of the Moslems in a war against the infidels. On such occasions it is borne out of the Capital, accompanied by innumerable multitudes, and escorted by the most splendid procession which an assemblage of all the wealth and power of the Empire can form; and pitious is the fate of that infidel who presumes to come within sight of the Holy Banner. Little more than fifty years ago, when this fire-brand of fanaticism was last displayed before the eyes of the almost persuaded Moslems, some Greeks and Franks, who were discovered in a house, near which the procession passed, were attacked with the utmost fury, and forfeited their lives for their temerity.

The second relic, not less venerated than the first, is the *Khircchî nr Burûchî Sherîfch*, "the Sacred Cloak," or, as the first ward may be rendered, "Rag;" a camel-tunic, worn by the Prophet himself, and given by him to Kâbilâ Zobêr, in the ninth year of the Hijrah, from whose descendants it was purchased by the Khalîf Mâwîyah, for its weight in gold. Once united with the Holy Banner it had the good fortune to accompany it in all its wanderings, and is now preserved in forty bags, made of the richest materials. On the 15th of Ramazân, once only in the year, it is displayed to the eyes of the faithful. After offering up fervent prayers, the Sultân and all his great officers of state, each in his turn, kiss the precious garment.

The *Sûb-odr Aghâ* stands by the relic, and wipes it, after each kiss, with a piece of muslin, which he presents to the kisser. At the close of the ceremony, the part kissed is washed in a silver basin, and the dirty water carefully bottled up, sealed and distributed to all present, some being reserved for distinguished personages unavoidably absent. A few of the holy drops are poured into the first cup of water, by which the fast is ended, and are deemed a sure safeguard against plague, fire, and every other disaster. Another of the Prophet's costs, one of his holy teeth, and divers other relics of equal value, are also preserved at Constantinople, but not in the chamber of the *Khircchî Sherîf*.

CHASS-
ODA.

Sanjâe
Sherîf, or
Sacred
Banner.

Khircchî
nr Burûchî
Sherîfch, or
Sacred
Tunic.

Khâss-
odâh, or
Privy
Chamber.

CHASTE-
ODA.
—
CHASTE.

The third of these precious memorials is Mohammed's sabre, the investiture of which, in the Mosque of Jydh, near Constantinople, is a ceremony among the Turks equivalent to the Coronation of Christian Princes. The remaining reliques are :

4. The Prophet's bow in a silver sheath; 5. the sword and carpet of Abd Bekr; 6. and 7. the falchions of Omar and Osman. Against the walls are hung swords of the first champions of Islam, Zobeir ibn Awa, Abd Talib ibn Khalid, &c.

Mouradgen d'Obson, *Traité de l'Empire Ottoman*, il. 378; Von Hammer's *Osmantischen Reich*, il. 10—15.

CHASTE, adj. } Fr. *chaste*; It. and Sp. *casto*,
CHA'STELY, } Voissin thinks from *edé*, which
CHA'STENESS, } signifies *coepus*, *ornu*, *decoru*;
CHA'STITY, } and thus, *castus* will be quasi
CHASTE-EYED, } *edere*, i. e. *ornatus*, *decoru*. As
CHASTE-MOUTHED, } now applied it is

Pure, uncorrupt, uncontaminated; not spoiled, blemished, tarnished, stained; by any action, passion, or affection, that can pollute either mind or body. Applied to style in composition,

Pure, free from false ornament, from bad taste, from licentiousness.

Be as chaste as a chyd. *Nat. pop. chit as fyghet.*

Peter Plinkman. Vinn., p. 21.

I love you like the love of God for I have spous'd you to our household to ghaide a chaste virgyn to Christ.

Wiclif. 2 Corinthians, ch. xl.

I am jelous over you with godly gelyous. For I coupl'd you to one man, to make you a chaste virgin to Christ.

Bible, 1561.

He that now beholdeth another mannes wife chaste, like as he looketh upon his sister, or daughter, he hath well cast out his ymagine eye, and taken for it the eye of a dove, a cleane and a sinless eye.

Edwall. Matthew, ch. v.

Wherefore if they dedicate them selves unto Christ, out of feyth to lyue purely, and chaste, then let them so remayne without any tangle, and cleynly, and stedfastly to abyde the reward of virginitee.

Barnes. Works, fol. 318.

It is to sayn in English, Heren's Hille,
For pure chastitee of virginitee.

Chaucer. The Second Nonnes Tale, v. 15555.

And while he disposide of rightwisenesse and chastitee, and of doem to courage, *Edis* was madde tremblinge.

Wiclif. Deeds of apostles, ch. xxiv.

And sooth it is, the lieds
in wisely bond so well,
As she from Collatious wife
of chastitee bore the bell.

Turkicorde. To his Love, &c.

It becometh suspecte to be not only of honest cleane conversation, but also to be chaste-mouthed and of pure communication.

Udall. Ephesians, ch. v.

Her heart was that strange bush where sacred fire
Religion, did not consume, but inspire
Such piety, so chaste use of God's day,
That what we turn to feast, she turn'd to pray.

Danvers. Elegy, xl. *Death*.

Till (by thy promise grown secure)

That hope was to assurance brought,

My faith was such, so chaste pure,

I doubted not.

Cotton. A Paedictio.

He spread his ready wing before

His pupil, and on that fair table set,

Out of his own unseen but copious store,

A neat supply of chaste *epigram* met.

Brownson. Psyche, can. 5. st. 283.

CHASTE.
—
CHASTEN

The infant world great freedom did allow,
To those delights which people now are proud,
At least strict laws did furnish none as now,
For any fault that did not work loss wound,
And chasteness then had been a foolish vow,
When parents prize a populous offspring crowd's.

Stirling. Downer-day, the Ninth Hour.

— Must she
Who hath preserved her spotless chastity
From all solicitation, now at last
By ages and discuses be rubb'd?
Forbid it holy Dian.

Cervus. Upon the Sickness of E. S.

Then each faire nymph, whose nature doth endow
With beauties cheek, crown'd with a shamefast brow;
Whose well-tun'd ears, chaste object-loving eyes,
Ne'er heard nor saw the works of Artifice.
Let her withhold.

Brown. Britannia's Pastoral, book 1. song 2.

It is well known by the learned, that there was a temple upon Mount *Etne* dedicated to *Vulcan*, which was guarded by dogs of so exquisite a smell, say the historians, that they could discern whether the persons who came thither were chaste or otherwise. These dogs were given to *Vulcan* by his sister *Diana*, the goddess of hunting and of chastity, having bred them out of some of her bounds, in which she had observed this natural instinct and sagacity.

Spectator, No. 579.

He [Dr. Sacherevell] resolved to force himself into popularity and preferment, by the most petulant railings at dissenters, and low churchmen, with serious and libels, wrote without either chasteness of style, or liveliness of expression: all was one unspriced strain of interest and scurrilous language.

Barnet. Own Times. Queen Anne, Anne, 1709.

In pastoral, as in history, chastity of sentiment ought doubtless to be observed; and purity of manners to be represented; not because the poet is confined to the images of the golden age, but because, having the subject in his own choice, he ought always to consult the interest of virtue.

Johnson. The Rambler, No. 37.

The oak-crown'd sisters, and their chaste-ry'd queens,
Satyr and sylvan boys were seen,
Peeping from forth their alleys green.

Cotton. The Pastoral.

I go further; it must keep alive some part of that fire of jealousy eternally and chastely burning, or it cannot be the British constitution.

Burns. On a Regicide Peace.

It was then, that some gallant spirits, struck with a generous indignation at the tyranny of these miscreants, blessed solemnly by the Bishop, and followed by the praises and vows of the people, sallied forth to vindicate the chastity of women, and to redress the wrongs of travellers and peaceable men.

Id. Abridgement of English History.

CHA'STEN, v. } See CHASTE. To purify, to free
CHA'STENER, } from impurity, to free from spot
CHA'STENING, } or blemish, to remove a fault, to correct.

But masters, how was God merciful to Pharon, by softness and by sufferance, whose hee chastised to come with ten plagues, and with such plagues as Moyses marv'led at.

Barnes. Works, p. 591.

A solemn censor, and chaster
Of every young man's sinne.

Dread. Herac. The Arts of Poetry, A. 4.

Rebelle heppie is the man, whom God punisheth: therefore despoile not thou the chastening of the Almighty.

Bible, 1551. *Job*, ch. v.

Oh! gently on thy suppliant's head,
Dread goddess, lay thy chastening hand!
Not in thy Gorgon terror's clasp,
Nor circled with the vengeful band,
As by the implous thou art seen.

Gray. Hymn to Adversity.

CHAS-
TISE.CHA'TISE,
CHA'TISEMENT,
CHA'TISING,
CHA'TISER.

See CHASTE. To chasten, to purify, to amend, to correct, to castigate, &c. by punishment, and thus—to punish.

He kyng it was herd, and chastised his myce,
& oþer afterward left of þer myce.

R. Bruner, p. 123.

What chaste & meunchance, in children of Israel
Ful an hem þat were free. þowt two false preestes.

Piers Planchman. Vision, p. 6.

For he fro vices wold him ay chastise

Discreetly, as by word, and not by dede.

Chaucer. The Monk's Tale, 13423.

The byrge hathought himselfe tho,

Howe he his brother myde chastise.

Gower. Conf. Am., book i. fol. 20.

So that with vaine honour devalued
Thou haste the reverence welued
From hym, which is the kyng above,
That thou for drede be for lene
With noþynge knowers of thy God,
Whiche now for the hath made a rod,
Thy vaine glorie, and thy folie,
With great paines to chastise.

Id. Ib. book i. fol. 24.

The Lord chastiseth him that he loveth, he beatieth every sone
that he reserueþ, whide ghe, stille in chastynge, God profiteth
hym to come to sones.

Wyclif. Hebrews, ch. xi.

My Ratclif, when thy retchlesse youth offends,

Recur to scourge by others chastisement,

For each calling, when it strikes some offenders,

Then strokes are sent without advertisement.

Survey. Exhortation to learn by others trouble.

And they that han will to do wickednesse, restrainen his wicked
purpos, when they are the punishing and the chastening of the
trespassours. Chaucer. The Tale of Melibee, vol. ii. p. 106.

Oh! diverse are the chastenings of slane

In meate, in drinke, in breathe, that man doth blowe,

In slepe, and watch in frysinge styl within :

That never suffer rest unto the mynde

Wilde wyllie offence. Wyclif. Psalm, 32.

He chastiseth and corrects, as him seems best, in his deep, se-
searchable, and secret judgment, and all for our good.

Baron. Anatomy of Melancholy, fol. 329.

Then the nine tribunes, by setting down a decree between
them, made an end of the strife : and pronounced by authority
of their college, that they would assist C. Valerius the Cox. to
award any penaltie, restraint, or chastisement, upon them that
refused to be enrolled for warlike.

Molland. Lucius, fol. 173.

He weeth all means to prevent their falling into sin, and to
keep them straight to their duty, he affords them all the means
of grace and assists them in the use thereof : If notwithstanding
they offend against his laws, he chastiseth them one way or other,
out for his own pleasure, but for their profit, that they may
partake of his holiness. Bishop Beveridge. Sermon, 68.If their enemies are afflicted, then God's judgments argue his
hatred ; but if themselves are brought low, judgments then are
only chastisements, or at the most casual castigations.

South. Sermon, xi. vol. iii.

'A certain friend of mine lately chastised his son, in my presence,
for being somewhat too expensive in the article of dogs and
horses.

Melinath. Play. Letter, 2. book ix.

Upon our complaint to one of them, of a theft that had been
committed on board the ship by a man that came with him, he
gave him several blows and kicks, which the other received as
the chastisement of authority, against which no resistance was to
be made, and which he had no right to prevent.

Cook. Fugate, book ii. ch. x. vol. ii.

If the enemy you have to deal with should appear, as France
now appears, under the very name and title of the deliverer of
the poor, and the champion of the rich, the former class would
readily become, not an indifferent spectator of the war, but would
be ready to enlist in the faction of the enemy.

Burke. Observations on the Conduct of the Ministry.

CHAT, v.

CHAT, n.

CHATTY, n.

CHATTER, v.

CHATTER, s.

CHATTERER, s.

CHATTERING, n.

are all, says Skinner, formed from the sound, which
those who shiver make with their teeth. To chatter,
as 'birds do, be considers also from the sound ; pro-
bably from the resemblance of their noise, to that
made by the teeth.Chat is small talk, easy, careless prattle. Chatty,
too familiar to be common in writing.

And yf he chide oþer chater. hym ehyrþ þa worse.

Piers Planchman. Vision, p. 263.

They mow wel chateren, as don this layes.

Chaucer. The Chanconer's Remembrance Tale, v. 16868.

But when the woulde is wozen grent,

And comen is the summer tide,

Then forth she forth, and glanceth to chide,

And chidereth out in her langage,

What false hede is in her visage.

Gower. Conf. Am., book v. fol. 116.

But yet when he hire tongue reate,

A liell part thereof he lete :

But the withall no woulde make sounse

Bat chitre, as a hynde largesse. Id. Ib. book v.

Birds of the air, perching their young ones takes from their
nest, chatter for a while in trees therabout, and straight after
they fly abroad and make no more ado.

Wilson. The Arte of Rhetoric, fol. 78.

But this sophism haue I writ to stop the chattering mouths
of the sophisters and to cast them a stone to gnaw upon.

Firth. Works, fol. 27.

They should understanð that, that when the mee called thil
mery conceited, they meant they were babblers and chatters.

Fives. Instruction of a Christian Woman, s. 1.

The eldism of carle, and yre he hym graciously

W' þe castell of thirde, and chattering out of reason.

Piers Planchman. Vision, p. 28.

He prattling then, a frende of mine

one Poccus Aristotle,

Met me, who knew this chattering syr

almost as well as I.

Horace. Satire, 9.

In fine when Argos had his rousing horde,

And ech to other chattered had a spore,

Of this and that as was befitte abroad,

Mercurius took his pipe from out his case

And theron play'd 'heo so passing well,

As most of Argus eere to slumber left.

Tuberville. Against the Idiot Heads, 40.

And sister-like they single oft,

And chat of manye things.

Warner. Albus's England, book ii. ch. xi.

The shepherds on the laws,

Or e'er the point of dawn,

Sat slily chattering in a rustic row.

Milton. On the Nativity.

But if thee lost to holden chat

With scrie shepherds waynes,

Come downe, and learne the litle what,

That Thomassin can say.

Spenser. Shepherd's Calendar. July.

CHAS-
TISE.

—

CHAT.

CHAT.

CHAT-

TELLS.

Yes, blessed be the Lord, who hath added this unto the load of his other mercies to his unworthy sinner, that the same tongue, which was called, not long since, to chatter out our publick mourning, in the solemn fast of this place, is now employed in a song of praise.

He staid and trembled, and his teeth did chatter in his hand.
Chapman. Homer's Iliad, book 1. fol. 325.

The ape and monkey such a *chattering* keep
With their thin lips, which they so well express'd,
As they would say, we hope to be releas'd.

Drayton. Noah's Flood.

They who by riches sought have pleasure sought,
And grieve'd for nothing but when fore't to dye,
Th' heaven (poore soules) as hardly can be brought,
At cable-ropes come through a needle's eye:
O what huge loads even more than can be thought,
With shaking joints and chattering teeth I sapie.

Stirling. Deuces-day, the seventh hour.

The mimic ape began his chatter,
How evil tongues his life blemish'd;
Much of the ceasing world complain'd,
Who said, his gravity was feign'd.

Swift. The Blaud's Confession to the Priest.

Another grin and leaps about,
And keeps a merry world of rout,
And talks imperitiously free,
And twenty talk the same as he:
Chattering, life, airy, kind:

These take the monkey's turn of mind.

Parcell. Bacchan.

And still returning to the nest,
In easy mirth we chatted o'er
The trifles of the day before.

Whithead. Variety. A Tale for Married People.

She found as on a spray the sat,
The little friends were deep in chat;
That virtue was their favourite theme,
And told and prob'd their scheme.

Cotton. Fable, 1.

— This libel says
Some birds there are, who, prone, to noise,
Are hir'd to silence Widow's voice,
And, skill'd to chatter out the hoar,
Rise by their emptiness to pow'r.

E. Moore. Fable, 1.

A very beautiful bird was shot in the woods at Norton Sound, which, I am told is sometimes found in England, and known by the name of *Chatterer*. *Cook. Voyages, book iv. ch. xi. vol. 1.*

CHATELET, a Fr. *chateau*, a little castle, fort, or hold. *Chastellain*, the tenure or honour of a castle. *Coitgrave*.

Therle of Salisbury was taken prisoner with the Erie of Suffolk, before Lyle in Flanders, as ye have hard before, and was in prison as than t the *chatelet* of Paris.

Frontier. Cranyce, vol. 1. ch. lxxvi.

Then therle of Montfort entred into the castell with certayne menber, and receord the fruitfull of all the men of that *chastellayn*.
Id. B. vol. 1. ch. lxxv.

CHATELLE, Fr. *chateau*; in Dutch, *chattels*, *bons mobils*, and *cattle*, *pecu*, are called by the same name, *husteyn*, *Kateelen*. *Spelman* says, all goods movable or immovable. See *CATTLE*.

Ich gou myd me at holde, and in prete richesse gou do
Of giftes, and of *chateus*, and of londes al so.

R. Gloucester, p. 113.

The wide officer or officers shall have further power and authoritie for the default of payment, or for disobedience in this behalfe (if neede be) to set hands and arrest as well the bodie and bodie, as the goods and *chattels* of such offender and offenders, & transgressors, in every place and places not franchised.
Halsbury. Voyages, &c. Queen Mary's Patent.

Vol. XIX.

He 'ad got a hurt,
Oth' lesde, of a deallier sort,
By Cupid made, who took his stand
Upon a widow's joisture land,
(For he, in all his amorous battles,
No 'dvaunge finds like goods and chatties.)

Butler. Hudibras, part 1. can. 3.

CHAT-

TELLS.

—

CHIA-

THAM

ISLAND.

CHATELS, or CHATELLE, *Cattala*, in *Law*, signified primarily only beasts used in husbandry, but in its secondary sense was applied to movables in general. Chattels in the modern sense of the word, are all sorts of goods, movable or immovable, except such as are in nature freehold, or parcel thereof. Chattels are of two kind, *real* and *personal*. Chattels *real* are either such as do not appertain immediately to the person, but to some other thing by way of dependence, or such as necessarily issue out of some immovable thing to a person, as a lease or rent for years. Sir Edward Coke, 1 *Inst.* 119, says Chattels *real* are such as savour of the reality, as terms for years of land, the next presentation to a church, estates by a statute merchant, statute staple, elegit, or the like, these are called *real* Chattels, as being interests issuing out of or annexed to real estates of which they have one quality, immobility, which denominates them *real*, but want the other, a sufficient legal indeterminate duration, and this want it is that constitutes them Chattels. Chattels *personal* are such as do either immediately belong to the person, or such things as being injuriously withheld from him, a man has no way to recover but by personal action, speaking strictly, they are every thing capable of being moved, as furniture, animals, garments, jewels, &c.

Chattels *personal* come to the hands of executors immediately on a testator's death. Chattels *real* require an actual entry to be made before the executors become legally possessed.

CHATHAM, a large Town in the County of Kent adjoining the east side of the City of Rochester. In the *Testus Roffensis* it is called *Cetham*, and in *Domesday Book*, with a slight variation, *Cetchem*. In Edward the Confessor's time it was the property of Earl Godwin, and it descended by succession to his son Harold. The chief celebrity of this town arises from its Naval Arsenal and Dock-yard, which were originally formed in the reign of Elizabeth. After Portsmouth it is the most regularly fortified town in the British Islands. The *Lines*, which are of great extent, were commenced in 1758, but were materially enlarged during the war of the French Revolution. The Church is a Cursey in the gift of the Dean and Chapter of Rochester. Population of the entire parish in 1821, 15,268. Distant from London thirty miles east.

CHATHAM ISLAND, an Island in the South Pacific Ocean, which was discovered by Lieutenant Broughton in 1791, but does not yet appear to have been fully explored. The land near the coast is low, and projects into a number of rocky points, covered with wood. Hills were seen to rise in the interior, but scarcely any of these were adorned with trees, and many of them seemed to be covered with heath. The trees on this island, wherever they occur, exhibit a luxuriant vegetation, but little is known respecting its products; both fish and birds were plentiful, and it is supposed that the former supply the inhabitants with a principal article of their food. The people who were seen were of a middle size, and some of them stout and muscular. Their colour is a dark brown,

CHA-
THAM
ISLAND.
—
CHAW.

this features, plain, and hair black. The northern point of the island is situated in south latitude 43° 43' and west longitude 177°. Another Chatham Island is said to lie in south latitude 13° 39' and west longitude 173° 15'. It was supposed by the officers of the *Pandora* to be double the size of Otaheite. It is beautifully diversified with hill and dale, and the natives assert that a large river discharges itself into the sea. When the people of the *Pandora* traded with the inhabitants of this island, they were highly impressed with the fairness of their dealings; but we have not seen any estimate of their number.

CHATHAM STRAIT, a channel off the west coast of North America, separating King George the Third's Archipelago from Admiralty Island. It is about 100 miles in length from north to south, and abounded much with sea-otters when visited by Captain Vancouver.

CHATTAHOOTCHIE, a River of North America which rises in the Blue Ridge of the Alleghany mountains, nearly at the point where meet the four States of Tennessee, Georgia, North and South Carolina, in the thirty-fifth degree of north latitude. The Chattahoochie runs nearly south-west 150 miles, and then turns towards the sea in a southerly course. At Fort Mitchell it forms the boundary between the States of Georgia and Alabama. The Chattahoochie receives the Flint river from the east about sixty miles above its mouth, and thence changes its name to Apalachicola, under which designation it forms the present division between East and West Florida; from the west the Chamoisy or Sweet River and the Wamico fall into this stream. The whole course of the Chattahoochie is 400 miles: it discharges itself into the ocean in lat. 29° 40' N., long. 84° 48' W., behind St. George's Island, a bank which has been formed by the depositions brought down by its current.

CHAULIODES, in Zoology, a genus of insects of the order *Neuroptera*, family *Megaloptera*. Generic character: wings horizontal, incumbent; antennae pectinate, little longer than the thorax; mandibles short, dentate within; maxillary palpi little longer than the labial.

The only known species of this genus, *C. pectini-cornis*, (*Hemaphys pectini-cornis*, Lin.) is a native of South America, but is very little known. *Deger* ins. 3, pl. 97, fig. 3.

CHAW, v. A. S. *ceowan*, *ceowian*, *mundere*, *mandi-cuaw*, n. } *cere*; Dutch, *kanen*; Ger. *kanen*, (which *Wachter* thinks is from *caus*, *accidere*.) *Chaw*, the noun, is now written *jam*.

This with sharp teeth the bramble leaves doth lay,
And chew the tender prickles in her end.

Spenser. Virgil's Goat, st. 11.

And they who write, because all write, have still
Th' excess for writing, and for writing ill.
But he is worst, who (beggarly) doth *chaw*
Other wits' traits. *Dante. Satire*, 2.

He called for a mirror, and commanded the hairs of his head to be combed and trimmed; his *chawes* also *redde* for weakness to hang or fall, to be composed and set straight.

Holland. Surtinus, fol. 84.

They run to seeth or stew it betwene two platters with salt and grease, wherewith they make a lissinet or ointment to take down the swelling of the *chawer* and the next of the necke.

Holland. Plin., fol. 118.

I wyl put an hoke in thy *chawes*, and hange al the fyche in thy waters upon thy scales.

Bible. Anna, 1551. *Escher*, ch. xix.

CHAW.
—
CHEAP.

The trumping steerd with gold and purple trust,
Chewing the fountie bit, there fiercely stood.
Borrey. Rantz, book iv.

When he stode maynynge he woulde byre and *chaw* basely his nether lippe, as who sayd, that hya fyerce nature in his cruell bodye alwaies chased, starved and was cower vaqualete.
Hall. The third yere of Richard the Third.

CHAWME. *Chawmes* appears to be merely *chams*. See CHAMME.

Sherwood gives *chawne* the verb, *chawne* the noun, and *chawned* the verb adjectived. Cotgrave in V. Fender, has "full of *chomes*." Perhaps from the A. S. *geosan*, *liere*, *ocitare*, to yawn, to gape.

There be loads also that pat forth another manner, and all at once show on a sodaine in some sea; as if nature cryed quitance with herself, and made even, paying, one for another; namely, by giving againe that in one place, which those *chawnes* and gaping gullies took away in another.

Holland. Plin., vol. 1. fol. 39.

Oh, thou all-bearing earth,
Which men do gaze up, till thou craves't their mouths,
And chok'st 't their throats with dust! O *chawne* thy breast,
And let me sink into thee.

Ant. and Mell. Ant. Dr. il. 144.

CHEAP, v. (See CHAPMAN.) A. S. *cyppan*, to traffic, bargain, buy, or sell, Dutch, *koop*; Ger. *kaufen*. "Good-cheap or bad-cheap; i. e. well or ill bargained, bought or sold; such were formerly the modes of expression. The modern fashion uses the word only for good-cheap; and therefore omits the epithet good as unnecessary. Tooke. And thus To cheap or cheapen is to buy or bargain (*subaud.*) well; to buy at a low price; at a lower price than first asked; to lower the price or value, to bid or offer a lower price than asked.

And if that she be foule, thou sayst, that she
Coveteth every man that she may see;
For as a spaniel, she wol on him leape,
Till she may faden some men here to *chepe*.

Chaucer. The Wif of Bathes Prologue, v. 5850.

Gret pries at market maketh deer warre,
And to gret *chepe* is holden at luel pries;
This knoweth every woman that is wise.

Id. R. v. 6165.

But man can loke before they leape,
And he at pries for every warre,
And penen others care to bye good *cheape*;
And in ech thing hast eye and cure.

Venerable Auctors. An old Letter to a young Gentlewoman.
By that yt neither herewe, and newe corne com to *chyppe*.
Piers Planchman. Fison, p. 145.

And fro thems whanne brethren hadden herd thei camen to
us to the *choping* of Aypins, and to the thes *cheryps*.
Wiclif. Deeds of Apollon, p. 133.

He, that is no respectlesse in his courses,
Oh! sells his reputation, at *cheape* market,
Ben Jonson. Every Man in his Humour, act 1. sc. 1.

— Thus saying rose
The monarch, and prevaricall all reply,
Prudent, least from his resolution fail'd
Others among the chiers might offer now
(Certain to be refus'd) what erst they fear'd;
And so refus'd might in opinion stand
His rivals, winning *cheape* the high repite
Which he through hazard huge must come.
Milton. Paradise Lost, book ii. l. 472.

Bold was the wretch that *cheaped* of thee;
(Since Magus, none so bold as he;
Thou'rt so divine a thing, that thee to buy
Is to be counted simony. *Conley. Love and Life*.

CHEAP.

CHEAT.

Did we not know
Thy mighty fate, and worth that makes it so,
We should not cheaply that dear blood expose,
Which we to mingle with our own had lost.

Coriary. The Dunciad, book iii.

Th'art out, vile plagiarist, that dost think
A poet may be made at th' rate of ink,
And cheap-press'd paper; some are purchas'd yet
Six or ten grossenior of fame or wit.

Cervicourt. Translations, lib. l. epig. lxxvii.

And not only this, but most silk countries are stocked with great multitudes of poor people, who work cheap and live meanly on a little rice; which if not very cheap as it commonly is here, the poor people are not able to maintain themselves.

Johnson. Voyages, Anna, 1686.

The cause of this great cheapness of corn seems to be not so much a cause (q. course) of plentiful and seasonable years, as the general peace that has been in Europe since the year 59, or 60; by which so many men and so much land have turned to husbandry, that were before employ'd in wars, or lay wasted by them in all the frontier provinces.

Sir William Temple. On the United Provinces, ch. vi.

— But what, this Sun of Heaven?

This bliss supreme of the supremely blest!
Death, only death, the question can resolve.
By death, cheap-bought th' ideas of our joy.

Young. The Complaint, Night, vi.

Harley, the nation's great support,
Returning home one day from court,
(His mind with public cares possess'd,
All Europe's business in his breast)
Observ'd a parson near Whitehall
Chewing old authors on a stall.

Swift. However, book l. ep. vii.

She that has once demanded settlement, has allowed the importance of fortune: and when she cannot show pecuniary merit, why should she think her creditors obliged to purchase?

Johnson. The Rambler, No. 75.

Now they devote their treasure to the sea;
Unload their shatter'd bark, though richly freight
And think the hopes of life are cheaply bought:
With gems and gold; but oh, the storm so high!
Nor gems nor gold the hopes of life can buy.

Young. The Last Day, book ii.

Whatever is found to gratify the publick, will be multiplied by the emulation of vendors beyond necessity or use. This plenty, indeed, produces cheapness, but cheapness always ends in negligence and deprivation.

Johnson. The Idler, No. 7.

CHEAT, v. } Escheats, (q. v.) were a great
CHEAT, n. } source of power and revenue to
CHEATFULNESS, } our early Kings; and escheatours,
CHEATRE, } from the nature of their office,
were exposed to many strong temptations; various acts of Parliament were passed to protect the people from their frauds and extortions; grievous complaints, it appears, having been made to the King of them and "their evil behaviour":—many of them were said to "be insufficient and of light conscience, and to set their office to farm unto oppressors of the people." See Rastall, Collection of Statutes—Escheatours. Mr. Steevens, in a note upon Henry IV. (after quoting from *Milid Monarchie*, note from Lord Coke's *Charge at Norwich*, 1607, certain passages to the purpose) observes, "hence perhaps the derivation of the verb, to cheat, which I do not recollect to have met with amongst our most ancient writers." See note 4, on Henry IV. part ii. act ii. sc. 4.

To cheat is to defraud; to effect or obtain by outwitting, deceiving, deluding, or imposing upon.

She bears the purse too: she is a region in Guinea, all gold, and beauteous: I will be cheater to them both, and they shall be chequerers to me.

Shakespeare. Merry Wives of Windsor, fol. 42.

FALST. Her's no swaggerr (hothouse!) a tame cheater be.
Shakespeare. Henry IV. Second Part, fol. 83.

But since it is not so much worth our labour to know how deep the pit is, into which we are fallen, as how to come out of it, leave rather (I beseech you) for a conclusion, how we may avoid the danger of the devil's heart; even just as we would prevent the nimble fante of some cheating juggler; watch him, watch him, trust him out.

Hell. The great Impostor. Works, vol. i. fol. 467.

Thus I hail

My darling spells into the airy air,
Of pow'r to cheat the eye with chaste illusion,
And give it false promiscuities.

Alfred. Comus, l. 155.

And when himself (the devil) could not keep his kingdom any longer, as he had done, to be immediately worshipped, then he sets up the Pope, (the greatest cheat that ever was in the world) a son of his own raising, after whom the whole world ran a wondering.

Goodwin. Works, vol. i. part ii. fol. 41.

The calumet style I can speak in, is, that it is the believing of a lie, and so not faith, but folly, an easy cheatfulness of heart, and not confidence, but presumption.

Hammond. The Four Men's Thinking, Works, vol. iv. fol. 554.

Sollart therefore, who was well acquainted with them both, and with many such like gentlemen of his time, says, "that it is the nature of addition, to make men lyars and cheaters; to hide the truth in their breasts, and show, like jugglers, nothing to their mouths."

Coriary. Essay, l. On Liberty.

No specious swell, no frothy pomp of words,
Fell on the cheater's ear; no study'd mass
Of declamation, to perplex the right,
He darkning threw around.

Thomson. To the Memory of Lord Talbot.

The pretence of public good, is a cheat that will ever pass in the world;—though so often abused by ill men, that I wonder the good do not grow ashamed to use it any longer.

Sir William Temple. Of the cure of the Gout.

Unhappily the same error was not taken to prevent frauds, as had been taken before, so that the Indians, finding that they could cheat with impunity, grew insolent again, and proceeded to take great liberties.

Cook. Voyages, book ii. ch. iii. vol. l.

When publick villainy; too strong for justice,
Shews his bold front, the harbinger of ruin,
Can brave Leonius call for airy wonders,
Which cheats interpret, and which fools be regard.

Johnson. Idler, no. l. sc. 1.

CHECK, v.

CHECK, n.

CHEQUER, v.

CHEQUER-CHEMERS,

CHEQUER-MEN,

CHEQUER-WISE.

Chees seems to have been immemorially known in Hindustan, by the name of *Chatrang*, that is, the four angles or members of an army, (sc. elephants, horses, chariots, and foot soldiers.) *Chatrang* was corrupted by the old Persians into *Chatrang*: the Arabs, who had neither the initial nor the final letter of that word, further altered it into *Shatranj*, which was adopted into the modern Persian, and at length into the dialects of India, and by successive changes has been transformed into *eredrez*, *sachch*, *erch*, *cheat*, and by a whimsical concurrence of circumstances, has given birth to the English word *check*, and even a name to the Exchequer of Great Britain. See Sir William Jones on the Indian Game of Chess, and the Miscellaneous article on Chess.

To check or chequer is, consequently, to form into parts or divisions of different colours, like those of a chess board; and thus literally and metaphorically.

To variegate, to diversify.

The court of Chequer or Exchequer (*schacharium*) is so called,—"from the chequer cloth resembling a chess board, which covers the table there; and on

3 T 2

CHEAT.

CHECK.

CHECK. which, when certain of the King's accounts are made-up, the sums are marked and scored with counters." Blackstone, iii. 44.

To check an account may be deduced immediately from the King's Court of Chequer or Exchequer, "the primary and original business of which is to call the King's debtors to account." And thus,

To check an account, is to examine it, to compare it with vouchers or documents.

Somme wij lanche some wij sere, wijnot vlyenja
Wij pleyage at tables, ojer atte chekers.

R. Gloucester, p. 192.

Reason. You shall not rjden hennes
Bote be my chef chauceiler. in chekys, and in parlement.

Pierre Pluchman. Flsten, p. 73.

The wealthy spring yet never bore
That sweet, nor dainty flower,
That damask'd not the chequer'd floor
Of Cynthia's summer bower.

Drayton. The Quest of Cynthia.

Clear had the day been from the dawn,
All chequer'd was the sky,
Thin clouds like scarfs of cobweb lawn,
Yell'd Heaven's most gracious eye. *Id.* Nymphs, 6.

It seems that families sometimes are chequer'd as in brains, so in bills, that no certainty can be concluded from such alterations.

Fuller. Worthies, vol. ii. p. 243.

It was resolved by all the Judges in the Chequer-chamber, that the possession of the Crown takes away all defects; yet for honour's sake all records of his attainder were taken off the file.

Baker. Henry VII. Anno, 1485.

This lord was of excellent parts, and in his place exceeding inductions; and I have heard many chequer-men say, there never was a better treasurer, both for the King's profit, and the good of the subject.

Baker. King James, Anno, 1608.

Of old time our country houses in steele of glassed did use much lattise and that made either of wicker or fine rits of oke in chequer-weave.

Hallstead, vol. i. ch. xii.

More like a prince than a peake, attended with so many officers and servants, as is almost incredible, were not his [Wolsey's] check-rail yet to be seen.

Speed, book ix. ch. xxi.

In our present condition, which is a middle state, our minds are, as it were, chequer'd with truth and falsehood; and as our faculties are narrow and our views imperfect, it is impossible but our curiosity must meet with many repulses.

Spectator, No. 237.

That judge [Sir Harbottle Grimston] was one of those, who delivered his judgment in the chequer-chamber against the ship money, which he did with a long learned argument.

Burnet. Own Times. Charles II. Anno, 1675.

Why to the purpose—that you may not strike me upon the nose pieces; and that as heist me last night from-way, so you would please to beat me long ways, to make clean work on't, that at last my skin may look like chequer-work.

Dryden. Amphitryon, act iii. sc. i.

My friend took care to put me in mind of the pig the old King gave me in the morning; for which I now gave a chequer'd shirt and a piece of red cloth.

Cook. Pegasus, book ii. ch. ii. vol. iii.

Of the finer sort [of cloth] they have some that is striped and chequer'd, and other patterns differently coloured.

Id. Th. book ii. ch. xi. vol. v.

Off in the lone church yard at night I've seen,
By glimpses of moonshine chequer'd thro' the trees,
The school boy, with his satchel in his hand,
Whistling aloud to bear his courage up.

Blair. The Grave.

CHECK, v. See to CHECK, preceding.
CHECK, n. To check the course, career, or progress of any thing is, to stop, repress, moderate, restrain it; as **CHECK-REIN, n.** of a horse—by the bit; or of our own **CHECK-MATE, n.** passions,—by self-command, self-

government; or of the passions of others—by reproof, **CHECK,** by rebuke.

This application seems derived from that move at the game of chess, by which the King is put in check. See the Miscellaneous article on the Game of Chess.

In Falconry, when the hawk stops his flight in pursuit of game to follow other prey, he is said,—to check.

Right in alle jia fare wex an eest chek. R. Bruner, p. 225.

Therewith fortune said, chek here
And mate is the maid out of the chekerre
With a poene cruell, alas
Full crullier to play she was
Than Athalia that made the game
First to the cheker, so was his name.

Chaucer. The Drewe of Chaucer, fol. 241.

Shall no husband seize to see chekmate
For either they been full of lechousie
Or maisterfull, or louna couetise.

Id. Troilus, book ii. fol. 161.

The hawks may check, that now comes faire to list.

Francis Bacon. The Lacer to his Love, 4to.

That is the reason that meo commonly turie the ende of a wterie play, and cannot abide the halfe hearing of a wter checking sermon.

Wilson. The Arte of Rhetorique, fol. 3.

There be two things in perversions gremous tedious & intolerable to the flesh, whereas the one consisteth in the chekers and rebukes of men, the other in the payne & torment of the body.

Calaneo. Foure Guldys Sermons, serm. ii.

One of the bishopps ministers that by chauce stode nexte him, not tarrying for any commendment of his lord, gave Jesus a blow upon the chek, and such a chekful rebuke as was fit for such a byshop, and such a fellow his servant,—saying I sawerest thou the byshop so. *Id.* John, ch. xviii.

It was not meet, comely, nor fitting, that in our prayers we should make a God or Saviour of any saint in heaven, no not of our blessed Lady: wether was it meet to make them check with our Saviour Christ, such like to make them check-mate.

King Henry's Primer. Admonition to the Reader, Strype, i. 348.

For when the zealous anger of my friend
Checks my unseasonal sadness: I pretend
To study virtue, which indeed I doe,—
He must count vertue who aspires to you.

Hobbes. Casters. Upon Disguising his Affection.

On the thirteenth of April, an hoare before sun-setting, he entred the harbour of Cales, & his fleet; there checked with him at the entering thwart the towne, six galleies: but they in short time retired under their fortresses.

Stow. Queen Elizabeth, Anno, 1587.

Yet half his strength he put not forth but chek'd
His thunder in mid volu, for he meant
Not to destroy, but root them out of Heav'n's
Milton. Paradise Lost, book vi. l. 853.

Though her fears made her false to him in his riddle, yet she was true to his bed: that weak treachery was worthy of a chek, not a desertion.

Hall. Cont. Samson's Victory, vol. i. fol. 972.

P. Jac. My cell 'tis, lady; where, instead of marks,
Music, tilts, tourneys, and such court-like shows,
The hollow marmur of the cheekless winds
Shall groon again.

Morison. The Malcontent, act iv. sc. 5.

FAL. Good air! 'tis not your active wit or language,
Nor your grave politic windings, lords, shall dare
To check-mate and controul my just demands.

Ford. The Lover's Melancholy, act iv. sc. 3.

And writ him [Cromwell] an angry letter: using many expressions therein, that did in no small measure afflict the bishop, even to tears, then to be chek'd in the execution of his office in his own diocese.

Strype. Memoirs, Henry VIII. Anno, 1558.

CHEEK. I thought not fit to commendate it to Monsieur de Witts till the day before the exchange was to be made, because I knew it could not escape him, and did it then only between ourselves: and he immediately checked when he came to the words *negotium gratulationis*.

Sir William Temple. Letter to Sir John Trevor.

Do we not sometimes see, in persons of equal guilt and desert, and of equal progress and advance in the ways of sin: some of them unadvisedly diverted and took off, and others permitted to go on without check or controul, till they finish a sinful course in final perdition? *South. Sermons, 10. vol. ii.*

It [the air] certainly aggravated the diseases which we brought with us from Balaria, and particularly the flux, which was not in the least degree checked by any medicine, so that whoever was seized with it, considered himself as a dead man.

Cook. Voyages, book iii. ch. xiv. vol. ii.

All the ancient, honest juridical principles and laudations of England are so many cloys to check and retard the headlong course of violence and oppression.

Burke. Letter to the Sheriff of Bristol.

Heroes proceed! what bounds your pride shall hold? What check restrain your thirst of power and gold?

Johnson. London.

In *Heraldry*, a shield is said to be **CHEEKY**, when the whole or part of it is divided into chequers or squares. A shield bearing a single row of squares is *counter-composed*. It is originally a bearing in honour of military service. It ought always to be composed of metal and colour; though some Heralds have incorrectly included furs under it. The shield seldom contains more than six ranges.

CHIEDU'BA, an Island on the coast of Aracan, in lat. 19° 3' N., long. 93° 5' E., about ten miles from the shore, the westernmost and largest of a small cluster, rises to a moderate height above the sea. The passage between it and the main land is not safe for large vessels. It has in common with the rest of this Archipelago, an extremely fertile soil, and produces grain enough to afford a very large supply. This Island forms a part of the Berman Empire, and is governed by an officer under the orders of the Viceroy of Aracan.

Symes's Embassy to Ava; Elmore's Navigation of the Indian Sea; Milburne's Oriental Commerce.

CHEEK, } A. S. *ceac*; Dutch, *kaeleke*. A. S. *cheke*, } *ceac-ban*, cheek-bone. Junius suggests, from the Gr. *καίω*, *findere*, *conferre*, *communere*; since we crush and tear to pieces our food with our cheeks.

It is also applied to things that match, as the *cheeks* do. Thus a *duvet-check*; the *cheeks* of a grate or stove.

So often away be woe, & while cheek bli chear.

R. Brome, p. 223.

On bothen his *cheeks*, and his chyn.

Piers Plowman. Credo, l.

The bitter teares, that on my *cheeks* fall.

The Knights Tale, v. 2329.

But how and ever that it be,

I thanke unto the goddess all.

As yet for ought, that is tefal

Maiden man do my *cheeks* redden.

Gower. Conf. Am., book iv. fol. 64.

You'll find your little officer

Ragged as his old colours are;

And maked, as he's discontented,

Standing at some poor outler's tent,

With his pike *cheek'd*, to guard the tent,

He must not taste when he has done.

C. Cotton. Epistle to the Earl of —.

A Tuscan southerner, as *Patruclus* tells the story, perceiving himself and Fulvius *Flavius* his dear friends, now both exiled

to prison by *Optimus*, and in despair of pardon, seeing the young man weep, do as I do; and with that knockt out his brains against the door *cheek* as he was entering into prison, and so desperately died.

Barton. Anatomy of Miscreancy, fol. 694.

So much the more

His wonder was to find now a kind Ere

With tresses discompos'd and glowing cheek,

As through anguished rest.

Milton. Paradise Lost, book v. l. 10.

Rise, Lord, save me, my God, for thou

Hast smote ere now

On the cheek-bone all my foes,

Of men abhor'd

Hast broke the teeth.

Id. Psalms, 3. l. 21.

Well then, quoth Sancho, you have in this neither part but two *cheek-treth* and a half, and in the upper, neither a half, nor any, for all there is as plain as the palm of my hand.

Shelton. Don Quixote, vol. i. p. 146.

Why, we are your honest neighbors, the cobbler, smith, and butcher, that have so often save snoring *cheek* by joll with your signiorie, in rug at midnight.

Benjamin and Fletcher. Lee's Cur, act ii. sc. 1.

A liberty might at least be left to the judges and the bench, according to the difference of persons, crimes, and circumstances, to inflict either death or some notorious mark, by slitting the nose or such brands upon the *cheeks* that can never be effaced by time or art.

Sir William Temple. Of Popes's Character.

The shape of the face is comely, the *cheek* bones are not high, neither are the eyes hollow, nor the brow prominent.

Cook. Voyages, book i. ch. xvii. vol. i.

CHEER, v.

CHEER, n.

CHEER, n.

CHEERFUL,

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CHEERFULNESS,

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CHEERLESSNESS,

Fr. *chere*; It. *cera*; Sp. *xera*;

Skinner and Junius think from

the Gr. *χαίρειν*, *gaudere*. Me-

nage and Du Cange, say from

cura, *viage*, which they suppose

to be derived from the

Gr. *καίω*, *caput*. *Hispani et pro-*

vinciales nostri, observes the

latter, even now use *cura*, *pro-*

culin et facie. Dante,—*cura*. In

ancient French also *cherre*, *cul-*

tus; to which the old English

cheere seems perfectly similar.

The Fr. *chere*, Cotgrave explains—"the face, visage, countenance, favour, look, aspect." *Cheer* is now applied to

That which acts, has an effect upon the face, the countenance,—which enlivens, gladdens, exhilarates, heartens,—which inspires with mirth or gaiety, with life, spirit, vivacity,—with courage, with fortitude. See **CHEARISH**.

Mi jui hyn were most price, asked we yt were

Je kyng jo ha ben come, & wy be man such *cheer*.

R. Glouceter, p. 332.

And lat yn je frere and hys lawers, and make hem faire *chere*.

Piers Plowman. Floun, p. 410.

And down he kneloth, and with humble *chere*

And herte sore, he sayde as ye shal here.

Chaucer. The Knights Tale, v. 2221.

This marchant, when that ended was the faire,

To Seint Denis he gas to repair,

And with his wif he maketh feste and *chere*.

Id. The Shipman's Tale, v. 13257.

For if any man is an heever of the word, and not a *cheer*, this schal be likened to a man that biholdith the *cheer* of his birche in a myrrour.

Wiclif. Jumes, ch. i.

CHEEK.
—
CHEER.

Welcome, good she, my sister by the rode,
She franted her, that joys it was to tell
The fare they had, they drank the wyne so chere.
And as to purpose now and then it fell
She cherd her, with, how, sister, what chere?
Wynt. Of the mean and sure Estime to John Pointe.

The next part that he hath to play is to chere his grantees, and to make them take pleasure, with hearing of things wittily deuted and pleasantly set forth.

Widow. The Art of Rhetorique, fol. 3.
O that the raging surgee great that lechers base had wrought
When first with ship he frowed seas, and Lacerdemon sought
In desert bed my slurring course then should not have sought rest
Nor take in grief the cheerful swaine so slowly fall to west.

Facetious doctors. Penelope to Uliass.
Here the sayde captain found a gret black Isalod, wherunto
hee had good liking, and certifying the company thereof, they
were somewhat comforted, and with the good hope of his wordes
rowed cheerfully unto the place.

Isalaght. Voyages, &c. M. Frolicher, vol. III. fol. 88.

Yf any man shew merrily let him do it with chefulness.

Bible, 1551. Romanyes, ch. xli.

Behold the flocks of sise and size that yonder cheerly flies

Of swannes, whom late an eagle force did chase through all the skies.

Phaer. Aridon, book I. fol. 31.

From man to man he steppes, and chiding vp their courage cheeres,
With louds exhorting noies. Now now (quoth he) with might
and maiue,

Now cheerly stir your oars, now al your force do you constraine.

Id. Ib. book v. fol. 114.

————— (Who) now dothe till
his ground and cheery sing.
Dreant. Horace. Satire, 6.

Atides, what I ever seem'd, the same at every part
This day shall shew me at the full, and I will fit thy heart.
But thou should'st rather cheer the rest, and tell them they in
right

Of all good warre, must now blowen, and should begin the fight.

Chapman. Homer's Iliad, book iv. fol. 56.

————— Bet (father) follow mee,
That (cheer'd with wine and foods) you may disclose
From whence you truly are; and all the woe
Your age is subject to.

Id. Odyssey, book xiv. fol. 211.

Thus their sport and pastime upon this sturre and fright, was
marred, and the parents of the virgins fled away with heave
cheere, blaming them highly and complaining of their breach of
hospitalitie.

Holland. Leticia, fol. 8.

He ended, and his words this drooping cheere

Eolighward, and their languisht hope reviv'd.

Milton. Paradise Lost, book vi. l. 496.

Her vine, the merry cheere of the heart,

Vapnood, dyes. Shakespeare. Henry V. fol. 92.

Rouse up thyselfe, my gentle muse,

Though now our present objects be gray,

And yet once more do not refuse

To take thy Perygian harp, and play

In honour of this cheerefull day.

Junon. On the King's Birthday.

Though wickedness be sugar in their monthes, and wantonnesse
as oyle to make them looke with cheerefull countenance, neuer-
theless if their heuins were disclosed, perhaps their glittering
essie would not greatly be enried.

Hooker. Sermon. A Remedy against Surrow.

For other things mild bow's a time ordaind,

And disapproves that ease, though wise to show,

That with superfluous burden loads the day,

And, when God weads a cheerefull hour, refrains.

Milton. Sonnet, 21. l. 14.

His nimble hands hostiest then taught each string

A cap'ring cheerefulness; and moov'd them sing

To their own dance. Crabbe. Aunt's Deal.

That man neglects his living, is an ass;
Farwel; come chearly boyes, about our business.
Benjamin and Fletcher. The Little French Lawyer, act v. sc. 1.

So every true Christian in a higher order of priesthood is a
person dedicate to joy and peace, offering himself a lively sacri-
fice of praise and thanksgiving, and there is no Christian duty
that is not to be season'd and set off with chearfulness.

Milton. Doctrine, &c. of Divorce, ch. vii.

From heaven high to chase the cheereless darke

With merry note he leud accents the mounting larke.

Spenser. Faerie Queene, book 4. can. 12. st. 52.

With wofull mind, with pale and cheereless face,

With trembling voice, that came from bitter thought,

He said, he much desir'd to see this place,

Where such strange facts and miracles were wrought.

Herrington. Orlando, book v. st. 41.

Their fellow-traytor, and their fellow-son,

For from my body sprang both he and they!

Now breeds their havieng more vrazion

To generous Herod, than his smiles; away,

Fetch me his head that having blend'st mine eyes

With that revenge, I may the chearer die.

Beaumont. Pyrrhus, can. 8. st. 362.

oft list'ning how the hounds and horns

Chearly rouse the slumbering morn,

From the side of some hoar hill

Through the high wood echo shrill.

Milton. L'Allegro, l. 54.

They to the vulgar sort now pipe and sing,

And make them merry with their footicrie;

They cheereless chaunt, and eyes of random fling,

The fruitfull spawn of their rank fantasies.

Spenser. The Teares of the Muses. Terpsichore.

And he beheld more sweetness in her eyes

And saw her more than she was yesterday.

A cheereless mind with her hopes arise,

That lapsed clearer than it did before,

And made her spirit's and his affections more.

Daniel. History of Civil War, book vii.

He [the Christian] is justly cheerd by the assurance he has,

that there will come a time, when oppressed and dishonoured
innocency shall shine forth and triumph, and his good name, as
well as his body, shall have a glorious resurrection, even in the
sight of his accusers and enemies, and of all those, whom their
slanders did either prevail with, or startle.

Blyth. Greatness of Mind proved by Christianity.

And indeed the Touchstones in general are very free to their
victims, treating them with the best cheer that they are able to
procure.

Danquer. Voyage, Anna, 1696.

I would only take notice of such incitements to a cheereful

temper, as offer themselves to persons of all ranks and conditions,

and which may sufficiently shew us that Providence did not

design this world should be filled with murmurs and repinings, or

that the heart of man should be involved in gloom and
melancholy.

Spectator, No. 387.

An inward cheerefulness is an implicit praise and thanksgiving

to Providence under all its dispensation. It is a kind of acquies-
cence in the state wherein we are placed, and a secret approbation
of the Divine will in his conduct towards man.

Id. No. 391.

Yet e'en this season's pleasure blithe affords,

Now the squire's'd press foams with our apple hoards.

Come, let us lie, and quaff a cheery bowl,

Let cyler run "wink sorrow from the soul."

Gay. Fanny. Or the Dirge.

Men of rank and ability, with the spirit which ought to animate

such men in a free state, while they decline the jurisdiction of
dark cabal on their actions and their fortunes, will, for both,

cheerfully put themselves upon their consciences.

Burke. On the Cause of the present Discontents.

CHEER.
—CHEESE.

But, O, how alter'd was its sprightly tone!
When *cheerfulness*, a nymph of healthiest hue,
Her bow across her shoulder slung,
Her bosom green with morning dew,
Blew on inspiring air, that dale and thicket rung,
The hunters led to Faun and Dryad known.

Collins. *The Pastoral*.

Whoever has passed an evening with serious melancholy people, and has observed how suddenly the conversation was animated, and what sprightliness diffused itself over the countenance, discourse, and behaviour of every one, on the accession of a good-humoured, lively companion; such a one will easily allow, that *cheerfulness* carries great merit with it, and naturally conciliates the goodwill of mankind.

Johnson. *Of Qualities agreeable to ourselves*, sec. vii.

It is some consolation to me in the *cheerless* gloom which darkens the evening of my life, that with them I commenced my political career, and never for a moment in reality, nor in appearance, for any length of time, was separated from their good wishes and good opinion.

Burke. *To a Noble Lord*.

Hurdles to weave, and *cheerily* shalters raise,
Thy vacant hours require.

Dyer. *The Fleecy*, book i.

Here let me frequent roam, preventing morn,
Attractive to the rock, whose early throat
Heard from the distant village in the vale,
Crows *cheerily* out, far sounding through the gloom.

Mallet. *The Excursion*, can. i.

CHEESE, n.

CHEESE-CAKE,
CHEESE-MITE,
CHEESE-MONGER,
CHEESE-PARING,
CHEESE-PRESS,
CHEESE-VAT,
CHEESY.

A. S. *cyse*; It. *casio*; Sp. *queso*; Lat. *caseus*. Of the Lat. name, various etymologies have been proposed. Varro;—*caseus*, a coagulated lacte, *ut caseus dictus*, lib. iv. And—*case* = *lacte coacto caseus nominatus*, lib. v. Julius Scaliger;—*a casa*, *ut nos judicamus*. De *Causis*, lib. i. c. 3.

The language of Columella, (*manu pressus*) and Suetonius, and also of Virgil, (*pressi copia lactis*), cited by Vossius, confirm the etymology of Varro. See the quotation from Holland's *Suetonius*.

Lend in so wise, for fears that thou do want,

Unless it be, as to a calf a *cheer*;

But if thou can be sure to win a cast

Or half at least.

Wych. *How to set the Court and himself therein*.

As toasting diet (for I may not overpass so much as this) hee was a man of verie little meate;—*secondo* breade and small fishes; *cheese* made of cowes milke and the same pressed with the hand.

Holland. *Suetonius*, fol. 72.

A sheere of bread as brown as snow,

And *cheese* as white as snow,

And wildings, or the season's fruits,

He did in scrip bestow.

Warner. *Alban's England*, book ii. ch. xx.

This too, the more is the pittie

Is of the breed, of the same cittle,

A true ewie of London

That gives out he is unclose,

Being a *cheese-monger*,

By trusting two of the youngers

Captains.

Ben Jonson. *The Masque of Queens*.

He will hook in your furs and pick your pockets,

Rob ye the most winsome of a *cheese-vat*.

Massey. *A Very Woman*, act iii. sc. 1.

Sure he was got in a *cheese-press*, the whey runs out on's nose yet.

Id. *Act iii. sc. 1*.

Though his same occasion the careless rustic to judge the sun no bigger than a *cheese-fat*; yet scats too by a frugal improvement of its evidence, grounds the astronomer's knowledge, that it's bigger than this globe of earth and water.

Glanville. *On Dignifying*, ch. vii.

What I have to beg of you now is, to turn one speculation to the due regulation of female literature, so far at least as to make it consistent with the quiet of such, whom fate it is to be liable to its insults; and to tell us the difference between a gentleman that should make *cheese-cakes*, and raise pots, and a lady that reads Locke, and understands the mathematics.

Spectator, No. 242.

She found the polish'd glass, whose small convex

Enlarges to ten millions of eyes.

The wile, lovable else, of nature's hand

Least animal; and shows, what laws of life

The *cheese-inhabitant* observe, and how

Fabric their mansions in the harden'd milk.

J. Philips. *Cyber*, book i.

Men have with reason wonder'd, that so small a body as a *cheese-wheel*, which by the naked eye is oftentimes not to be taken notice of, unless it move, (if even then it be so,) should, by the microscope, appear to be an animal furnished with all necessary parts.

Boyle. *Of the strange Subtlety of Effluvia*.

The cleanly *cheese-press* she could never turn,

Her awkward fist did ac'er employ the churn.

Gay. *The Shepherd's Week*. Wednesday.

Is *cheese* her care? warm from the tent she pours

The milky food. An act just infern'd,

From the dried stomach draws of sucking calf,

Coagulates the whole. Immediate now

Her spreading hands bear down the gathering curd,

Which hard and harder grows; till clear and thin,

The green whey rises separate.

Dodley. *Agriculture*, can. 3.

Soon afterwards my relation began to talk of the regularity of her family, and the incoherence of London hours; and at last let me know that they had purposed that ought to be done sooner than was usual, because they were to rise early in the morning to make *cheese-cakes*.

Johnson. *Rambler*, No. 51.

Three different words occur in Holy Writ, which the English translators have rendered *cheese*. The first, *qayn*, is given by the Septuagint *τροφαλίας τοῦ γαλακτός*, by St. Jerome *formellae casei*. (1 Sam. xvii. 18.) The Greek is more commonly written *τροφαλία*, (from *τροφή*, *coagulation*.) Athenæus, xiv. 22; it is also written *τροφαλλίς*, *τροφαλλες* et *τροφαλλης*, by Hesychius. The second word, *qayush*, (2 Sam. xvii. 29,) is given respectively by the Septuagint and St. Jerome, *γαλαθία μασχάρις*, and *pignus vitulus*; but the Hebrew root from which the substantive is derived, signifies to strain, and our interpretation (*cheese*) is therefore more correct. The third, *qayab*, (Job, x. 10.) is given *τυρὸν*, and *caseus*; and the Hebrew in other places, (*Levit. xxi. 30. Psalm lxxviii. 16.*) has the sense of coagulation. More as to the early Oriental *cheeses*, which appear to have been made indifferently from the milk of sheep, goats, or cows, may be found in Bochart, *Hierozoicon*, ii. 33.

Athenæus, (*loc. cit.*) enumerates certain *cheeses* of distinguished repute. He quotes some lines from Philemon, in praise of those of Sicily:

ἔτι τε τοῖσι προσεσθίων ἀρεσίων
τυρὶν Σικελίων οἱ κρείττους ᾗ

and he refers also to Demetrius Scepius and Simonides for the character of that of Tromelia, a town in Achaia. From the same authority we learn that the Cretan *cheeses*, which were flat and thin, were called *θαλάσις*; and that other names arising, as it seems, from the late place occupied by this article at the table, were *ἀντορύγαρα* and *αυδύκιστοι*. In the *Cyclopædia* of Euripides, when Ulysses and his companions arrive at the den of the monster, and beg food from Sileus, the merry Deity tells them,

Καὶ τυρὸς ὄντως ἐστὶ καὶ βοτὴ γάλα. 136.

CHESE.

CHEESE. Or, as it was read till the days of Casaubon, *δαι γαλα*. *Jore's milk*, is no bad name for supereminent Cheese; but all the commentators, in spite of the dissent of Erasmus, give the preference to the cow. Be this as it may, the *τυρὸς ὀρίος* is Cheese coagulated by the milky juice of figs, an operation which Homer has described at some length, (*Il. E. 902*.)

Pliny displays much learning upon Cheeses. It was not long before his time he says, that "the fashion came up to eat fresh new figs with salt and powdered meats instead of Cheese." (*xv. 19*.) The milk of beasts "which have teeth in both jaws" is unfit for Cheese, because it will not "cruddle." So the milk of beasts "having more than four paps," is naught for the same purpose. Cow's milk goes twice as far in Cheese as goat's milk. Barbarous nations, though living upon milk, appear for some time to have been ignorant of Cheese, (*xi. 41*.) and Strabo, (*xv.*) in order to prove that the Britons were less civilized than their Gallie neighbours, remarks that they had not yet learned the art of manufacturing it; but in Rome, the general mart of all Gastroscopists, many excellent kinds were known. Of these, that of Neumasiun (*Brie*) was among the richest. It was made from goat's milk from November to June. *Lesum* and the *pagus Galaticus* or *Bellucis*, (*Mont Loere en Gerandun*), excelled in new Cheeses, but they must be eaten while fresh in order to retain their full perfection. The Alps furnished two kinds, and it was a delubet on one of these, as Julius Capitolinus records, which cost the excellent Antoninus Pius no less than his life. Dainty Cheeses were made in Dalmatia, and at Valsicium in Centronia, (*Paed* or *Saint Bon* in the *Tarentaise*.) But the greatest store and plenty was found in the Apennines. Liguria furnished the Cebane; it was made from sheep's milk, and is now known as *Rubidia*, the produce of the Marquisate of Ceva.

The banks of the *Ætis*, (*Esino*), in Umbrin, gave favourite pasture for Cheese. The Cheeses of the *ager Luvensis*, (*Lucca*) were remarkable for their size. They afforded a subject for the wit of Martial, (*xiii. 30*), and sometimes reached the enormous weight of 1000 lbs. Vesuvium near Rome, and Cælie expelled most other places in this commodity. Smoke imparted to many Cheeses "a good lustre and a pretty taste;" a fact which is corroborated by Columella, (*vii. 8*), and alluded to by Martial, (*xiii. 32*.) The Gallie Cheeses had a fishy twang. Those of Æthynia held most name of all outlandish Cheeses, and among these Strabo (*xii*.) teaches that the Salonic were preeminent. Cheese if too old acquires an overpowering taste of salt, which may be corrected by soaking it in vinegar infused with thyme. This salt assists in its preservation; and that it will keep a surprising length of time is sufficiently proved by the history of Zoroaster, if it be but veritable. That abstemious sage lived twenty years in the desert upon Cheese which never grew mouldy. (*Plin. xi. 97*.)

As to the medicinal qualities of Cheese, we are told that Hippocor or that from mare's milk, produces the same effect as that from cow's milk. In both, those unsalted, that is to say, fresh and green, are good for the stomach. Old Cheese is astringent and attenuant. Fresh Cheese applied with honey, redoes bruises. Sudden in rough wine, moulded into lozenges, and fried with honey, it cures the colic: so does the mixture called *Sapron*, (*σαπρον, putria*), consisting of old

Cheese pounded with salt and service berries. There are cutaneous diseases also which may be relieved by cataplasms and liniments of goat's Cheese; and Cheese has been adopted in the bath as a valuable cosmetic. (*Id. xxviii. 34*.) There is yet a secret remaining much to be desired by all good housewives: If the brains of a weasel be put into the rennet wherewith Cheese is made, then Cheese shall neither corrupt nor be eaten by mice. (*Id. xxx. 50*.)

Such are our classical recollections concerning Cheese; to which we must not omit to add that there are grave authorities which ascribe the invention of this article to Aristæus. (*Oppian, Cynege. iv.*; *Nonnus, Dionys. v.*) and that Stephanus of Byzantium mentions that the inhabitants of the Isle of Cythnos, in which the pasturage was most luxuriant, stamped their coins with the impress of a Cheese. Cheese mixed with bacon, vinegar, and water, formed the chief diet of the Roman soldier, and with such homely fare, Spartianus assures us, that Hadrian was well contented.

The details of the art of making Cheeses belong to another part of our work. Among those of modern produce, the most celebrated are the *Parmesan* from Italy, the *Gruyere* from Switzerland, the *Rochefort*, (of ewe's milk,) and *Neuchâtel* from France, and the *Stilton* and *Cheddar* from England. Cheshire and Gloucestershire supply the largest part of our home consumption. In Lapland, the milk of rein-deers forms a Cheese, the oil of which is applied successfully to frost-bitten limbs, and which in a decoction with fresh milk, is much used in pulmonary complaints. Cheese is frequently employed as a bait by anglers; shaved thin, immersed in hot water, and mixed with quicklime, it forms a strong cement. It is only soluble by spirit of nitre and emetic alkaline ley. By modern physicians it is considered to be difficult of digestion when new, and to be hot and acrid when old. Its nature is septic, and the vulgar notion that it digests every thing except itself, rests on no sounder authority than that of a rhyming hexameter,

Cæsus est nequius quis digerit omnia et quæ;

thus rendered in Ray's *Proverbs*,

Cheese it is a peevish elf,
It digests all things but itself.

With these qualities, it was a very fit substance to be applied in a trial by ordeal; and no one can be surprised at the exorcism preserved by Lindembrogius, *Codex Leg. Antiq.*, "Fac eum, Domine, in visceribus angustari, ejusque guttur conclude, ut casum letum in tuo nomine sanctificatum deorare non possit hic, qui vivit juravit ac negavit, &c. &c."

CHEILANTHES, in *Botany*, a genus of the class *Cryptogamia*, order *Filices*. Generic character: capsules in separate marginal spots, covered; indurated produced from distinct membranaceous scales opening inwardly.

This genus of Ferns contains sixteen species. Swartz, *CHEILODACTYLUS*, from the Greek *χείλος*, a lip, and *δακτυλος*, a finger, *Lacep.* In *Zoology*, a genus of animals belonging to the family *Sporoidea*, order *Acanthopterygii*, class *Pisces*.

Generic character: dorsal fin single; ventral fins rather behind the pectoral, the inferior rays of which are larger, longer, and partially extended beyond the membrane of the fin; preopercles not denticulated; teeth palatine.

The only species in this genus is the

CHEESE.
—**CHEILO-**
DACTY-
LUS.

CHELO-
DACTY-
LUS.

CHELDIR.

C. Fasciatus, Lacep., *Ochlo Macroptera*, Schneid. The fish gets its name from the thickness of the upper lip, and from the separation of the rays of the pectoral fins, so as to have the appearance of fingers; the dorsal fin extends along the whole of the back to the tail; the scales are large, and the dorsal and anal fin spotted.

See *Lacepede, Histoire des Poissons*; Blochii *Icthyologia* à Schneid.

CHEIRANTHUS, in Botany, a genus of the class *Tetradynamis*, order *Silicquosa*, natural order *Cruciferae*. Generic character: germen with a glandular tooth on each side; calyx closed, two of its leaves gibbous at the base; seeds flat.

There are sixty-seven species of this genus described, mostly natives of the northern hemisphere; among them are the Stock and Wall-flower. *C. fruticulosus*, *incanus*, and *sinuatus*, are natives of England. *Eug. Bot.*

CHEIROPTERA, from the Greek *χείρ*, a hand, and *πτερόν*, a wing. In Zoology, the first family of the order *Sarcophaga*. See Essay on COMPARATIVE ANATOMY and ZOOLOGY.

CHEIROMYS, from the Greek *χείρ*, a hand, and *μῦς*, a mouse, *Cov. Aye Aye*. In Zoology, a genus of animals belonging to the order *Rodentia*, class *Mammalia*.

Generic character: lower incisores very narrow and much extended behind, resembling plough-shares; feet pentadactylous, four of the toes on the anterior much elongated, and the middle one very slender; on the posterior the thumb is opposable to all the toes.

C. Madagascariensis, *Cov.*, *Sciurus Madag.*, Gmel.; *Madagascar Squirrel*, Shaw; *Aye Aye*. This animal has been removed from among the *Sciuri* on account of the difference in the shape of its teeth, and its having five toes on each foot; it is about the size of a Hare, of a brownish colour mixed with yellow; the tail long, thick, and covered with large black hairs; the ears are large and naked. It is a native of Madagascar, and a nocturnal animal; it lives in burrows, and employs the long middle finger on the fore feet to convey the food to its mouth.

See *Cuvier, Règne Animal*; Shaw's *General Zoology*.

CHELDİR, a Town near the north-eastern confines of the Turkish Empire, formerly the Capital of a Pashalik, but since ruined to the desolating war carried on between Turkey, Persia, and Georgia. The Pashá's residence has therefore been removed to Akhshikah or Akhsich, (the Akhshikah of the Georgians,) on the northern side of the Province, which now derives its name from that place. In the seventeenth century, this Pashalik contained 1700 feudal tenures, (*ahals, timars, &c.*) according to Hájí Khalifeh, (*Je-hán-námá*, 406,) and possessed many fortresses. It was bounded by Cárs on the east, Cheldir on the south, the mountains of Gúrgistán, (Georgia,) on the west, and Tiflis on the north, or more correctly by Cárs on the south, Tiflis on the east, the mountains of Iméreti on the north, and the Pashalik of Trebizonde on the west.

Akhsikah is separated from Cárs by an inferior branch of the chain of Caucasus called Cheldir-tágh-lari, (the Mountains of Cheldir,) by the Tarks, and the Coraxian Mountains, (*Montes Coraxici*), by Pomponius Mela, (lib. 5.) These hills give rise to the Kur (Cyrus,) on their northern, and the Eres, (*Arazes*), on their southern side, and are a very different chain from

Mount Paryadres, lying between Terneh, (*Thermisya*), and Little Armenia, with which they have been confounded by many modern Geographers. (*Maty, Dictionnaire Geographique*, &c.) Still less should Cheldir be mistaken for the Plain of Cháldirán near Tabriz, (*Tauris*), where Selim the First defeated Sháh Ismáíl Sefeví, the King of Persia, in 1514, (A. N. 990.) *Je-hán-námá*, 417; *Cantemir's History of the Ottoman Empire*, 145.

CHELE, A. S. *celan*, to keel or cool, to chill.

Mathew make) mention of a man Jet leake
Thus silver to fire mount, and monyge Jet Jet sholde,
Chaffare and chere y^e with in chele and in brie
And he that best labored, best was slowede.

Pure Ploukman. Fables, p. 141.

And make unto myself a whippers:
With which he in many a chele and heale
My selfill herte is so to brate,
That all my wittes ben waste.

Govier. Conf. Am., fol. 48.

CHELIDONIU, in Botany, a genus of the class *Polyandria*, order *Monogynia*, natural order *Papaveraceae*. Generic character: calyx two-leaved; corolla petals four; pod superior, linear, two-valved, one-celled; seeds many-crested.

Four species, *C. majus*, the Celandine, and *C. glaucum*, the Yellow-headed Poppy, are natives of England. **CHELIDURUS**, in Botany, a genus of the class *Triandria*, order *Monogynia*. Generic character: calyx four-leaved; corolla petals five, unequal, the two superior largest; germen on a foot-stalk.

One species, *C. ignota*, Gmel. *Sp. Pl.*

CHELIFER, in Zoology, a genus of the class *Arachnides*, order *Acera*, family *Scorpionidea*. Generic character: mandibula short, apex, didactylate; palpi two, very long, of five articulations, broken, having pincers at the apex; maxillae two, connivent; eyes two or four, inserted at the sides of the thorax; body ovate, rather acute before, depressed; the abdomen ringed; feet eight, the tarsi with two claws.

Type, *Phalangium Cancroide*, Lin.

These little animals, which in form somewhat resemble a minute scorpion, without a tail, are found under stones, the bark of trees, &c. or in houses amongst old papers or in holes in walls. They feed on the carcases of insects, or on any dried animal substances, and occasionally on Woodlice or Flies on which they are parasitic.

CHELMESFORDITE, a mineral recently found in North America, and supposed to be identical with *Scapolite*.

CHELONARIUM, in Zoology, a genus of insects of the order *Coleoptera*, family *Hyrrhi*. Generic character: antennae inserted in a slit on each side the sternum, of seven articulations, of which the second and third are much larger than the following.

Type, *C. atrum*, Fabr.

A genus hitherto but little known and imperfectly described.

CHELONE, in Botany, a genus of the class *Didynamia*, order *Angiosperma*, natural order *Eugoniaceae*. Generic character: calyx five-leaved; corolla ringent, inflated, rudiment of a fifth filament, between the upper stamens; capsule two-celled.

Willdenow describes four species, natives of North and South America. They are hardly herbaceous plants.

CHELDIR.
—
CHELONE

CHE-
LONIA.
—
CHELSEA

CHELONIA, from the Greek *χελών*, a Tortoise. In *Zoology*, the first order of the *Reptilia*. See Essay on COMPARATIVE ANATOMY and ZOOLOGY.

CHELOSTOMA, in *Zoology*, a genus of insects of the order *Hymenoptera*, family *Aphidie*. Generic character: mandibulum narrow, arched, forked or notched at the extremity, stretched out; maxillary palpi of three articulations.

Type, *Apis Macillosa*, Lin; Kirby.

This singular insect is a native of England, and may be readily known by the prominent maxillæ, between which and the mouth there is a space filled by the hairs by which they are bearded. It is the prey of *Jochannon Manifestator*, and Bergman states that it is also pierced by *I. Juculator*. Mr. Kirby suspects *Apis florissimis* to be the male of this species. Kirby, *Mon. apen. Angl.* vol. ii. p. 232.

CHELSEA, a Town in the County of Middlesex, mentioned as *Coultchyle* in a charter of Edward the Confessor, *Cerchede*, or *Chelcheld* in Domesday Book, in later documents *Chelchey* and *Chelcheth*, and about the close of the seventeenth century by its present name. Newcourt, (*Report*, i. 583), derives it from the Saxon *ceald hœd*, cold haven. Norden, (*Spec. Brit.* 17), from *ceowl*, sand, and *pebble*. *Lysous*, (*Etymons of London*, ii. 71), amusingly observes, "did local circumstances allow it, I should not hesitate a moment in saying that it was so called from its hills of chalk;" but unfortunately for this derivation, there is neither hill nor chalk within the parish. Chelsea stands partly on the north bank of the Thames, about a mile and a half west from London. In the reign of James I. Dr. Sutcliffe, Dean of Exeter, projected a college for the study of polemical divinity, a small part of which accordingly was built in Chelsea, and of the whole design a good account may be found in *Darley's Glory of Chelsea College now revived*, 1692. During the wars of the Commonwealth, this building was used for various purposes; as a pest-house, a prison, and a riding-house. Charles II. gave it to the Royal Society, which body sold it again to Sir Stephen Fox for his Majesty's use, and on the site which it once occupied, the present magnificent hospital was built by Sir Christopher Wren. Tradition assigns this institution to the suggestion of the well-known Nell Gwyn. It was begun in 1682 and completed in 1690, at an expense of £150,000. It consists of three courts, affording accommodation for a large official establishment, and 500 in-pensioners, selected from soldiers who have been maimed or disabled, or have served twenty years. These are boarded, clothed, and allowed a weekly stipend. The out-pensioners in 1809 were 23,500; at present (1821) they are not less in number than 67,000. The expenses are principally defrayed by an annual grant from Parliament. In 1801 a new establishment, under the name of the Royal Military Asylum, was founded for the education of 1000 children of non-commissioned officers and soldiers of the regular army, 700 boys and 300 girls. The Apothecaries Company has a Botanical Garden in Chelsea, on a freehold presented to them by Sir Hans Sloane. Chelsea has been distinguished as the residence of many eminent persons. A house which Sir Thomas More built is described by Erasmus to be *neq. sordidum nec ad invidiam usque magnificum, commodum tamen*. (*Ep. lih. xxvii. ad Joh. Fitham*.) More built also a chantry in the south side of the church; his tomb, erected by

himself in his life-time, still remains in the chancel, although his body is supposed to have been buried immediately after his execution in St. Peter's in the Tower. In the inscription in Chelsea church, written by himself also, a hint is left in the following passage:

In hoc officinarum vel honorum cursu, quam ita versaretur ut neque Princeps optimus operam ejus improbare, neque nobilibus esset invidius nec injucundus populo, furibus autem et homicidiis . . . molestus, &c. That he intended the hint to be filled up with *hereticis* is clear from a letter to Erasmus, (xxvii. 10;) but it is not equally plain whether the word was omitted from the beginning, or, (as is more probable,) has been since obliterated. Sir Thomas More's house afterwards passed to Villiers first Duke of Buckingham, to Whitelock the Parliamentary historian, to Digby Earl of Bristol, and to Henry Duke of Beaufort. It was at last pulled down by Sir Hans Sloane, who presented the site to Lord Burlington, by whom it was erected once more in his gardens at Chiswick.

The site of the house is at present used as a Moravian burial-ground. Since 1663, the Bishops of Winchester have had a palace in Chelsea. Their residence was built by and purchased from James Duke of Hamilton. In 1823, an Act of Parliament enabled the See to dispose of this mansion. Arhuthnot, Steele, Atterbury, Swift, Smollett, and Sir Robert Walpole may be mentioned among the occasional inhabitants of this town. The gardens of the Earl of Ranelagh, in 1749, were converted into a place of fashionable amusement well known under the name of that nobleman. This was pulled down in 1806. On a part of Sir Thomas More's property, called Wharton Park, (from Sir Michael Wharton,) an attempt was made at the beginning of the xviii century to establish a manufactory of raw silks, and numerous mulberry trees were planted for the purpose. The experiment soon failed. Until the invention of Wedgwood's ware, Chelsea porcelain was much esteemed; and the manufacture of buns has been noticed by Swift, (*Letters*, iv. 929,) more than a century ago. The Church is a Rectory in the gift of the Cadogan family. Population, in 1821, 26,861.

CHELTENHAM, a Town in Gloucestershire, situate on the river Chelt, open to a beautiful vale on the south and west, and sheltered on the north by the Cotswold hills. The medicinal spring from which alone it derives its importance was discovered in 1716, and has raised the town to the distinction of a fashionable watering-place. The operation of the water is purgative. When taken from the spring it is clear and colourless, its temperature in summer from 56° to 60°. The taste is saline, bitterish, and chalybeate. Dr. Short's analysis gives the following component parts in one gill: 7 grains of calcareous earth mixed with ochre, and 673 grains of purging salt. The sole partaker of the nature of Glander and Epsom salts. A spring recently discovered, (the King's well,) contains a larger proportion of salt. The dose is from half a pint to three pints, and bilious diseases are those which the water most favourably affects. Distant ninety-four miles north-west from London, ten east-northeast from Gloucester. Population, in 1821, 13,396.

CHEMMIS, an Island at the Sebennitic mouth of the Nile, situate on a huge lake adjoining the city Butus. Chemmis was covered with palm trees and distinguished by a Temple of Apollo. Moreover the Priests asserted that it occasionally floated about on

CHELSEA
—
CHEMMIS

CHEMMOS the lake. Herodotus doubts the fact. He never himself saw the island in motion, and he scarcely believes that any island can move. Nevertheless, Pomponius Mela, (l. 9,) confirms the story of the natives. The priests added a legend which assimilated Chemmis to the Grecian Delos: that Latona being one of the eight ancient Deities lived in Butus, and concealed Apollo, (Orus), who had been entrusted to her care by Isis, in this very island, (which received the power of locomotion for the express purpose,) from the destructive pursuit of Typhon. (Her. ii. 156.) Chemmis was also the name of a large city in Upper Egypt, in the District of Thebes. (Her. ii. 91.)

CHEMOSH, an idol of the Moabites, who by Judges, xl. 24, appears to have been considered the God of Battles. Solomon erected an altar to him on the Mount of Olives, (1 Kings, xl. 7.) which was broken in pieces by Josiah, (2 Kings, xxiii. 13.) The name is variously interpreted. St. Jerome, who is followed by most of the commentators, hold Chemosh and Baal Peor to be the same. It was this God under the last name Peor, who tempted the Israelites to illicit commerce with the daughters of Moab, for which there died of the plague, 24,000, (Numbers, xxv. 9.) hence Chemosh has been identified with Priapus, and is termed by Milton "the obscene dread of Moab's sons." (*Paradise Lost*, l. 406.) Le Clerc derives Chemosh from an Arabic root, *Camasha*, to baste, and calls him the Sun. Hyde traces it to the Arabic *Khamash*, a Goat, and imagines it to have been a talisman protecting from these insects. By others Chemosh has been thought the same as *ωπερ*, (Baechus.) By others Ammon. Calmet inclines to the same opinion as Le Clerc.

CHENNIUM, in Zoology, a genus of insects of the order Coleoptera, family *Psepheni*. Generic character: with mandibles; antennae of nine articulations, of which the two or three last are much larger than the others, the terminal ones ovoid; four palpi, the maxillary very prominent; one spine only at the tarsi; elytra very short.

Type, *C. bituberculatus*, Latr.

CHENOLEA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Chenopodiaceae*. Generic character: calyx globular, five-cleft, segments inflexed; corolla none, stamens inflexed, inserted into the base of the calyx, germs superior; style short; stigma two, reflexed; capsule umbilicated, one-celled; one seed, hid at the top.

One species, native of the Cape of Good Hope.

CHENOPODIUM, in Botany, a genus of the class *Pentandria*, order *Diogynia*, natural order *Chenopodiaceae*. Generic character: calyx five-cleft, inferior; corolla none, one seed, lenticular, invested with the closed five-sided calyx.

Eighty species, natives of both hemispheres.

C. bonus *Heriaticus*, *arabicus*, *rubrum*, *lotyridus murale*, *hybridum*, *album*, *scifolium*, *glaucum olitum*, *polypernum*, *acutifolium*, *et maritimum*, are natives of England. Eng. Bot.

CHEPSTOW, a market and seaport Town in the County of Monmouth, on the river Wye, two miles from its junction with the Severn. In *Domesday Book* it is called *Castellum de Estrighol*. A castle built at the time of the Conquest, and which is now the property of the Somerset family, is still partly inhabited. It is celebrated as the place in which the regicide

Henry Martio, underwent thirty year imprisonment; and the round tower in which he was confined, at the south-east angle of the first court, still bears his name. The Church was once part of the Chapel of a Benedictine Priory. The tide of the Wye rises to a great height at Chepstow, frequently attaining fifty-six feet, and on one occasion, in January 1708, it reached seventy feet. Chepstow is supported by its shipping, with which considerable trade is carried on. Population, in 1891, 3008. Distant 134 miles west-south-west from London, fifteen north-west from Bristol.

CHER, a River and Department of France. The River rises near Bellegarde in Upper Auvergne, and traverses the Departments of Allier, Cher, Loire and Cher, and Indre and Loire, after which it falls into the Loire by two mouths, a little below Tours. Its whole course is about 160 miles, during which it receives many tributary streams.

The Department of Cher is formed of the eastern part of Berri, with parts of Bourbonnais and Nivernois. It is, therefore, situated near the centre of France, and is bounded on the east by the Loire, on the south by the Department of the Allier, and on the west by that of the Indre, while the remainder of its boundaries is formed by the Loire and Cher, and the Loiret. Its greatest extent is from north to south, and the area is about 3900 square miles, with a population of rather more than 228,000 individuals, about seventy-five persons to each square mile. It is divided into the three arrondissements of Bourges, St. Amand, and Sancerre, which derive their appellations from the chief towns; besides which the places of the most note are Mehun and Aubigny. The Department of Cher is in most places productive of corn, wine, hemp, and flax. It also yields fruit, wood, iron, coal, and marble. The wine, however, is considered as of an inferior quality, and the wood is a source of comparatively little benefit to the country, from the want of an outlet for its conveyance to other parts. The pasturage in many parts is good, but the most valuable of its products is iron. Bourges, the Capital of the Department, St. Amand and Aubigny, others of its chief towns, have already been described. Sancerre stands about twelve miles nearly north of Bourges. It is situated on an eminence near the Loire, and contains a population of about 2500 individuals, and is most noted for the dreadful famine which it suffered when the Calvinists were besieged in it by the troops of Charles IV. in 1573. Mehun stands a few miles north-west of Bourges, near the banks of the Yèvre, and is an ancient place built on a large plain, encompassed by woods. It is best known by the residence and death of Charles VII. at the castle which he had caused to be built in its vicinity. It was there that he refused to take any nourishment for more than eight days, through fear of being poisoned, and at last died of hunger on the 23d of July, 1461. Henriches-richeumont is also another town in this Department, containing nearly 3000 inhabitants, and standing a few miles west of Sancerre. It was the only town in the Principality of that name, which belonged to the house of Sully or Lethune. It was built by Maximilian de Bethune, the first Duke de Sully, under Henry IV. in a sterile country, which prevented it from becoming populous, though the inhabitants enjoyed many privileges before it was ceded to the King.

CHEER-BOURG, a seaport of France, in Lower

CHEP-
STOW.

CHEER-
BOURG.

CHER-
BOURG.
—
CHERISH.

Normandy, and the Department of La Manche. It is situated at the bottom of a bay, between Capes La Hogue and Barfleur. It has long been considered as one of the principal stations of the French Navy, and the attention of that Government has been directed towards its improvement for more than a century and a half. In the reign of Louis XV. the harbour had been so far enlarged, as to contain more than 150 merchant vessels at once; but both the harbour and magazine were destroyed by the English in 1758. Soon after the peace of 1763, the French Government determined to make Cherbourg one of their chief naval depôts, and the plan first proposed was not to form an inner port or basin, as is most usual on these occasions, but to construct an outer harbour or roadstead, by sinking vast quantities of stone into the sea, to break the force of the waves. This scheme was, however, soon after changed for that of building a number of large conical masses, at certain distances from each other, so as at the same time to break the power of the storms, and admit the sea by the openings between them. To effect this, large frames of wood were constructed and sunk, and afterwards filled with stones. The work commenced in 1784, but it was overthrown by the winter tempests, and then formed a kind of sloping mound of stones and gravel. The next project was to consolidate these deposits by covering the whole with blocks of masonry. This was attempted, under the orders of Buonaparte, in 1803, but the instability of the basis proved insufficient to support the incumbent blocks, and much of it was therefore overturned by the violence of the sea, particularly in February 1808. The whole result of these undertakings is, therefore, merely a partial interruption of the sea, and the improvement of the roadstead, to an extent sufficient for the anchorage of about forty ships of war. Buonaparte then ordered a harbour to be excavated in the solid ground, capable of holding fifty or sixty sail of the line, and the place fixed upon for its execution was on the west shore of this roadstead, a short distance from the town of Cherbourg. The work was prosecuted with great labour, and in 1813, the basin occupied a surface of about eighteen acres, and was fifty feet deep, but it is greatly exposed to the swell of the sea. Buonaparte's next object was to form a wet dock of equal dimensions, which has since been constructed. This and the basin have cost the French Government nearly five millions sterling. The population of Cherbourg was lately stated at about 11,400, who are chiefly employed in the construction of vessels, and the manufacture of woollen stuffs and cottons. The principal trade consists in corn, fruit, and provisions for the shipping, and the surrounding country is well adapted both for tillage and pasture. There is here a Navigation-school, a Theatre, a Garden, Public Baths, and a Promenade. The Town is by no means of recent erection. In 1418, it was taken by Henry V., and it was also between this port and Cape La Hogue, that the celebrated engagement took place between the French and English, in 1692. Cherbourg is situated about 190 miles nearly west-northwest of Paris, in latitude north $49^{\circ} 38' 30''$ and west longitude $1^{\circ} 37' 30''$.

CHERISH, v.
CHERISHANCE, s.
CHERISHING, s.
CHERISHMENT, s.

From cheer, (q. v.) in its consequential usage,—to hearten, to encourage, to foster, to nourish, to protect.

CHERISH.
CHERRY.

This is the life
so lollye and so free,
That cheriseth and cleareth up,
and so recomferts me.

Drant. *Herode. Satire*, 6.

Thus was I in the court of the erle of Foitz, well obsequiaded
at my pleasure. *Francisc. Cronicle*, vol. ii. ch. xxi.

For I ne knew so cherisance.
Chaucer. *Roman of the Rose*, fol. 131.

The cherishing and suifrance of the fathers and mothers hurteth
much the children, that giueeth them an vnbridled liberte
vnto inlabite vices, and speciallie the minde.

Vives. *Instruction of Christian Women*, book i. ch. ii.

No sumptuous chimney-piece of shining stone,
Invite's the stranger's eye to gaze upon,
And coldly entertain his sight; but clear
And cheerful flames cheere and warm him here.

Curw. *To my Friend G. N.*

Hee that comforts my wife, is the cherisher of my flesh and
blood. *Shakespeare. All's Well that Ends Well*, fol. 233.

For what admir'st thou, what transports thee so,
An outside? fair no doubt, and worthy well
Thy cherishing, thy honouring, and thy love,
Not thy subjection.

Milton. *Paradise Lost*, book viii. l. 569.

One oselle lines, her eye's ornament,
And myrrour of her cheek's auspicious;
That with rich burnie, and dewe cherishment,
Supports the praise of noble poetrie.

Spenser. *The Tennes of the Muses. Polyhymnia*, st. 6.

In the infant state of the world, mankind were led, as it were,
by the hand in matters of religion; directed by visible appear-
ances, on every occasion; fed with a present portion of this
world's goods, and cherished with temporal prospects.

Law. *Theory of Religion*, part ii. fol. 147.

It is better to cherish virtue and humanity, by leaving man to
free will, even with some loss to the object, than to attempt to
make men mere machines and instruments of a political benevo-
lence.

Burke. *On the Revolution in France*.

CHERLERIA, in Botany, a genus of the class *Dec-
andria*, order *Trigynia*, natural order *Caryophyllae*.
Generic character: calyx five-leaved; corolla none;
five nectariferous glands, cloven, at the base of the
stamens; capsule superior, three-valved, one-celled,
seeds many.

One species, *C. sedoides*, native of England. Eng.
Bot.

CHERRY, s.
CHERRY-TREE,
CHERRY, adj.
CHERRY-CHEEKED,
CHERRY-COLOURED,
CHERRY-DYK,
CHERRY-PIT,
CHERRY-RED,
CHERRY-STONES.

Fr. *cervie*, the fruit; *cervie*,
the tree. It. *cerrigo* and *cerro*;
Lat. *cerasum*, *cerasus*;
Gr. *κρσσος*. Of uncertain
origin. Lennep says, *nectus*
as a *scape*, *carpo*.

Thel prechen vs to audience
That no man shall his soule empoire
For all is but a cherie feire.

Greene. *Conf. Am. Prologue*, fol. 4.

And so hope cometh is at last,
When I none other foode knowe:
And that endureth but a thowen,
Right as it were a cherie feate.

Id. *Id.* book vi. fol. 133.

Her lippes soft and mery
Emblomed like the chery.

Shelton. *The Bole of Philip Sparrow*.

CHERRY.

CHERSON.

If fortune then would frown
 Or ought me to disgrace;
 The touching of this cherry lip
 Such sorrows would displace.

Turkovic. The Lower declaret, &c.

And after, pleasing gifts for her purmaid,
 Queen apples and red cherries from the tree,
 With which he her allured and betray'd,
 To tell what time he might her lady see
 When she her self did look that he might secret her.
Spenser. Faerie Queene, book ii. can. 6. st. 43.

Before the time that L. Lucullus defeated King Mithridates,
 there were no cherry-trees in Italy: but after that victory, (which
 was about the 680 years from the foundation of the city of Rome,)
 he was the man that first brought them out of Pontus, and fur-
 nished Italy so well with them, that within six and twelve years,
 other lands had part thereof, even as far as Britain beyond the
 ocean.
Nolland. Plinius, vol. i. fol. 448.

What man, 'tis not for gravity to play at cherry-pit with
 Sathas.
Shakespeare. Twelfth Night, fol. 268.

Ye aside, the horn-pipe then, tho' mincingly that tread,
 As ye the egg-pye love, and apple cherry-red;
 In all your mirthful songs, and merry meetings tell,
 That ribble every way, your Erwell doth excel.

Dryden. Poly-syllabon. Song 27.

— The pibble slips
 So strongly forth, (as when your little ones
 Doe twist their fingers slip their cherry-stones,)
 That it in passage meets the breast or head,
 Of the poor wretch, and lays him there for dead.
Brown. Britannia's Pastime, book ii. song 3.

The mistress of the assembly of ladies, who was dressed in a
 cherry-coloured hood, commended the discretion of the writer for
 having thrown his filthy thoughts into Greek, which was likely to
 corrupt but few of his readers.
Spectator, No. 271.

But dull was that black laughing eye,
 And pale those lips of cherry-dye
 And set those teeth of ivory.
Warren. The Maiden's Garland, or High-street Tragedy.

CHERSON, a considerable Island in the Adriatic, subject to the Government of Austria, is situated in that part of the sea which lies between the coasts of Dalmatia and Istria, sometimes called the Gulf of Carnero. It is only separated from the Island of Osero by a very narrow channel, so narrow, indeed, that a bridge has been formed between them, and they are sometimes considered as one Island, and described as such. Together they are about sixty miles long, but of very unequal breadth. The aspect and productions are the same in both. They are in some places rough and stony, but in others fertile and productive; both abound with timber, with which they supply several of the ports at the top of the Adriatic. Other districts yield good pasturage, particularly for sheep, the number of which has been stated at 70,000. The exports are olives, wine, figs, silk, and wool. The climate is mild and genial; and the population, which is about 10,000, is said to be increasing, though the ruins of houses and other buildings spread over various parts of the Island, indicate that the population was far greater at some former period than at present. These Islanders became subject to the Venetians in the tenth century, and continued in that allegiance till the peace of Campo Formio transferred them to Austria. The principal towns on these contiguous Islands are Cherso, Osero, Great and Little Losina. Cherso, the Capital, is situated on the west coast, at the bottom of a deep bay, which renders the breadth of the Island in that part very small. It is a Bishop's See, and contains a population of nearly 3600 individuals, who chiefly speak the Slavonian language.

Island of
Osero.

Cherso.

The town is old, the streets are narrow and dirty, but the harbour is capable of sheltering a numerous fleet. It stands in north latitude 45° 5' and east longitude 14° 36'. Osero stands on that part of the Island which bears its name, and which was the ancient *Aptorus*, and is also the See of a Bishop, and contains about 1500 inhabitants; but the air of the place is often pestilential during the hottest part of summer. Great and Little Losina are situated in the southern part of the Island within a mile of each other, and on the borders of the Bay of Quarnero, and contain together about 3400 inhabitants.

CHERSON, an extensive Government in the south of Russia, bordering on the Black Sea. It is bounded on the north by Kiev and Poltava, on the east by Ekaterinoslav and Taurida, south-west by Bessarabia, and west by Moldavia. The extent of this Government is about half the size of England, and the population more than 400,000 individuals; which is nearly sixteen persons in each square mile. Cherson is chiefly a flat district, in some parts marshy, in others fertile, but capable of being rendered very productive if properly cultivated. The climate is warm, winter is scarcely known. Spring extends from March to May, and is the most pleasant season of the year. The heats of summer soon become oppressive, and often render the extensive swamps and saline steppes unhealthy. In autumn the weather is pleasant, but as it advances, the nights become cold, and that season is usually the most sickly in the year. The chief town in this Government is Cherson, sometimes written Kherson, and also Koslop, which stands on the left bank of the river Dnieper, about sixty miles above its junction with the Black Sea, and where that river begins to form the extensive and marshy lake Limen. This is completely a modern town, being founded as lately as 1778, by Potemkin, the Prime Minister to Catherine II. and designed to become the grand commercial depot of that part of the Empire. To promote this desired object, it was endowed with privileges similar to those enjoyed by St. Petersburg and Archangel, and had at first the appearance of speedily becoming a flourishing place, as an English Company was formed there in 1781, and the vessels belonging to the harbour in 1786 amounted to 131 of various sizes. Several causes, however, soon contributed to its gradual decline, and it is now completely eclipsed by Odessa. Among these causes the difficulty of navigating the Dnieper and the unhealthiness of its situation were the most powerful. The harbour formed by the lake is extensive but shallow; and from the dock-yard several men of war, as well as merchantmen and frigates have been launched, and works of considerable extent are still carried on, though the Navy-office has long since been removed to Nicholas. Such was the flourishing state of this intended emporium at one period, that about ten years after its first foundation it is said to have contained 50,000 inhabitants, the number of which, however, is now less than 10,000. Cherson is the burial-place of the Russian favourite Potemkin and of the English Howard. The grave of the last is at a short distance from Cherson, on the road to Nicholas, and is marked by a small brick pyramid which has been raised over his grave, instead of a sundial which he had requested. Cherson is situated in north latitude 46° 40' and east longitude 32° 54'.

CHERSON.

CHERSON.

Osero.

Losina.

Cherson.

CHERSON-
NESUS
—
CHERUB.

CHERSONESUS, (*Χερσώνος* or *Χέρσου*) a tract of land, and (*χέρσου*) an island, signifies a tract of land entirely surrounded by the sea, except in one small interval by which it is united to the neighbouring continent. An area so nearly enclosed by the sea, was more aptly termed by the Romans *Peninsula*. Africa is an instance of this on a large scale, and Gibraltar on a small one; the former being connected with Asia by the narrow neck of land called the Isthmus of Suez; the latter with Spain by the strip of sand called the Neutral Ground.

All the principal Peninsulas known to the Greeks, and some of their towns were called *Chersonesi*; of the former that best known and most celebrated was the Thracian Chersonese, (*Chersonesus Thracia*) frequently named Chersonese alone without any distinctive epithet. It is now called *Hâji Ovaş-ı*, Pilgrim's Plain, according to M. Chevalier, (*Voyage de la Propontide*, l.) a very inappropriate name for a mountainous tract, and probably transferred by mistake from some particular spot to the whole Peninsula. An Isthmus, called *Hexamilia* or "six-miles," by the Greeks, unites it with the Continent of Thrace (*Rô-mûl*). Its length is about sixty miles, and its greatest breadth not ten. Its mountains are richly wooded, and intersected by luxuriant vales, continually presenting to the navigators of the Dardanelles such points of view as can rarely be equalled.

The other large Chersonesi known to the Greeks were four; 1. *Peloponnesus*, which was sometimes called simply *Chersonesus*; 2. the *Chersonesus Taurica*, or Taurian Peninsula, called *Tavrida* by the modern Russians, Crim by the Turks, and Crimea or Crim Tartary by most other European nations. It lies between the Euxine (or Black) Sea and *Falsus Marius* (Sea of Azov). 3. The *Chersonesus Cimbrica*, now Jutland, adjoining to Holstein in the north of Germany; and 4. The Golden, (*Chersonesus Aurea*) near the Great Gulf mentioned by Ptolemy as lying to the east of the Ganges. This is supposed to be the Peninsula of Malacca.

As Chersonesi on a small scale are common, and afford advantageous positions for maritime towns, the ancients had selected several for that purpose, and they named the city from the nature of the ground on which it stood: thus *Penicola*, in Valentin, was called *Chersonesus* by the Greeks, and Peninsula by the Romans. So likewise was a second in the Crimea, a third in Crete, a fourth in Cyrenæa, a fifth in Egypt, and a sixth in Syria. *Stephanus de Urbibus*, &c.

CHERUB, n.

CHERUBICAL, or

CHERUBICK, Heb. a celestial spirit, which,

CHERUBIN, *adj.* in the Hierarchy, is the first

CHERUBIN, n. after the Seraphims. Menagré.

CHERUB-FOAMS,

CHERUB-WINGS.

A seraph was ther with on in that place,
That holds a fire-red cherubine face.

Chaucer. *The Prologue*, v. 626.

In which was a pot of gold hanging manna, and the pherids of Aaron that flourish and the tabris of the testament, on which things were cherubim of glorie overchancewye the propitiator.

Walf. *Edm.*, ch. viii.

Bid her that best-confounding reason tell,

Why looks to sweet such cruel wiles disguise;

Why in a cherub's lips dejects should dwell,

Or sound'ring lightning from an angel's eyes.

P. Fletcher. *Edgar*, 3.

CHERUB.

A throne of pure and solid splendor framed,
On which the Monarch of Immensity
With such intolerable brightness flamed,
That none of all the potent stars
Could, with cherubic or seraphic eyes,
His vast irradiations comprise.

Beaumont. *Pygmalion*, act. 24. st. 138.

Unless peradventure it may seem still easier, if we superadde also, that the being assimilated to these cherubim orders is not without considerable collection and conflict, the soul not being able to approach the angelical nature in his inward actions, but with pain and agonie.

Henry More. *Appendix to Defence of Philosophical Cabala*.

Where the bright seraphim in burning row,
Their loud up-lifted angel-trumpets blow,
And the cherubic host in thousand quires
Touch their immortal harps of golden wires.

Milton. *Ode on a Sickeness*, l. 12.

Yet far more faire be those bright cherubim,
Which all with golden wings are ever dight,
And those eternal harping seraphim.

Which from their faces dart out fierce light.

Spenser. *Hymne to Heavenly Beasts*, st. 14.

The helmeted cherubim,

And sworded seraphim,

Are now in glittering ranks with wings display'd,

Harping in loud and solemn quire,

With unsuppressible notes to heaven's new-born heir.

Milton. *Christ's Nativity*. *The Hymn*, st. 11.

— This fell where of thine

Hath in her more destruction than thy sword,

For all her cherubs look.

Shakespeare. *Titus of Athens*, fol. 91.

Th' eternal heard, and from the heav'nly quire,

Chest out the cherub with the burning sword;

And lo! his swiftly drive th' approaching fire,

From where our aerial imaginations were stir'd.

Dryden. *Annals Mirabilis*, st. 271.

The rising god forsakes the tomb,

Up to his father's court he flies,

Cherub legions guard him home

And shout him welcome to the skies.

Watts. *Looking Upward*.

Pursue the pleasurable way,

Safe in the guidance of thy heavenly guard,

While melting airs are heard

And soft-eyed cherub-forms around thee play.

Beattie. *Ode to Hope*.

Yet only lost to earth! for trust the muse,

(His virtues rather than his form she finds,

She saw him smile along the firm'd clouds,

In colours rich embroidery'd by the sun,

Engirt with cherub-wings, and kindred forms,

Children of light the spotless youth of heav'n.

Thompson. *Sickness*, book ii.

The Critics appear to have accommodated the derivation of the word *CHERUB* (as of many others) to the particular rendering which they wished to assign to it. By some it has been traced to *כְּרֹב*, *as a child*. By others to *כָּרַר*, *abundance of knowledge*, or *hastily to grow strong*. The Jewish Rabbies for the most part adopted the first notion, and described the Cherubim as winged boys, in which conception they have been followed by modern painters and sculptors, from Raphael and Michael Angelo down to the veriest dauber and chipper who has been employed for a village altarpiece or tomb-stone. From Holy Writ we learn that Cherubim were employed as the sentinels of Paradise when Adam was expelled from it. (*Gen.* iii. 24.) Moses was instructed to place Cherubim on the Ark of the Covenant. They were to cover the Mercy-seat, looking towards one another, with their wings extended on both sides. (*Exod.* xxv. 19.) Hence, as the

CHEKUB. Schechiah was woot to rest upon the Mercy-seat, God is described by the Psalmist as dwelling between the Cherubim, (lxxxii. 7.) and in more than one instance the sacred historian represents the Almighty as communicating with his people from the same spot. (Exod. xxv. 22; Numbers, vii. 80.) It must be owned that this description is not very particular, nor is it sufficient to enable us positively to decide upon the forms represented. The account of the Cherubim with which Solomon adorned his Temple, (1 Kings, vi. 23,) is not more precise, so that it is no wonder that the Cherubim of Ezekiel, (i. 4, x. 14,) differ widely from this first notion. They are composed of the face of a man, the wings of an eagle, the mane of a lion, and the feet of an ox. Such is the form in which Grotius, Bochart, and Spencer are inclined to invest the Cherubim; and hence some of the commentators strenuously contend for the last of the three derivations, which implies strength, *sc. of an ox.* Josephus (*Ant.* iii. 6.) contents himself with saying that the Cherubim were creatures whose exact figure was unknown to mankind; and here the question might safely be allowed to rest: nevertheless much crude speculation has been hazarded on a subject into which Holy Writ, by its silence, appears scarcely to invite research, and from the investigation of which no profitable knowledge can ever result. Spencer has treated the subject with his customary learning, and little can be added to the matter which the reader will find in his third book *de legibus Hebræorum*, *dis.* 5; but other writers have indulged in the most wild and mystical reveries, and have fancifully traced the deepest mysteries of religion in the emblematical images of the Mercy-seat. In the middle ages Theologians professed far more intimate acquaintance with the spiritual world than is pretended to at present; and the several degrees in the heavenly polity were assigned with as much confidence as those in the Court of an earthly Monarch. With these Doctors the second derivation appears to have been most in favour; and Heywood, who drew his learning from them, has stated in his *Hierarchy of the Blessed Angels*, *Tractate* iv. the Dominations that

The Cherubim devote to in the Palace
Of absolute Knowledge free from human disease.

According to this authority they form the second class of the first Tetrarchy of Angels. One of them is placed over and governs each of the seven heavens; for their generally is under the dominion of the Cherubim. The names of these chiefs and their separate provinces are these: the *Primum Mobile* belongs to *Metroon*; the *Starry Heavens* to *Ophaniel*; the *Sun* to *Farcion*; the *Moon* to *Arcion*; *Mars* to *Lamach*; *Mercury* to *Madan*; *Jupiter* to *Guth*; *Venus* to *Jurabates*; *Saturn* to *Maion*.

— And all these in the height they enjoy,
Have power inferior spirits to employ.

The discoveries of more recent astronomers have created a necessity for the employment of a still greater number of celestial delegates; but the days are gone by in which this refined trifling, which almost borders on profaneness, will venture to determine on the Cherubic Viceroys who bear away in *Vesta*, *Juno*, *Ceres*, *Pallas*, or the *Georgium Sidus*.

CHEKUP, v. } *Jonas* and *Skinner* both think,
CHEKUP, n. } *not a homo facta.* See **CHIR.**
CHEKUPING.

And therefore the soulless of Penelope's paramours cooed out
by Mercury chirrup like bats, and those which followed Hercules
made a noise, but like a flock of birds.

Sir Thomas Brown. Cræe Barlet, ch. 18.

The little bird, yet to salute the morn,
Upon the naked branches sets her foot,
The leaves then lying on the mossy root,
And there a silly chirruping doth keep.

As though the fair would sing, yet this would weep.
Deighton. Eng. Hist. Epist. Queen Mary, in Duke of Suffolk.

Dumb o'er my pillow hung my watch unmoved,
No ticking death-worm told a fancy'd doom,
Nor hidden cricket chirrup'd in the room.

Hughes. The Morning Apparition.

If chance at length be find a greenward smooth,
And faithful to the foot, his aprils rise,
He chirrup brist his ear erecting steed,
And winds his way with pleasure and with ease.

Cowper. The Task, book iii.

But, with a chirrup clear and strong,

Dispersing all his dream,
I thence withdrew, and follow'd long
The windings of the stream.

Id. The Dog and Water Lilly.

CHESAPEAKE BAY, one of the most considerable estuaries of the United States in North America. Its mouth lies between Capes Charles and Heory, usually styled the Capes of Virginia, in 37° north latitude and 36° east longitude from Greenwich, and it extends north upwards of 250 miles, averaging about ten miles in breadth. It receives six large rivers, namely, the Susquehanna, Patuxent, Potomac, Rappahannock, York, and James Rivers, besides several smaller tributaries. The southern waters of Chesapeake Bay are within the State of Virginia, but north of latitude 38°. The waters of the Bay are included in the State of Maryland, dividing it into two very unequal portions. The navigation of the Bay is intricate, being impeded by the shoals formed by these numerous rivers, but it affords several fine harbours, particularly that of Norfolk. The Bay of Chesapeake is justly considered of great importance to the Federal Government of the United States, presenting a great facility of approach to the interior, and they have taken much pains to fortify its defences, and to guard against an incursion such as was so fatal to them during the last war, when the British fleet advanced up its channels and burnt the Capitol and public buildings at Washington. The Bay is connected by a ship-canal already constructed with the Sounds of North Carolina, and a similar one now in progress will connect it with the waters of the Bay and river of Delaware.

CHESHIRE, a County Palatine of England, situated on the borders of North Wales, and bounded on the north by Lancashire, on the east by Yorkshire and Derbyshire, on the south by Staffordshire and Shropshire, and on the west by Deoblishire, Flintshire, and the Irish Sea. The extent of the County along the northern side is about fifty-eight miles. Across the middle, however, it is not more than forty miles, and from north to south it is still less. The whole area, as stated in the abstract of the Parliamentary Returns, is 1052 English square miles. Other accounts have computed the surface at 1200 square miles; but adopting the former estimate of 673,980 English acres, about 28,000 acres are considered as being composed of waste lands, as commons, woods, &c.; 18,000 of peat, bogs, and mosses, and about 10,000 of sea sand, lying chiefly between the estuary of the Dee and the

CHEKUP.
—
**CHE-
SHIRE**

CHESHIRE.
Population and distribution of the inhabitants.

Mersey. The remainder (617,280 acres) is productive ground. From the last census (1891) it appears that the resident population of Cheshire was at that time 270,098, these consisted of

Males.....138,952
Females.....137,146

Excess... 4,194 females.

Which is about three per cent. in favor of the women. Like most of the other Counties of England, Cheshire has experienced a gradual increase since the first period of which we have any estimate. The most authentic statements are the following:

	Inhabitants.	Increase.
In 1700.....	107,000	23 per cent.
1750.....	131,600	50 per cent.
1801.....	198,100	
1811.....	234,600	18 per cent.
1891.....	275,500	17 per cent.

The number of families in the County was 52,024, which were occupied in the following manner; viz.

	Families.
In Agriculture	18,130
In Trade and Manufactures	27,108
In other occupations	6,799

The number of resident persons to each square mile was nearly 357, which is an excess of thirty-three above the average for the whole of England.

Surface.

The general character of the surface of Cheshire is fitness. The principal hills are on the borders of Derbyshire, and are either connected with those of that County or of Staffordshire. They, therefore, stretch along the eastern side of Cheshire through a space of nearly twenty-five miles. Here is also a bold promontory overlooking the Mersey near Frodsham, whence a chain of detached hills runs across the County from north to south, passes the tract of land called the Delamere Forest, and afterwards sinks till it again shows itself in the insulated rock of Beeston, and terminates in the wooded hills of Brocton, near the town of Malpas. Cheshire has been called the Royal Vale of England, and enjoys a mild climate, being protected by the northern ridge from the effects of the north-east winds. This grand vale is from one to two hundred feet above the level of the sea. Its soil is chiefly composed of loam and sand, interspersed with some patches of clay loam. The eastern parts of the County, and the parallel ridge towards the west, consist principally of red grit-stone, of which most of the houses are built, and which also appears in some parts of the vale. Stiff clay is likewise met with on the flanks of the hills, while both moss and heath occupy some of the uplands.

Soil.

Several small lakes, called Meres, diversify the surface of this County, particularly its northern districts. Its principal rivers are the Tame, the Mersey, the Bollin, the Dane, the Weaver, and the Dee. The Tame rises near the point of union of Yorkshire, Lancashire, and Cheshire, and joins the Mersey near Stockport. The Mersey falls from the Derbyshire borders, and flows by Disley to Stockport, then after forming the boundary between this County and Lancashire, and passing Liverpool, it mingles its waters with those of the Irish Sea. The Bollin originates in several

Merces.

Rivers.

sources near Macclesfield, and runs north-west to the Mersey at Warburton. The Dane issues from the mountains of Derbyshire, and after flowing by Middelwich, joins the Weaver north of that town. The Weaver rises in the western ridge, eastward of Malpas, and at first flows towards the south-east, after which it winds to the north, and passes Nantwich to Northwich, whence it beads to the north-west, and falls into the swelling basin of the Mersey near Frodsham. Besides receiving the Dane at Northwich, the stream of the Weaver is also augmented by the accession of several streams as it flows through the middle of the County. The Weaver has been rendered navigable for vessels of sixty or seventy tons burden, from near Northwich to its termination, by means of locks. It is thus rendered subservient to commercial purposes through an extent of about twenty miles. The Dee, however, is the principal river belonging to this County, for the Mersey seems more properly to belong to Lancashire. The Dee rises in Wales, and enters Cheshire near Aldford. It is navigable for barges as far as Bangor Bridge, and meets the tide at Chester, where a ledge of rocks runs across the bed of the river, whence it forms a broad and sandy estuary till it meets the sea about fourteen miles below that place. To render the navigation of this part more complete, an artificial channel has been cut through about half this distance, capable of admitting ships of 600 tons burden. At the time when this channel was made much land was gained by embankments, and considerable quantities have since been recovered by the same means. There is much diversity of character in the Cheshire rivers, considering the level nature of the country. The Weaver is narrow, deep, and slow; the stream of the Dane is broad, shallow, and rapid. The commerce of Cheshire is facilitated by several canals, which intersect various parts of the County. The Duke of Bridgewater's canal runs through nearly twenty miles, from the east of Ashton to the Mersey at Runcorn. The Grand Trunk communicates with the Duke of Bridgewater's canal at Preston Brook, and after passing Northwich and Nantwich, enters Staffordshire near Lawton. Several tunnels penetrate the course of this canal. The largest of these exceeds 1240 feet in length, is more than seventeen feet high, and thirteen feet six inches wide. The Ellesmere Canal extends from the Mersey near Whitchy to Chester, while another branch forms a junction with the Chester Canal near Humbleton. The Chester Canal commences at the Dee on the north of Chester, and terminates at Nantwich. The Peake Forest Canal also passes through a part of this County into Derbyshire, and is carried over the Mersey near Marple, by an aqueduct of three arches, and nearly 100 feet in height.

Many parts of Cheshire when seen from an eminence appear to be covered with wood, but this does not arise from the extent of the woods actually spread over the surface of the County, but from the numerous enclosures, and the great number of trees in the hedge-rows. Though few forests are now to be met with, they were formerly very extensive. Delamere Forest contained 10,000 acres, about a fifth of which has now been enclosed. The forests of Macclesfield and Wirral were also extensive. The timber which is found in Cheshire in the greatest quantity, as

CHESHIRE.

Canals

Timber.

**CHE-
SHIRE.** well as of the best quality, is oak. Other kinds, however, are frequently met with. Dunham Park near Altringham, belonging to the Earl of Warrington, is celebrated for the size of its oaks, and Alderley Park is equally noted for that of its beeches.

**Vegetable
products.
Cheese.** Cheshire presents little peculiarity of vegetable products. Much of it is in grazing land, and vast quantities of excellent cheese are made, for which the County is noted in all parts of England. The principal dairy districts are about Nantwich, and between the Dane and the Weaver. Dairies are not, however, confined to these tracts, but are found throughout all the clayey parts of the County. The number of cows kept for the dairy has been estimated at 96,000, and the quantity of cheese annually made at more than 11,000 tons. The same wild breed of cattle which is to be seen at Chillingham in Northumberland, is also met with in Lyme Park in this County. The minerals

Wild cattle. of Cheshire are coal, copper, lead, and cobalt. Coals are abundant in the north-east part, in a district stretching through about ten miles nearly from north to south; but salt is not only the most copious, but the most valuable of its mineral treasures. The salt of Cheshire is either obtained from springs of brine, or from beds of rock salt. These are naturally connected with each other, though the discovery of them was made at very different periods. The brine springs of this County were most likely known to the ancient Romans; at all events the salt made from them was a principal article in the commerce of the County before the Norman Conquest, while the rock salt was unknown till the year 1670, when it was discovered in a search for coals near Northwich. The principal brine springs are situated in the valley through which the Weaver and the Wheelock flow. They are at various depths below the surface, some of them as low as sixty yards, others at a much less depth. The brine is also of different strengths. The springs in the parish of Anderton are the strongest, and those at Leftwich the weakest. Since the discovery of rock salt near Northwich, it has also been found in several other places. Those in which it is now principally worked are the townships of Northwich, Wincham, and Marston. This mineral lies at different depths below the surface, varying from twenty-eight to forty-eight yards. Some of the strata are not more than four feet thick, others are nearly forty yards. In the mines near Northwich, there are only two beds of the salt, but in other places three have been discovered. These beds are separated by indurated clay, or hard flag-stone, through which pieces of salt are sometimes interspersed. The lower beds are much poorer than the upper, for in the latter the muriate of soda is intermixed with considerable quantities of clay, oxide of iron, and sulphate of lime. The salt in its natural state is often so extremely hard, that the miners are under the necessity of blasting it with gunpowder. The upper stratum is of a brown colour; the lower beds are much whiter as well as purer, and some of it is nearly as clear as crystal. One of the largest pits at present worked is at Wilton, and is a circular excavation about 330 feet deep, and about 106 yards in diameter. The roof is supported by vast pillars of salt about fifteen feet thick, and each containing nearly 300 cubic yards of salt. More than 150,000 tons of rock salt are annually obtained from the different mines in this County, besides that which

is procured from the springs, some of which are nearly saturated with the salt. The method of extracting it is by evaporating the water in iron pans, so that the salt may crystallize at the bottom. From a Report of a Committee of the House of Commons ordered to be printed in May, 1817, to inquire respecting the use of rock salt in the fisheries, it is stated that in this County and Lancashire the following results were obtained, as an average of five years: viz

Capital employed	£100,000.
White salt annually made	240,000 tons.
Flats and barges employed, from 300 to 330	
Persons employed in the mines	267
Persons employed in the manufacture	6500
Iron consumed in the works	400 tons.

Several excellent quarries of free-stone are found in Stone, different parts of the County, but lime-stone only at Newbold Ashurst. Sand-stone, fit for making glass, is obtained near Macclesfield, and marl is very generally diffused. Manufactures of various kinds are carried on in Cheshire, and some of them extensively. The chief of these are cotton, silk, and linen. Ribands, thread, huttons, and leather are also made in different parts of the County. The cotton manufacture is principally towards the borders of Lancashire, and Stockport may be considered as its centre, as well as of that of hats. Macclesfield and Congleton are the chief seats of the silk trade, Chester that of red and white lead; white tanneries are spread over both the middle and northern districts. The chief exports of Cheshire are lead, calamine, iron, copper, brass, salt, and cheese, the last two articles to a far greater amount than any of the others.

Cheshire is divided into seven hundreds, Broxton, Bucklow, Eddisbury, Macclesfield, Nantwich, Northwich, and Wirral. It contains one city, Chester; and twelve market towns, Altringham, Congleton, Frodsham, Halton, Knutsford, Macclesfield, Malpas, Middlewich, Nantwich, Northwich, Sandbach, and Stockport.

In the earliest periods of English history, this part of the Island appears to have been inhabited by the British tribe *Cornouii*; and it afterwards constituted a part of the Roman division of *Flavia Caesariensis*. In the reign of William the Conqueror, Cheshire was made a County Palatine, and given to Hugh de Aurage, commonly called Hugh Lupus, who exercised nearly the same sovereign authority within its limits as the Monarch did over the rest of the Kingdom. From this grant the Earls of Chester held Parliaments, consisting of their Barons and tenants, and not only tried and punished criminals without reference to any higher authority, but sometimes even granted them a sanctuary, by which they eluded the hands of justice. Henry VIII., however, abrogated many of these prerogatives, and reduced the County to a much greater similarity to the other parts of England. During the civil wars of the seventeenth century this County became the scene of several engagements between the contending parties. Since the reign of Edward III. the King's eldest son has been Earl of Chester as well as Prince of Wales. The County returns two Members to Parliament.

The city of **CHESTER** is situated near the southern City of boundary of the County, on a rock eminence above the river Dee, which half encircles it. From this

**CHE-
SHIRE.
—
CHESTER.**

**Manufac-
tures.**

Commerce.

Division.

**Historical
changes.**

CHESTER. This position it was first known to the Romans as *Dreus* or *Dreana*; later when it became a military station as *Cæstris*, whence its modern name is derived. It was selected for the head-quarters of the twentieth legion, and on this account was named by the Britons *Cæstr*. *Cæstr* *Lion sicut ar deſignit Drey*: *Camp of the great Legion of the Dee*. The Saxons called it *Legacester*, and in contradistinction to other places terminating in *-chester*, it has sometimes been written *West Chester*. Even if, as has been sometimes said, Chester was of British foundation, it is in its occupation by the Roman troops that it owes its present form. It consists principally of four streets running from a common centre to the opposite points of the compass, and each terminated by a gate. These streets are excavated several feet below the surface of rock upon which the town is built; on their level are shops and warehouses, and above these are galleries on each side, open in front and ballustraded, called *Rows*. The back courts of the houses are on a level with these galleries, and above them the superstructure again projects in a line with the shops below; so that the appearance presented by the streets, in as if the first floors in all the houses were open and communicating with each other. This is in strict conformity with the Roman mode of building, in which the *cryptæ* and *apothecæ* were sunk, and the *veribula* and *ambulæra* formed a covered way above them.

The eastern gate, one of the *portæ principales*, was pulled down in 1768. It consisted of two arches of Roman architecture, which had been eased with Norman masonry. It terminated the great *Walling Street* which crossed Britain from Dover. The Roman walls may still be traced without difficulty, and numerous antiquities, baths, altars, pavements, coins, and statues of Roman workmanship have been discovered within their circuit at different periods. Chester suffered much under the Danish ravages, and in 908 was restored by Ethelfreda wife of Kihelred Earl of Chester, whom Pennant justly styled "the undegenerate daughter of the Great Alfred." By Edgar it was made a station for the Saxon Navy, and the *Chronicle of Ruiniphys* records that this Monarch was once rowed by eight tributary Kings from his palace in a field yet bearing his name to the Church of St. John and back again. In *Domesday Book* Chester is mentioned as possessed of a *Guild Mercatory*, (answering to a modern Corporation,) and appears to have been a place of considerable note. In the wars of the Commonwealth the Bishop of Chester and his son Sir Orlando Bridgman

put the town in a state of defence for the King. The **CHESTER** army of the Parliament commenced its siege in July, 1643. On the 27th of September the King himself, from the leads of the Phoenix Tower was eye-witness of the disastrous battle of Rowton Heath. He quitted it on the following day, and the siege and blockade continued till February, 1645, when the town was surrendered, after a gallant defence of twenty months.

The See of Chester was one of the five Mercian Bishoprics; in 785 it was incorporated with Lichfield. In 1075 the Episcopal See was transferred back again for the life of a single Bishop; but it was not until the reign of Henry VIII., in 1541, that it became an independent Bishopric. At that time the Church of the dissolved Abbey of St. Werburgh was converted into the Cathedral. It is believed that this Abbey was founded as early as 660, by Wulpheros King of the Mercians for his daughter Werburgh. Various remains of its buildings are yet standing, but the main body of the Cathedral was built in the reigns of the three last Henrys. It is a spacious, irregular, and heavy structure, built of a ragged mouldering stone. The north transept forms the Parish Church of St. Oswald. The Chapter consists of a Dean and six Prebends. Chester contains eight Parish Churches besides the Cathedral and that of St. Oswald. Of these St. John, without the walls, founded by King Ethelred in 689, was once a magnificent pile. Giraldus Cambrensis pretends that Harold, after the battle of Hastings, retired to a cell near this church, and therein ended his days. The Castle was rebuilt by William the Conqueror. Its remains are garrisoned by two companies of invalids; but the greater part of its site is now occupied by new Courts of Justice and a County Gaol, of very chaste and beautiful architecture. The chief manufacture of the city is that of gloves, in which many women are employed. Besides this there are works on a smaller scale, for tobacco-pipes and snuff, an iron-foundry, a shot-mill, and some ship-yards. The trade is chiefly Irish and coasting, and has been much increased during the last century, by an improvement in the port. The old channel of the Dee had become so choked, that no vessels exceeding twenty tons could harken could reach the town. About the year 1750, a Canal was constructed, extending ten miles in length, and of sufficient depth to admit vessels of 350 tons at spring tides. The City returns two Members to Parliament. Population, in 1831, 19,949. Distant from London, 181 miles north-west.

C H E S S.

CHESS, n.

CHESS-BOARD,

CHESS-MAN,

CHESS-PLAY,

CHESS-PLAYER.

See **CHECK**, *ante*. In some of our old authors—written *cheste*.

The only excuse of his folly is to say that he so much trusted fortune's flattery, that he thought never to see her change, nor yet to have at dice any evil chance, or at cheks any rherick mate. *Hall. The sixth year of King Edward IV.*

William the Conqueror in his younger years, playing at chess with the prince of France (Dauphin) was not answered in that crown in those days) being a mate, knocked the chess-board about his pate, which was a cause afterward of much enmity betwixt them. *Barton. Anatomy of Melancholy*, fol. 272.

This is the very assertion which Chrysippus holdeth: that wicked persons have no need, and yet are indigent, unwise, shifting, and transposing the common notions, like unto cockall boxes or chess-men upon the board.

Holland. Plutarch, fol. 893.

A brave comparison, quoth Sancho, but not so strange to me, that have heard it often, as that of the chess-play; that while the game lasts, every peev hath its particular motion, and the game ended, all are mingled and shuffled together, and cast into a leather bag, which is a kind of burial.

Shelton. Don Quixote, vol. III. p. 74.

Thus a company of chess-men standing on the same square of the chess-board, where we left them, we say they are all in the same place, or unmoved; though perhaps the chess-board hath been in the mean time carry'd out of one room into another,

CHESS. because we comper'd them only to the parts of the chess-board, which kept the same distance one with another.

promoted to any vacant office, even to that of Queen, **CHESS.** at the pleasure of the player.

It happened one evening, that the Dauphine playing at chess, at the Prince's lodging, lost a great many games, and much money to Prince Henry, and grew thereupon first into ill humour, and at length into ill temper, which being returned by the Prince, the Dauphine fell into a passion, called him the son of a bastard, and threw some of the chess-men at his head: upon which Prince Henry, enraged, took up the chess-board, and struck the Dauphine with such fury on the head, that he laid him bleeding on the ground, and had killed him if his brother Robert had not restrained him.

Sir William Temple. Introduction to History of England.
Thus like a skilful chess-player, he draws out his men, and makes his pawns of use to his greater persons. *Dryden.*

Chess is the most celebrated and general of all sedentary games, and according to the method now usually adopted, excludes chance, and depends wholly upon the skill and judgment of the combatants. It is played upon a chequered board of sixty-four squares, alternately black and white, each player having a white corner on his right hand, according to the line of Vida,

Alia tunc dextram, secum Regia colorem.

The number of Pieces is eight and that of Pawns the same, respectively distinguished by their colour from those of the adversary. On each corner square is placed a Rook or Castle; on the next square of the same rank a Knight; then a Bishop; leaving the two middle squares for the King and Queen, of whom the Queen stands upon her own colour. The Pawns occupy the second rank of squares, each Pawn standing in front of a piece by whose name it is distinguished. The Castle in the east, is mounted upon the back of an elephant; the name Rook, *rokh*, *ro'h* or *rof'h*, properly belongs to the piece called the Bishop, (viz. the Overseer or Adjutant,) and signifies an armed chariot; and the Queen was originally and properly the *Fers*, (a name at first retained in Europe also,) the Vizir or Commander-in-Chief, to which rank it is not so preposterous to elevate the Pawn or private soldier who bravely hrenks through the enemies line, and plants himself in their rear, as it is, according to our method, to change his sex, and raise him to the Queenship. The King may move in any possible direction, but not more than one square at a time, unless when he Castles. This movement is effected by bringing the Castle from its original square to that adjoining the King, whilst the King leaps over it either upon the square of his own Knight, or upon that of the Queen's Bishop, according to the side which he selects. The Queen can move either as a Castle or as a Bishop at pleasure; viz. either crossing any number of squares forward, backward, or sideways, in directions parallel to sides of the board; or ranging diagonally, through any number of squares of the same colour, in any direction. None of these pieces can move over a square already occupied, but the Knight, whose move is very peculiar, (being over one square diagonally, so as to enter laterally upon the third of the colour opposite to that from which he removes,) is liable to no interruption. The Pawns move only along the file upon which he is placed straight forward, excepting that he takes diagonally; his first move may be either over one or two squares, according to the option of the player; but every succeeding move is confined to one square. If a Pawn reaches the last rank in the enemy's board, he may be

The value of the Pawn being assumed one,
The Knight is worth rather more than three;
The Bishop is of the same value;
The Castle is worth somewhat more than five;
The Queen is estimated between eleven and twelve.
The total value of the pieces and Pawns, on each side, exclusive of the Kings, is about fifty-four.

A piece or Pawn is *en prise*, or liable to be taken whenever it stands upon a square, to which any piece or Pawn of the adversary can move; and the capture is effected by removing the captive from the board, and setting the captor in his place. The King cannot be taken, but when *en prise* he is said to be in check; and if he cannot remove into a safer situation, he is check-mated and loses the game. This term is borrowed from the Persian *Schach-mat*, the King is tired. If the King is not in check, but cannot move without going into check, and has no piece or Pawn which can move, it is called a *Stale-mate*; in which case authorities differ in assigning the victory; but, according to the most approved modern practice, the game is drawn; as it is also when neither Check-mate nor Stale-mate can, by possibility, take place.

Laws of the Game.

1. If the Chess-board be improperly placed, and either of the players perceives it, before four moves on each side have been played, he has a right to insist on recommending the game; otherwise the board must remain in that position during the whole of that game.
2. The same regulation applies to the misplacing of pieces or Pawns, and to the accidental omission of either in setting the men.
3. If one of the players agree to give the odds of a piece or Pawn, but should, notwithstanding, begin the game *even*, he shall be obliged to proceed to the game with all his pieces and Pawns; and the Adversary shall not lose that game, but, if he be check-mated the game shall be drawn.
4. When the game is played even, the players draw for the move, which afterwards belongs to them alternately.
5. If either party give odds, he is entitled to the move, unless it be stipulated to the contrary.
6. He who touches a piece or Pawn, even to place it more exactly, must move it, unless at the moment of touching it, he shall say, "*J'adoube*."
7. As long as he holds it, he may play it where he pleases; but, having once let it go he cannot recal his move.
8. If he touch one of the adversary's men without saying "*J'adoube*," he must take it; or, if the man should not be *en prise*, he may be compelled to move his King; but if the King cannot move, then no penalty ensues.
9. If a player should move one of his adversary's men, he may be compelled to take it, if it be *en prise*, or to replace it, or to leave it where he has moved it, at the option of the adversary.
10. If he take one of his adversary's men by a false move, he may be compelled either to take it with some other man, or to play the man which he has touched.
11. If he take one of his own pieces with another, the adversary may choose which he shall play.
12. If he make a false move, he must let

CHESS. it remain as he has played it, or move his man to some other square, or replace it and move his King, at the option of the adversary. 13. If he make two successive moves, the adversary may either compel him to replace the second, or to continue the game as if only one move had been made. 14. If a Pawn is moved two squares, it is liable to be taken *en passant* by the adversary's Pawn. 15. The King cannot Castle if he have moved, or be in check, or if any of the squares over which he passes be *en prise*; nor if the Castle have moved; otherwise the player must replace his move, and play either the King or the Castle, at the option of the Adversary. 16. If a player touch one of his men, which cannot be moved without placing his King in check, he must play his King; but if the King cannot move, no penalty is inflicted. 17. If he check the adversary's King without saying "check," the adversary need not move his King, nor cover the check; and if he should, on the next move, attack any of his Adversary's pieces, and say "check," then the Adversary may replace his last move, and, instead of it, may remove the King or cover the check. 18. If he move his own King into check, the Adversary is at liberty to attack any of his pieces, and then compel him to place his King out of check. 19. If the King have been in check during two or more moves, and it cannot be ascertained how it occurred, the player may put back his last move, and, instead of it, place his King in safety. 20. If a player say "check" without giving check, and the adversary should move his King, or touch any man to cover the check, he may, upon perceiving that it is not check, put back his last move,

if the other party have not played since. 21. No player can insist upon any penalty, if, after the commission of the irregularity, he shall have moved or even touched any of his own men. 22. When a player has pushed his Pawn to Queen, he may promote it to be any piece he pleases, whether that piece has been lost or exchanged, or not. 23. At the end of the game, when a player remains with a Rook and Bishop against a Rook, or with a Knight and Bishop against the King, &c. if he cannot give check-mate in fifty moves, the game is drawn. 24. But if he have undertaken to check-mate with any particular man, then the number of moves is not limited. 25. If a dispute arises between the players, or any doubt occurs respecting the interpretation of the laws, the decision of a disinterested bystander is considered to be final, as far as that game is concerned. These laws are, with some inconsiderable alterations, abridged from Sarratt on Chess, by Lewis, 1822.

These rules, and the operation of the different pieces are best exemplified in the detail of games given in the various treatises on the subject, especially in those of Philidor and Sarratt. Much useful instruction for beginners is contained in Lewis's *Elements of Chess*, (1822.) Some good games are contained in *Stamma* (edited by Lewis, 1819,) though others are not accommodated to the English method of playing. The *Stratagems of Chess*, (London, 1817,) is also a useful work to scientific players; but the situations assumed are not, all of them, possible.

The following game is selected from Sarratt, as illustrating the powers of all the pieces.

FOURTH GAME.

White.

1. K. P. two squares.
2. K. B. to Q. B. fourth square.
3. Q. to K. second square.
4. Q. B. P. one square.
5. K. B. P. two squares.
6. K. R. takes K. B.
7. Q. P. one square.
8. K. Kt. P. one square.
9. Q. B. takes K. Kt. P.
10. Q. takes P. at K. R. second square.
11. K. R. to its B. square.
12. Q. takes K. R. P.
13. K. B. takes K. B. P. and checks.
14. Q. B. takes Q. and must win.

Black.

1. The same.
2. The same.
3. Q. P. one square.*
4. K. Kt. to its B. third square.
5. K. B. takes K. Kt.†
6. K. P. takes K. B. P.
7. K. Kt. P. two squares.
8. K. P. takes K. Kt. P.
9. P. takes K. R. P.
10. Q. Kt. to its Q. second square;‡
11. K. R. to its Kt. square.
12. K. Kt. takes Q.
13. K. to K. B. square.

VARIATION.

Beginning at the tenth move of the Black.

White.

1. K. P. two squares.
2. K. B. to Q. B. fourth square.
3. Q. to K. second square.
4. Q. B. P. one square.
5. K. B. P. two squares.

Black.

1. The same.
2. The same.
3. Q. P. one square.
4. K. Kt. to B. third square.
5. K. B. takes K. Kt.

* It would be better to play the King's Knight to its Bishop's third square, and then castle; but if he played the King's Knight to his King's second square, you ought to take his King's Bishop's Pawn with your King's Bishop, and then check him with your Queen at her Queen's Bishop's fourth square, your game would then be much better than your adversary's.

† If, instead of this move, he were to take your King's Bishop's Pawn, you ought immediately to play your Queen's Pawn two

squares, and then take his King's Pawn with your Queen's Bishop.

‡ There will be a variation from the tenth move of the black to show you how to play if he had moved his King's Rook to its Knight's square.

§ If you were to take his King's Rook with your King's Bishop, giving a discovered check, you would lose the game as he would play his King's Knight to its Bishop's third square, and you could not win his Queen.

CHESS.

6. K. R. takes K. B.
7. Q. P. one square.
8. K. Kt. P. one square
9. Q. B. takes K. Kt. P.
10. Q. takes P. at K. R. second square.
11. Q. B. takes K. Kt.
12. Q. takes K. R.
13. Q. to aiv. K. Kt. square giving check.
14. K. B. takes K. R. P.
15. Q. takes K. R. P. and your game is decidedly better than your adversary's: as you have a Pawn more, and a position greatly superior.

It is scarcely possible to assign positive Rules adapted to every situation in a Game affording such infinite variety of situations as Chess. The following remarks, however, are generally recommended to the tyro.

Rules for playing the Game.

Of Opening the game. 1. Move the Pawns before your pieces, and afterwards bring out the pieces for their support. 2. Avoid useless checks, because you may lose the move if your adversary can take or drive the piece away. 3. Never crowd your game by having too many pieces together; and, if it be crowded, endeavour to free it by exchanges of pieces or Pawns; but when the adversary plays out his pieces before his Pawns, attack them as soon as you can with your Pawns; by which you may crowd his game, and make him lose moves.

Of Attacking. 4. Never attack the adversary's King without a sufficient force; and if he attack yours, and you cannot retaliate, offer exchanges, by which, if he retire, he may lose a move. 5. Play your men in guard of one another, but over guard an inferior piece or Pawn with a better, because this piece may, in such case, be, as it were, out of play. 6. Never attack unless when well prepared to meet all the designs of your adversary, by which he may aim at defeating your project; but when your attack is in a prosperous way, never be diverted from it by any seeming advantage which he may throw in your way for a time. 7. When, in pursuing a well-laid attack, you find by a little forecast that you can sacrifice a piece or two to gain your end, never hesitate to make the bold attempt. 8. You should endeavour to have a move in *ambush*, that is, to place a Pawn, or other piece, before a Bishop, Rook, or Queen, so that, by removing that Pawn or piece, you discover a check upon your adversary's King. 9. As the Queen, Rook, and Bishop operate at a distance, it is generally better in your attack not to have them near your adversary's King, as they are not so likely to be driven away, and frequently prevent your giving a stale-mate. 10. If you have one of your adversary's pieces in your power, which cannot escape, do not be in a hurry to take it; and, when two of your adversary's pieces are in your power, be determined in your choice of which you will take by the value each piece is of at that particular part of the game. 11. When your adversary has a Pawn on a square in front of your King, it is frequently advisable not to take it, because it may chance to be a safeguard and protection to you. 12. When your adversary seems to have left a piece in your power, as it were by

CHESS.

6. K. B. takes K. B. P.
7. K. Kt. P. two squares.
8. K. P. takes K. Kt. P.
9. P. takes K. R. P.
10. K. R. to Kt. square.
11. K. R. takes K. R. and checks.
12. Q. takes Q. B.
13. K. to Q. second square.
14. Q. to Q. second square.*

oversight, consider whether he has not some important move in ambush.

Of Defence. 13. Never let your Queen stand so before the King as that your adversary, by bringing forward a Rook or a Bishop, may check your King if she was not there, for then you can hardly save her, or perhaps, at best, must sacrifice her for an inferior piece. 14. Your adversary must not be permitted to fork two of your pieces, i. e. to advance one of his Pawns on two of your pieces, as you will, of course, lose one of them for an inferior piece; so, in like manner, do not permit your adversary's Knight to fork your King and Queen, or King and Rook, or Queen and Rook, or your two Rooks, at the same time; for, in the two first cases, the King being forced to go out of check, the Queen must be lost at best for a worse piece. 15. When your adversary attacks one of your pieces or Pawns with two or three pieces at the same time, you should endeavour to have as many pieces to defend it; which, if practicable, should be of inferior value to those with which he attacks you. 16. In order to have as powerful pieces as you can in play, let those that are stationed to guard your other pieces or Pawns be of no greater force than is necessary. 17. You must prevent your adversary, if possible, from getting prematurely amongst your pieces, because his Knights and Bishops, supported by his Pawns, and occasionally by his Queen, may decide the game while only half of your pieces are engaged. 18. When you play your King, endeavour, if possible, to place it on a square where one of your adversary's pawns will protect it from the attack of his Rook. 19. When you have a chain of Pawns following one another in an oblique line, endeavour to preserve the leading Pawn. 20. Do not hesitate to double a pawn; two in a direct line are not disadvantageous when surrounded by three or four others; three together are strong; but four, that make a square, with the help of other pieces well managed, form an invincible strength, and probably may produce you a Queen; on the contrary, two pawns with an interval between, are no better than one; and, if you should have three over each other in a line, your game cannot be in a worse condition.

Of Exchanging. 21. Exchanges should not be made without reason; they often give the adversary an advantage, particularly if he be a good player. 22. Avoid, if possible, exchanging your King's Pawn, for your adversary's Bishop's Pawn, your Queen's Pawn, for your adversary's Queen's Bishop's Pawn, because the former occupying the centre, hinders your adversary

* This is the only move he can play to defend his Queen's Bishop and avoid check-mate.

CHESS. from hurting you. 23. Do not be afraid of losing a Rook for an inferior piece; for though the Rook is next in value to the Queen, yet it seldom comes into play so as to operate until the end of the game; and it is generally better to have an inferior piece in play than a superior out. 24. Should your adversary attack your Queen, and another piece at the same time, and, by removing her, you must lose the piece, it may sometimes be advisable to submit to the loss of her if you can get two pieces in exchange for her.

Of Giving or Coercing check. 25. Refrain from useless checks, by which a move, or the piece you check with, may be lost; but, if you thereby deprive the King of his privilege of *castling*, or gain any other important advantage, it is advisable. 26. Be careful that, while you are intent on giving check-mate, you do not leave your King exposed to be check-mated by a single move of your adversary. 27. When you see the possibility of your adversary giving you check-mate be doubly careful of every move.

Of Castling. 28. After the King is castled, the Pawns before it should be guarded as much as possible from the attacks of your adversary. 29. Sometimes it is better to play the King than to Castle, as it may enable you best to attack with your Pawns on that side. 30. If you purpose to castle on the King's side, you must not move your Knight's or King's Pawns without great necessity, because they form a protection to your King afterwards. 31. If your adversary should castle on the same side of the board as yourself, be cautious how you push forward your Pawns, leaving your King unguarded; and rather make the attack with your pieces. 32. When the Kings have castled on different sides of the board, you must attack your adversary with the Pawns you have on the side on which he has castled, taking care to support them with your pieces.

Of the Conclusion of games. 33. At the close of a game your King must not be idle, as by him you generally gain the move and victory. 34. Each party having only three or four Pawns on different sides of the board, and no pieces, the Kings must endeavour to gain the move. 35. A single Pawn cannot win if the adverse King be placed in opposition to it. 36. A single Pawn may win if the King be placed before his Pawn. 37. Two pawns against one must win almost in all cases, but the player that has the two Pawns must avoid changing one of them for his adversary's pawn. 38. A Pawn, and any other piece, must win in all cases, except a Pawn and a Bishop when the Pawn is on a Rook's file, and the Bishop does not command the square on which the Pawn will reach the royal line. 39. Two Knights without any other piece, or Pawn, cannot give check-mate. 40. Two Bishops may win. 41. A Knight and a Bishop may win. 42. A Rook against a Knight, or a Bishop, make a drawn game. 43. A Rook and a Knight against a Rook make a drawn game. 44. A Rook and a Bishop against a Rook may win. 45. A Rook and a Bishop, or a Rook and a Knight, against a Queen, make a drawn game. 46. A Queen against a Bishop and a Knight may win, but a Queen against a Rook and two Pawns makes a drawn game. 47. A Rook against a Bishop, or Knight, and two Pawns, makes a drawn game, because the player who has the Rook cannot be prevented from sacrificing it for the two Pawns.

Different kinds of games.

There are either *close games* or *open games*, or games that are denominated *gamblis*, which commence by pushing the King's and King's Bishop's Pawns, or those of the Queen and Queen's Bishop, two squares each, in lieu of employing one to defend the other.

There are many varieties of the game of Chess, (besides the games of Draughts, Polish Tactics, Military Tactics, &c. which appear to have been copied from it,) some of which have occasionally prevailed amongst the scientific players in Europe, and are still retained in particular countries, though the game appears generally to have been restored to its original purity. In Germany, the winner has the privilege of beginning the next game. In Italy the Pawn has the right of passing, at its first move, over a square *en prius*, which is called "*passar battaglia*." In Russia the Queen has, in addition to her other powers, the move of the Knight, which renders her a piece of such overwhelming importance, that the victory depends wholly upon her preservation, and the game, in the opinion of Philidor, is spoiled. It is also usual to play upon a larger board with four sets of men, and four players all opposed to each other. In China the number of pieces has been fancifully augmented by the addition of ordinance, and the rook or armed chariot has been exchanged for a ferry-boat, the territories of the contending parties being divided by a painted river. Tamerlane is said to have rendered the game still more complicated by adding to the number of squares, and inventing new pieces with peculiar and embarrassing moves. In India, there is a more modern and more difficult species of Chess or *Chatur-anga*, sometimes called *Chatur-rangi* or *Four Kings*, played with four sets of men all opposed to each other, but upon a board of only sixty-four squares. In this game the boat is substituted for the rook or chariot; and the moves of the pieces being partly decided by throwing dice, as in Backgammon, it becomes, in some measure, a game of chance. If the player throw a *cinque* the King or Pawn must move; if a *quatre*, the Castle; if a *trois*, the Knight; if a *deux*, the Boat. The Castle has the power of the Queen; the Boat the move of the Bishop, but limited to the third square. The King, the Castle, and the Knight, may take, but cannot be taken. The Pawn assumes the rank and powers of the piece whose original square he reaches. The battle is won when the King places himself upon the square, or throne, of any adverse King, whose territory and forces he then employs against the other two combatants; and if he can successively defeat them, the game is concluded. There are some further peculiarities which render this mode of playing much less interesting than the common method. The Birmans and Thibetians use the same board, and the same pieces which are employed in the common game; but they arrange them in three ranks instead of two, so that eight squares on the sides are unoccupied. The Laplanders, and, it is believed, the Icelanders play upon a board in the form of a cross, according to the annexed figure, in which the squares shaded perpendicularly are red.

CHESS.

Lapland Chess.

O	N	M	4	4	4	M	N	O
L	K	I	H	4	H	I	K	L
G	F	E	D	4	D	E	F	G
4	C	B	A	4	A	B	C	4
4	4	4	4	4	4	4	4	4
4	C	B	A	4	A	B	C	4
G	F	E	D	4	D	E	F	G
L	K	I	H	4	H	I	K	L
O	N	M	4	4	4	M	N	O

The King to be placed on the centre square, to which no other person can be admitted.

Eight Swedes, his Subjects, one on each of the red squares, No. 2 and 3.

Sixteen Muscovites, one on each of the black squares, No. 4.

The vacant squares may be occupied by any of the pieces in the course of the game.

Rules.

1. The Parties move alternately.
2. The moves of all the pieces, the King included, are the same; (and like the Rooks move at Chess) on a right line in either direction and to any distance from one square to the whole length or width of the Board; never corner ways, nor ever passing over the head of another piece.
3. The object of the King is to escape to the frontier, (the edge of the board,) when he wins the game. That of his adversary to prevent him.
4. If the King has a clear passage to one square of the edge, he must cry "Guard!" but if he commands two squares, as for example, if he stands at E, with the whole line from M to M vacant, or at A with the twolines BC 4 and DH 4 vacant, he may cry "Game!" for his opponent can guard but one direction the next move.
5. When any piece except the King, gets between two squares occupied by his enemies, he is killed and taken off.
6. If the King being in his own square or castle, is encompassed on three sides by his enemies, one of them in each of three of the squares marked 2, he may move away by the fourth. If one of his own men happen to be in this fourth square, and one of his enemies in No. 3, next to it, the Soldier thus enclosed between his King and his enemy is taken. If four of the enemies gain possession of the four squares, marked 2, thus enclosing the King, he is defeated.
7. If the King being on any other square, is so enclosed, as that neither he or any of his remaining men can move, it is a stale-mate.

History of Chess.

The origin and antiquities of Chess have been the subject of very laborious research and warm argument. The Chinese claim the merit of the invention which they assert was contrived by one of their Generals, above a century and a half before the Christian era, in order to amuse his soldiers in their winter quarters, with a sport tending to awaken their military genius; and Mr. Barrington argues strongly in favour of the validity of their claim. But Sir William Jones and

Mr. Hyde concur in supporting the title of the Brahmins of India to the honour of inventing this celebrated game, and adduce the testimony of the Persians, (who acknowledge that they received it from India in the sixth century,) as well as of certain ancient treatises on Chess in the Sanscrit language, some of which have been exhibited to Europeans. The two accounts, however, are not irreconcilable, if any credit can be attached to Chinese chronology. The Brahmins relate that one of their body contrived Chess in the beginning of the fifth century of the Christian era, to divert the melancholy of a love-sick Princess, whose case had baffled the skill of all her physicians. But the more popular story is, that it was devised by a Brahmin, as a sedative occupation for a certain Oriental monarch, whose redundant activity had proved extremely pernicious to his country; and whose gratitude was evinced by permitting the inventor to name his own reward. The Brahmin demanded one grain of wheat for the first square on his board, two for the second, and so on, doubling through the whole sixty-four. The King smiling at the simplicity of what appeared so trifling a demand, immediately ordered it to be given him; but the Treasurer was not long in proving, that the whole Empire could not produce such a quantity of grain. The Brahmin, upon this, disclaiming all intention of receiving any remuneration, took occasion to read the Prince a lecture upon the danger of inconsiderate promises. Other authors have assigned a much higher antiquity to the origin of Chess, and have supposed that the Greeks learned it from the Asiatics at the siege of Troy; and that it may be traced, with an early colony of Persians into Ireland, many ages before the Romans became acquainted with that island. But the game played by the Greeks probably was more nearly allied to the *alea* and *tesura* of the Romans than to Chess, and was undoubtedly a game of chance; the Irish game appears to have been of a similar description, and to have been played with small shells. Nor is it probable, that Chess existed in India at the time of Alexander's invasion; since it would, in all likelihood, have attracted the attention of that universal genius, and have become a favourite amusement with his officers.

CHESS.
—CHEST.

There does not appear to be any decisive authority for dating its reception into Europe, previously to the twelfth century, when it was introduced into Turkey from Arabia; though it has been affirmed that Chess was a courtly game in Denmark at a much earlier period. The Italians became celebrated for their skill about the fourteenth century, and for above three hundred years were acknowledged to be the best players in Europe; and such was their devotion to this amusement, that unfinished games passed, by will, from one generation to another. It was introduced into England by the Crusaders in the thirteenth century. In 1474, *The Game of Chess* was printed by Caxton.

The Oriental moralists, who strictly forbade all games of chance, allowed Chess to be an innocent recreation; and by Mohammedans it is excepted in the laws against gambling. The Romish casuists, on the contrary, have condemned it as tending rather to engross the active powers of the mind than to refresh exhausted faculties; and King Charles the First, (if he be admitted as the author of *Eikon Basilike*) who was himself a Chess-player, has expressed a similar opinion. The game certainly cannot be managed to advantage unless the intellect of both players be in full vigour; but Dr. Franklin, in his *Morals of Chess*, has ingeniously endeavoured to prove that it is a salutary and improving exercise of the talents and temper; and the Countess of Sir William Jones, the *Scorchia Indus* of Vida, and the fifteenth canto of the *Astonia* of Marino are lasting proofs, that a fondness for Chess is compatible with the highest degree of literary taste and industry, as well as with a diligent attention to matters still more important. It is perhaps less to the honour of this game, that it has been eagerly followed

by the most celebrated conquerors and statesmen of all nations; some of whom are said to have been so absorbed in their schemes of check-mating their adversary, as to become incapable, for the time, of attending to intimations of the most pressing danger. "Let me alone," said Al Aulin, Khalif of Bagdad, when, in the midst of a game of Chess with his freedman and favourite Kutliar, he was informed that the enemy were carrying the city by assault, "Let me alone, for I see check-mate against Kutliar." A similar story is told of the Elector of Saxony, John Frederick, who was taken prisoner by Charles the Fifth. He was playing at Chess with his fellow-prisoner, Ernest of Brunswick, when it was intimated to him that the Emperor had decreed his death. He paused for a moment, to remark upon the irregularity of the proceeding, and immediately resumed the game, which he won, and expressed, in a lively manner, the pleasure which he derived from his victory. It is related as a characteristic trait of Charles the Twelfth of Sweden, that he generally lost the game by making the King take too active a part in it; and when he was closely besieged by the Turks in a house near Bender, after securing the doors and windows, he sat down composedly to Chess.

Treatises on Chess appear to be nearly as ancient as the invention of the game; and to have been drawn up both in verse and prose. Some very curious manuscripts in the Chinese, Sanscrit, Persian, and Arabic languages, have been partially translated by Oriental linguists; and the presses of Europe have teemed with similar productions, the most noted of which are enumerated by Mr. Lewis in the Preface to his Edition of *Sarratt on Chess*, 1822.

CHESS,
—CHEST.

CHEST, Mr. Tyrwhitt interprets, debate. In Cotgrave, *chestivite*; curtness, knavery, shrewdness, is from *chestif* or *chetif*, i. e. *caitif*, (q. v.) and *chest* may have been adopted from *chestif*.

And mad till mine fensite, withouten any chest.

R. Bruner, p. 19.

What chestre and merchandise, to children of Israel

Ful on him fast free were, prove two false pretences.

Piers Plowman. V. 6.

Thus stoodeth the slime of countenance or stife and chestre, and bawthered and forgoth by vilious reprovings.

Caucus. The Perseus Tale, vol. ii. p. 329.

By which the night have be amoured.

And I of chestre also reproved.

Gower. Conf. Am., book iii. fol. 50.

CHEST, v. } Lat. *ciata*; Gr. *ciery*, so called,
CHEST, n. } says Lennep, a covilite, from *cior*,
CHESTING, n. } moere in *ambula*. Martinius thinks, *rapé* in *ciatibus*, because any thing may be laid in it. But it is also found in the A. S. *cyot*; in Swed. *ciata*; in Ger. *keste*; of which the northern etymologists give no satisfactory account.

I wol you tell a tale, which that I
Lerned at Padoue of a worthie clerk.
As proved by his wordes and his work.
He is now ded, and natid in his chest
I pray to God so yere his soule reste.

Chaucer. The Clerk's Prologue, v. 7805.

What helpeth it of us to enquire and spien?
I trow thou woldist locke me in thy chest.

Chaucer. The Wyf of Bath's Prologue, v. 5808.

After this batayle thus furnished, every man returned, and the erle Douglas ded body chested and layde in a chare, and with hym sir Robert Hart, and Symon Ghodys.

Froissart. Chronicle, vol. ii. ch. cxlvii.

If it be a four square temple, in the midst of the temple towards the north side thereof, they take in our chamber in that place where the quire should stand. And within the said chamber they place a chest long and broad like unto a cible: and behinde the said chest towards the south, stands their principall idol.

Hakluyt. Voyages, &c. The Tartars, vol. i. fol. 114.

The sum of their answer was, "that the bowelling and cering was done in the best manner; the feeding and chesting was proper, not lacking any thing; and that it should be finished with all speed."

Sirry. Memoirs, Henry VIII. Ann. 1535.

Jeffrey (Hafno) was born in the parish of Okenham in this county, where his father was a very proper man, broad-shouldered and chested, though his son never arrived at a full ell in stature.

Pilfer. Worthies. Rutlandshire.

There was found besides, a bigge chest full of divers and sondry poisons, which, soon after being by Claudius drowned in the seas, infected and poisoned the name, not without the deadly base of fishes killed therewith which the tale rat up to the next shores.

Holland. Suetonius, fol. 146.

Once upon a time,
The two-shap'd Eriethonius had his birth
(Without a mother) from the teeming earth;
Minerva nurs'd him, and the infant laid
Within a chest of twining aspers made.

Adrian. The Story of Cora, &c.

CHEST.
—
CHEVAL
DE FRIZE

Few bodies are there of that happy mould,
But some one part is weaker than the rest:
The legs perhaps, or arms refuse their load,
Or the chest labours.
Armstrong. The Art of preserving Health, book iii.
Yet I hear that the father of Ovid boasts of two chests more
of ancient poetry, which he suppresses, because they are too good
for the English.

Johnson. A Journey to the Western Islands,

CHESTNUT, } Lat. *castanea*. It is, says
CHESTNUT-TREE, } Vossius, from *Castana*, or
CHESTNUT-COLOUR, } *Castanea*, a city of Thessaly,
CHESTNUT-COLOURED, } where there is great abundance
of them; but Pliny says, "the first chestnuts
were known to grow about Sardis, and from thence
were brought, and therefore the Greeks call them
Sardinian nuts." L. 15. c. 53. It is frequently, but not
so properly, written *Chestnut*.

Of the trowth the chestnut trees bring forth the soft sweet chest-
nut out of the sharp prickling and hard husks.

Golden Bole, F. 1.

As for the thrice three-angled beech and shell,
Or chestnut's armed husks, and hid herself,
No squire durst touch, the law would not afford,
Kept for the court, and for the king's own board.

Hall. Satire, l. book iii.

By this Aurora did display her purple mantle over the face of
heaven, and every thing appeared distinctly; which made Don
Quixote perceive that he was among a number of tall chest-
nut-trees, which commonly make a great shadow.

Shelton. Don Quixote, vol. 1. p. 165.

I mean the rose, Sir,
And the brown haw: but for the chestnut-colour'd,
Though he be full of martial hot, and fiery,
His troops weak in his pasterns.

Mansueto. The Great Duke of Florence, act iii. sc. 1.

It is first green, but when ripe it turns yellow: then the lea-
dians, (whose manufacture it is, and who sell it cheap to the Span-
iards,) gather it, and lay it in the sun, which makes it soft;
then it changes to a chestnut-colour.

Dampier. Voyages, Asia, 1695.

The cunning old pug, every body remembers,
That when he saw chestnuts a roasting i'th' embers,
To save his own bacon, took pause's two fouts,
And so out o'th' embers he tickled his nose.

Byron. A Letter to R. L. Esq.

CHESTERFIELD INLET, a very considerable
entury of Hudson's Bay in North America, penetrating
nearly three hundred miles westward into the interior.
It is full of islands, and is connected at its upper ex-
tremity with a labyrinth of lakes and streams
extending over an almost unexplored region towards
the Great Slave Lake. Chesterfield Inlet lies nearly
upon a parallel between the sixty-third and sixty-
fourth degrees of north latitude. Its shores are chiefly
frequented by straggling parties of Eskimaux Indians,
and occasionally by wandering families from the tribes
of the interior.

CHEVAGE, or CHEVAGE, in Law, Fr. *chef*, a head,
a poll tax anciently paid for lands held in villainage;
also for money given for patronage. By Patent 8
Edward I. Par. i. it appears, that the Jews resident in
England paid three-pence a head *Chevage* every Easter.

CHEVAL DE FRIZE, (the Friesland horse, be-
cause first used at the siege of Groningen in that Pro-
vince, in the year 1658,) in Military affairs, an armed
beam of square timber or iron used to defend the
fronts of camps, breaches, &c. They are usually from
fifteen to eighteen feet in length, and connected to-
gether by chains, each beam being perforated with small
holes to receive rods of wood or iron, pointed sharply

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at their extremities, and when moved in any direction
affording a sort of hedge of spears.

CHEVALIER, } Fr. *chevalier*, signifies pro-
CHEVALIER, } perly, a horseman; one that rides,
or is on horseback; but particularly, and most com-
monly a Knight, or Cavalier. Cotgrave. See CA-
VALIER, and CHIVALRY.

And he that represents thy name again
Sileas Enas, notable chevalier.

Douglas. Scandal, book vi. fol. 192.

Renowned Talbot doth expect my eye,
And I am loved by a traitor villain;
And cannot help the noble chevalier.

Shakespeare. Henry VI. Second Part, fol. 113.

For the memory and recordage of they many and chevalerous
feates dyd give the more hardynes, than a shorte declaratyon,
(though y hadde bene well gyspedd wyth wordes,) coude have
done.

Sicula. Floridus, fol. 143.

CHEVE, or } Achieve; Fr. *achever*, *perduer* ad
CHEVE, } *caput* (chef) vel *finem*, says Minshew;
CHEVANGER, } *et caput deducere*. Skinner.
CHEVANGER, } To bring to an end, to accomplish,
to finish, and, consequently, to acquire, to obtain.

Our older writers use this word as the Fr. *chever*;
"to compass, prevail with, shift withal, do good upon;
also, to tame, reclaim, overrate, bring in or under;
or also to compound, make an end, come to an agree-
ment with." Cotgrave.

And so he schewen robbourne hadde here wille at stonde,
And chere in here robbert, atte laste it gyt to grende.

R. Gloucester, p. 94.

He tojer sorrow of his lood mykelle gan it grene,
He Scottes and he Feilites togider gan he chere,
To waste alle Northbrunnes land.

R. Bruns, p. 7.

Whan wrailed Stenes with Denid of Scotland,
Jat wrait not till his cheere, no bowe into his hand.

R. p. 111.

Mathen makþ mencione of a man þat leste
His silver to þe manne men, and onyge þat þei shold
Chaffare and chere þe with in chire and in bete.
And he þat best halored, best was alured.

First Fleishman. Fision, p. 141.

Whan Henry herd telle þe of þat gode cheyngman,
Jat chaffard wþ my cheyngman, cheyre wold albet.

First Fleishman. Fision, p. 100.

He telleth hire that chaffare is so dere,
That nedes muste he make a cheyngman,
For he was bounde in a recognizance,
To payen twenty thousand sheldes anon.

Chester. The Shipman's Tale, v. 13259.

Right as a thefta maketh his cheyngman,
And robbeth was's gooden as chere,
In woodde and feld, where he goth oute.

Greene. Conf. Am., book v. fol. 117.

And in Kyng Henry the Sixt dayes how ragyd they as ferre as
Lios against good Duke Humphrey of Gloucester, the kynges
ynce and protector of the realme in the kynges youth and child-
hood, because that for him they myght not see whon they wold,
and make what cheyngman they listet.

Tyndal. Worke, fol. 363.

But through this, and other thys mischeance,
They maken many a wrong cheyngman,
Lirapng up waues of wealth and war,
The fouds wherof shall them onwyre.

Spenser. Shepherds Calendar. May.

There was then neither suchie number of soldiers, nor suchie
cheyngman of manne, as hath bene sithence.

Jewell. A Reple to M. Harding, fol. 89.

For apparant it was, that if they chered well in this enterpryse,
they would make foule works, and commit some notable carage
among them.

Holland. Antonian, fol. 125.

3 Y

CHEVAL
DE FRIZE
CHEVE.

CHEVE.
CHEVRON

There were also made good and polite laws that Parliament against *vaucie*, which is the bastard use of money; and against *saluallfall ciuicence* and exchanges, which is bastard *vaucie*.

Bacon. *Henry VII.*, fol. 67.

CHEVEREL, n. Fr. *chevre*, *capra*; Fr. *cheveraux*; It. *ciacereillo*; Lat. *capreolus*.
Thy *cheverill* conscience, i. e. stretching, pliant, like kid-leather.

He had a tongue for every language fit,
A *cheverill* conscience, and a searching wit.

Drayton. The Owl.

Tec. And the loose art, the better; besides, when it shall be in the power of thy *cheverill* conscience, to do right, or wrong at thy pleasure, my pretty Alcibiades.

Ben Jonson. *Forster*, act 1. sc. 2.

And which guilts
(Sauling your mine) the capacity
Of your soft *cheverill* conscience, would receive,
If you might please to stretch it.

Shakespeare. *Henry VIII.*, fol. 215.

CHEVIOT HILLS, a range of hills in Great Britain, running from north-east to south-west, and separating Northumberland from Scotland. This is a rugged tract of ground, some of the points of which rise to a considerable height; one of them which is seen, in some directions, at the distance of sixty miles, is 2680 feet above the level of the sea. Some low and feony grounds in the vicinity of this range, are also called the *Cheviot Moore*. The upland district produces good cattle, and superior wool to many of the other hilly tracts of North Britain. It was famous in ancient times for its free chase, so much frequented by both Scotch and English gentlemen, and was the scene of the noted old English ballad, called the *Cherry Chase*, which was founded on the encounter that took place in 1388 at Othburn, between the families of Percy and Douglas.

CHEVRON, } Fr. *chevron*, a kid, from *chevre*,
Cam'vrouzo, adj. } *capra*. A transverse beam or rafter of a house is so called from some likeness to a kid or goat; which I, says Skinner, am stupid enough not to understand.

The masques were placed in a great concave shell, like mother of pearl, curiously made to move on three waters, and rise with the billow; the top thereof was stuck with a *chevron* of lights, which, indented to the proportion of the shell, strook a glorious beaute upon them, as they were seated, one before another.

Ben Jonson. *Masque of Blackness*.

Their labels were of white cloth of silver, lac'd, and wrought curiously between, suitable to the upper half of their sleeves; whose outer parts, with their buses, were of watchet cloth of silver, *chevron* d'ail over with lace.

Id. *Hymenaei. A Masque*.

The *Chevron*, in *Heraldry*, is an honourable ordinary descending from the chief towards the extremities of the coat, like two rafters of a house joined together, or a pair of compasses half open. When borne singly it should occupy a fifth or at most not more than a third part of the field. Not more than two can be borne in one field. Its diminutives are the *Chevronel*, half a *Chevron*, and the *Couple-cheve*, half a *Chevronel*. The *Chevron* is *abased* when its apex does not extend beyond the middle of the field; *mutilated* when it does not touch the extremities; *cloven* when the apex is cut off; *broken* when one arm is divided into two; *coveched* when the apex is turned on one side; *divided* when the arms are of different metals or opposed in colour; *inverted* when the apex is reversed. The old heralds esteemed the *Chevron* to be a symbol either of protection or of constancy. It is variously explained

as representing a Knight's spur, the head-dress of a *Chevron* nun, a barrier of the lists, or the fence of a park.

CHEW, v.

CHAW, n.

CHAWING, n.

See CHAW.

But first he *cheew'd* grain and licorice,
To swallow soft.

Chaucer. *The Miller's Tale*, v. 3690.

She serves in mouth the curlew dries,
The gobble *chev'd* of lards
To please her grave, with *chevicate* meats,
Was *chevicate* her regards.

Drum. *Honour. Satire*, 6.

Thus thoughtful as I lay, I saw my withered skin,
How it doth shew my *chev'd* cheeks the flesh was worn so thin,
And eke my toothless chaps, the gates of my right way,
That open and shut as I do speak, doe thus vnto me say.

Servey. *How as age is content with his own state*, &c.

Like to the ewe with ager well-near wood,
Who makes his kennel in the ox's stall,
And searcheth when he seeketh him take his food,
And yet his chaps can chew no hay at all.

Drayton. *Echlog*, 7.

They fondly thinking to slay
Their appetite with good, instead of trade
Chew'd bitter salve, which oft offended taste
With spattering nose rejected.

Milton. *Paradise Lost*, book x. l. 566.

The *chewing* of the quickest and most biting radicals, leopeth them awake that are given to overmuch drowsiness, and enclined to the lethargy.

Holland. *Pins*, vol. II. fol. 32.

CHIAMPÀ, or CHIAMPÀ, more correctly perhaps Champa or Champàwa, as it is called by the Portuguese missionaries, is the name of a small territory, once an independent State, but now a Province of Cochín-China. It is separated by a chain of lofty mountains, to the north and west, from Cambôja, and bounded on the south and east by the Chinese Sea. Its internal boundaries, however, are very imperfectly known. It lies between the tenth and eleventh degrees of north latitude, and has about 140 miles of coast, with many sinuosities and some large bays; but several small islands, together with rocks and shoals not far from the shore, render it dangerous to approach the main land. The whole country is mountainous, being a part of the declivity of the eastern chain which bounds the valley of the Mé-kón, and forms the boundary of Cambôja, (xix. 179.) It is subdivided into three Provinces, of which the central one is the most fertile, the eastern elevated and rocky, and the western covered with wood; but the whole is occasionally intersected by extensive plains of barren sands.

The inhabitants are either Cochín-Chinese, who made themselves masters of this country about two hundred years ago, or Lawas, (the *Lays* of the French navigators,) who appear to be the original occupants of these countries. (*Edinburgh Philosophical Journal*, ii. 268.) They are the *Lao*s of Portuguese writers, and differ in character, feature, and language from their conquerors, who, it may be observed, call this country Mloi, Tri-Tri, and Chiem-t'hambo. (*Asia Polyglotta*, 363.) A ruddy complexion, oses rather flat, black hair, thin whiskers, and scanty beards, seem to indicate some affinity with the Chinese and Tatar races. They are said to be more humane, industrious, active, enterprising, and athletic than the Cochín-Chinese. They are good sailors, and much occupied in the fisheries, which supply abundantly one of the principal articles of the little commerce they carry on. Their forests furnish the best kalamuk wood, (*Aquila*

CHIAMPÀ

CHIAMPÀ *Agallache*, the lign-aloes celebrated for its fragrance even in the time of Moses, (Num. xiv. 6.) and universally esteemed in the East, (Loureiro, Fl. Cochinchina, 968.) It was formerly imported from Chiampà by the Chinese, who sent some ships annually for that article and for gold, which they obtained in great purity.

CHIAOUS.

The Champians seem to be in a great measure migratory, are abstemious in their diet, but fond of intoxicating liquors; and, in religion, worshippers of Bud'hā, whose faith seems to have been established at a very early period, among their namesakes the Lawas, on the north-eastern confines of the German Empire, (Arist. Res. x. 260,) and may perhaps have been diffused from thence as a centre, over the surrounding countries.

Modern Universal History, vii. 424; Staunton's *Chinese Embassy*; De la Biessière's *Statistique du Tonkin*, 1813.

CHIAOUS, or **CHIAUX**, is a French corruption of the Turkish word *Châush*, or *Châush*, the title of the Royal Messengers or Gentlemen Ushers in the Court of the Grand Signor. Their office partakes both of a civil and a military character, and they act as the heralds and messengers of the Empire. There are three distinct bodies which bear this title: 1. The *Zîmâtî* or *Gedikli Châush Agha-lar* or Gentlemen Ushers; 2. the Civil; and 3. the Military Châushes.

1. The first, about thirty in number, hold *âdmeti* or feudal estates in virtue of their office, and are considered as persons of high rank, which is not the case with respect to the others. As it was their business to make known the Sultan's commands and resolutions, they used to be sent abroad on foreign embassies, just as the *Câpî-üs* were employed in similar missions at home. They were formerly the only officers ever sent to foreign Courts; but that is now no longer the case. They still however ride before the Grand Signor, in solemn processions, bearing a sort of mace or club, their badge of office, on their shoulders. They, as well as the other corps of Châushes, are under the orders of the *Châush-bâshi*, (Head of the Châushes,) or Minister of the Interior.

2. The Civil, or Divân Châushes, to the number of 630, are the immediate agents of the Châush-bâshi, who are appointed to put his orders in execution. It is their business to bring the parties in any suit into Court, and to attend as long as the cause is pending. The sentence, (*hukm*), when pronounced, is always delivered in writing to the Châush in attendance. Their functions therefore resemble those of our Sheriff's officers. They are divided into forty companies, (*bukuk*), each of which has fifteen men, and is commanded by a *Châush-bâshi-si*. Two of these companies are on duty every day; one about the Sultan's person, the other at the Porte, to execute any commission which may occur. The remaining thirty are *mûdârim*, or expectants, who receive no salary.

3. The Military Châushes are the messengers and appointors of the Pâshas, and their chief is the *Bâsh Châush*, who is also Commander of the fifth *örûs*, regiment, of the Janissaries. He attends to present petitions in the Divân of their Agha, and masters there is the court of the Seraglio, when they receive their pay. Each regiment also has its own Châush, (the *Örûs-Châush*), who attends at the execution or punishment of any offenders belonging to the corps, as the military receive punishment in private,

and are never subjected to the disgrace of a public CHIAOUS exposure.

The other Châushes of note, are the *Kâdî-jî* Châush or Court Herald, who announces the arrival of the members of the Divân, (Privy Council,) the *Câdî-huz* Châush, or Imperial Guide, who leads the way in all solemn processions; and the *Dâd-jî*, or *Selm Châush*, who shouts out "God save the King!" whenever the Sultan mounts or dismounts from his horse.

Rycaut's *Present State of the Ottoman Empire*; Hammer's *Osmänischen Reichs Staatsverfassung*, ii. 54, 120, 203, 249.

CHIAOUS-BASHI, or the Head of the Châushes, is a member of the Divân, who unites the functions of an Earl Marshal and Minister of Police. All causes, civil and criminal, come under his cognizance, and it is his duty to have the sentence of the law executed upon convicted offenders. The case is laid before him in the first instance, and then referred by his order, or that of the two Secretaries of State, to the proper Court of Justice, the sentence of which he afterwards causes to be put into execution. In more important causes, the sentence must be countersigned with the word *sh*, (it is right,) by the Grand Vezir, before it is delivered over to the Châush-bâshi. In the absence of the Grand Vezir, this Minister also acts as his substitute in all business belonging to the Police, as the *Kiyâ Beg* does in the affairs of the interior, and the *Reis-femal* in those of the foreign department. On Court-days he holds his own Divân before that of the Grand Vezir begins; and afterwards takes his seat on the bench at that Minister's left hand, to make an abstract of the business of the day, in order to assist the Vezir in forming his decisions. The 360 Châushes, of whom he is the chief, are the executors of his orders in all law-suits or other judicial causes; but, as head of the Police, he can command the assistance of all Police-officers, such as the *Makair Agha*, or Issuer of Summonses, the *Avaz-bâshi*, or Commander of the nightly watch, and the *Sâdâk* or High Constable, who are bound to give him aid in apprehending, transporting, executing, and confiscating the property of the criminals delivered over to him by the law. The military, however, can only be punished by their own Magistrates. The Châush-bâshi has also in every part of the Empire, the management of the *Mâlikûsh* or lands held for life on a quit rent to the Crown, provided the berâts or grants have been made over to the actual possessors by a voluntary transfer, (*ferdhat*).

His inferior officers are, 1. the Châush-lar-*âdîbî* or First Clerk of the Divân; 2. the Châush-lar-*emînî*, or chief of the Châushes attached to the Divân; 3. the Châush-bâshi *kâshâdîr*, the Châush-bâshi's Treasurer and Secretary, who has charge of his papers, and receives his dues, i. e. ten per cent. from subjects, and two per cent. from foreigners, on the value of the property disputed or recovered. The Treasurer himself receives ten per cent. on the sums paid into his hands on the Châush-bâshi's account.

Von Hammer's *Osmänischen Reichs Staatsverfassung*, ii. 119.

Our English verb, to Chouse, is supposed to have originated in a particular application of this Turkish name, *Châush*. See *CHOUSE*.

CHIAVENNA, a small District and Town of Lomb-

CHIA-
VENNA.
CHICANE.

bardy, belonging to Austria, and included in the delegation of Sondrio. It is situated at the foot of the Rhaetian Alps, north of Lake Como, and is about twenty-four miles long and eighteen broad. The population is nearly 18,000, who are Roman Catholics. From the situation of the County, for such is the title of this small tract, its surface necessarily partakes of the hilly nature of the adjacent regions. It is, however, fertile in wine and pastures, and being sheltered by the Alps on the north, the climate is warm and genial. Much wine and silk is raised, but the corn grown is not sufficient for the wants of the inhabitants, and they are supplied from the surrounding districts, in exchange for cattle, wine, and silk. Chiavenna is also the name of the chief town in this County. It is situated partly at the foot, and partly on the declivity of a hill, about thirty-eight miles north of Como. The chief object of curiosity in the vicinity of this town is its ancient castle, which is now in ruins, but was formerly celebrated in the history of the Grisons, as a place almost impregnable. The principal trade of Chiavenna is in raw silk, and stone pots made in the vicinity. The number of inhabitants is nearly 3000. Latitude 46° 18' N. and longitude 9° 28' E.

CHICA, (Peruvian), one of the various and most generally known names of a peculiar intoxicating beverage common to almost all the nations of Spanish America, and generally produced from maize, or Indian corn, (*zea mays*), erroneously called Turkey wheat, which plant was well known in America when Columbus first arrived there. This universal beverage on the Andes, is made by steeping the corn in water until it germinates, when it is dried in the sun, subjected to fire, ground to powder, and then put in jars with certain proportions of water according to the desired strength, and left to ferment, which it does in two or three days. It is highly intoxicating, but diuretic; and as the Indians are said to be unacquainted with those dreadful maladies of the urinary organs, which afflict other nations, this exemption has been attributed to the use of Chica. In Chili this drink goes by the name of *uipo* and *cherchax*; but the Indians of that country make another intoxicating liquor from the quina, (*chenopodium*), and the Peruvians also manufacture Chica from quina and canaguas: but the most favourite spirit of the Mexicans is *pulque* or *octli*, a thick rosy juice which flows from a wounded agave or maguey, (American aloe), and is afterwards fermented. This spirit being the great beverage of the Indians and lower orders of Mexico, is one of the principal articles from which the revenue of the State is derived. The use of this intoxicating liquor appears to have been generally known before the discovery of America. Benzoni, in his *Historia del Mondo Nuovo*, 1596, gives a detailed account of the mode of preparing it, by the Indians of Hispaniola, and says they called it *Cuchica*; he describes it as prepared by the females in a manner very similar to that disgusting mode described by Captain Cook, of making the cans of the South Sea Islanders.

CHICANE, *v.* Fr. *chicaner*, to wrangle, to pettifog; *n.* *chicaner*, *n.* *chicaner*, to spoil or perplex a cause with craft and litigious pleadings.

CHICANING, *n.* *Chicanage*, without deciding, produces the Gr. *Xaivwv*, a Sicilian, and *Aucavorev*, *litium sectator*. The former because the Sicilians were noto-

rious for their treachery, and skill in deception. Wachter gives the same origin, (*sc. Xaivwv*), to the French *chicaner*, or, as they now write it, *chicaner*; and to the Ger. *schwicken*, *decipere*, *deducere*, *deponare*; A. S. *neican*, to betray, to deceive, to seduce. The Editor of Menage is inclined to consider the A. S. *swican* as the just etymology.

To all this, the court of France, after some delays, consented: but that spirit of chicane and injustice, that had reigned so long in that court, did still appear in every step that was made: for they made use of equivocal terms, in every paper that was offered in their name.

Burnet. *Our Times*. William III. *Ann*, 1696.

These will not believe, that when all Christendom was at peace, such a war could be begun merely upon a *chicane*, about the loss of a ship or two to many years since.

Sir Wm. Temple. *Letter to Sir John Temple*.

His anger caused him to destroy the greatest part of these reports; and only to preserve such as discovered most of the chicane and subtlety of the practice.

My Lord, were I given to *chicane* as you call my being stooped by faults of grammar that disturb the sense, and make the discourse incoherent and unintelligible, if we are to take it from the words as they are, I should not want matter enough for such an exercise of my pen.

Locke. *Second Reply to the Bishop of Worcester*.

There have been, Sir, and there are, many who choose to *chicane* with their situation, rather than be instructed by it.

Burke. *On Economical Reform*.

I am innocent, gentlemen, of the darkness and uncertainty of your sciences. I never darkened it with abused and contradictory notions, nor confounded it with chicane and sophistry.

Id. *A Vindication of Natural Society*.

Are they not the identical men, who, from the base and sordid vices which belonged to their original place and situation, aspired to the dignity of crimes; and from the dirtiest, lowest, most fraudulent, and most knavish of *chicanes*, ascended in the scale of robbery, sacrilege, and assassination in all its forms, till at last they had imbrued their impious hands in the blood of their sovereigns?

Id. *On a Regicide Peace*.

CHICHE, Fr. *nigardly*. Duchat thinks from Lat. *siccus*, dry.

Liveth more at ease and more at rich
Than doeth he that is *chiche*.

Chaucer. *The Banquet of the Rose*, fol. 142.

CHICHESTER, a City and the See of a Bishop which forms a County of itself, though it is generally reputed to be in the County of Sussex. The town is of great antiquity, and is laid down by Horsley in his *Itinerary*, as the Capital of the British Regni. Towards the end of the fifth century, it was destroyed by the Saxons under Ella, but was rebuilt by his son Cissa, who named it after himself, and fixed his abode there. The Episcopal See which had existed at Selwou for 300 Years, was removed to Chichester soon after the Norwegians. Since the reign of Edward I. it has returned two Members to Parliament. It espoused the Royal cause in the civil war of Charles the First's reign, and withstood the siege of the Parliamentary forces under Sir William Waller for ten or twelve days. The city gives the title of Earl to the Pelham family.

The river Lavant washes Chichester on all sides but the north, and soon afterwards falls into an arm of the sea. The mouth of the harbour is much obstructed, and the trade of the City is on that account inconsiderable. Malt was at one time largely prepared here, and before the reign of Charles I. Chichester possessed almost a monopoly of needle-making.

The town consists of four principal streets meeting

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CHI-
CHESTER.
CHICK.

in a common centre, which is marked by a beautiful Cross erected in the reign of Edward IV. The Cathedral is dedicated to the Holy Trinity, and was originally built at the time of the abhorrent translation by fire. The first Church having been destroyed by fire, a second was erected in the reign of Henry I. It was much damaged by the Parliamentary forces, and the north-west tower, which was battered down during the siege, has never been rebuilt. Within its walls are deposited the remains of the Poet Collins, and in the adjoining cloister lie those of Chillingworth. The following are the dimensions of the Cathedral: length from east to west, including the Lady Chapel, 410 feet; of the transept, 227 feet; breadth of the choir and east side, 69 feet; of the nave and aisles, 92 feet; height of the vaulting, 63 feet; of the spire, 297 feet; of the bell tower, which is detached from the church, towards the north-west, 130 feet. The foundation consists of a Dean, Precentor, Chancellor, Treasurer, two Archdeacons, thirty Prebendaries, four of whom are Canons Residentiary, and four Vicars.

Many Roman antiquities have been found in Chichester and its neighbourhood. There are seven Parish Churches within the city: All Saints, a Curacy in the gift of the Archbishop of Canterbury; the Rectories of St. Andrew, St. Martin, and Saint Olave, in the patronage of the Dean of Chichester; the Vicarage of St. Peter the Great, in that of the Dean and Chapter; the Rectory of St. Peter the Great, in that of the King; and the Rectory of St. Pancras. The Church of St. Bartholomew was destroyed during the siege. Population, in 1871, 7302. Distant sixty-one miles south-east from London.

CHICK, c.

CHICK, n.

CHICKEN, n.

CHICKEN-BROTH, n.

CHICKEN-HEARTED, a.

in v. Clark. Wachter thinks the A. S. *ciccn*; Dutch, *kicken*; Ger. *kucklein*; and English, *chicken*, are from the same source, viz. the call of the cock. The interchange of *c* or *k* and *ch*, is continual in our old language.

How fresh tender as is a chick.

Chaucer. *The Romance of the Rose*, fol. 119.

A cock they hadden with hem for the nones,

To boile the chickens and the mayre bones.

Id. *The Prologue*, v. 368.

Jerusalem, Jerusalem that sleest the prophetis and stonest hem, that ben sent to thee; how ofte wolde I seeke togidre thi children as an honour gedreth here *chickens* under hir wyngis and thou woldest not?

Wiclif. *Matthew*, ch. xxiii.

Jerusalem, Jerusalem whiche kyllist prophetes, and stonest them which are sent to thee: how often would I have gathered thy children together, as *y^e* benne gathered her *chickens* under her wynges, but ye would not.

Bible, 1551. *Matthew*, ch. xxiii.

By the twentieth daie, (if the egg be stirred), *y^e* shall heare the *chicke* to peep within the velle shell: from that time forward, it beginneth to plume and gather feathers; and in this manner lieth within the shell, the head resting upon the right foot, and the same head under the right wing.

Holland. *Pliniv*, fol. 298.

Letters came from Q. Minutius the proprietour out of the Bretonn country, that there was a colt toled with five feet, and three *chickens* hatched with three feet a piece.

Id. *Livius*, p. 810.

While men were hotly disputing whether the chick was first formed of the pulke or the white, our excellent Harvey made it

evident, (which our own observations have confirmed to us,) that it is made of neither, but of the cicatricea or sperk that appears on the coast of the yolk.

Boyle. *Of Men's great Ignorance*, cas. 10. sec. 1.

Scouring the wach grows out of fashion wit,
Now we set up for tilting in the pit.

Where 'tis agreed by bullocks, *chicken-hearted*,

To fight the ladies first, and then be parted.

Dryden. *Prologue to the Spanish Fryar*.

The Druids, as well as the Etruscan and Roman priesthood, attended with diligence the flight of birds, the pecking of *chickens*, and the entrails of their animal sacrifices.

Burke. *An Abridgement of English History*, book i. ch. ii.

They form intrigues with no man's wife or daughter,

And fire on pulling, *chicken-brush* and water.

Jenyns. *Horatii, Epistle*, i. book ii. *imitated*.

CHIDE, v.

CHIDS, n.

CHIDDER, n.

CHIDDER, n.

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A. S. *cidan*, *contendere*, *ricari*, *ob-*

urgare, *incerpere*, to contend, to

strive, to chide, to brawle. Sommer.

As now used it is

To censure harshly, to rebuke, to

reprove, to blame, to quarrel with.

And also,

To make the noise of any one chiding or quarrelling.

yo he to jyt halle com, he chydde and made bym wroth.

R. Gloucester, p. 390.

And yf he chide oþer shalere, hym chyrry je worse.

Piers Ploughman. *Fiscon*, p. 263.

So fareth it by a chiding wif; if she chide him not in a place, she wol chide him in another; and therefore, better is a morsel of bred with joye, than as house filled ful of delices with chiding, sayth Solomon. Chaucer. *The Parson's Tale*, vol. ii. p. 338.

For often tyme, of his chidynge,

He bringeth to hous his tyngling

That maketh warre at beddes brade.

Gower. *Conf. Am.*, book iii. fol. 50.

Nor there is nothing that so soon casteth the mind of the husband from his wife, as doth much scolding and chiding, and her mischevous tongue, which Solomon likeneth unto a dropping and raining house rooke in the winter, because that both drieth *y^e* man forth at the dore.

Fires. *Instruction of Christian Women*, R. 1.

For in the dal syngre he uppreide to hem *chidynge*, and he accorded hem in pees and wile, once gyt ben betwixen, who sayen ghe ech othre?

Wiclif. *The Dedes of apostle*, ch. vii.

Men must eschequer, (this is min assent),

Wheder she be wise and sober, or dronke lewe,

Or proud, or elles other waies a shrew,

A chidester, or a wastour of thy good.

Chaucer. *The Merchant's Tale*, v. 969.

If one be ful of wantonnes

Another is a chidester.

Id. *The Romance of the Rose*, fol. 130.

Ammonite him that he not ful of chiding, but temporal, schewyng at mylkenesse to alle men. Wiclif. *Philomena*, ch. vii.

Tullie enwighing against Catiline that Romaine rebell, beginneth his oration chidingly, questioning with Catiline of this sort.

Wotton. *The arte of Rhetorique*, 187.

PETE. Not her that chides, Sir, at any hand I pray.

THANIO. I love no chiders, Sir.

Shakespeare. *Taming of the Shrew*.

If that ye wille would hear

A voice surpassing far Amphion's lyre,

Your furious chiding stay,

Let Zephyr only breathe,

And with her tresses play.

Brommond. *Sonnet*, 36.

God of our saving health and peace,

Turn us, and us restore,

Thine indignation cause to cease

Toward us, and chide no more.

Milton. *Psalm*, lxxxv.

CHICK.
CHIDE.

CHIEF. Chief is *abased* if it is detached from the upper edge of the shield by the colour of the field which retrenches one-third of the height. It is *supported* when the two-thirds at top are of the colour of the field, and the bottom is of a different colour.

CHIERTEKE, n. Charity, love. See **CHARITY**.

Yet thirke [his herte] for that he

Wend that I had of him so gret chierke.

Chaucer. The Wife of Bath, Prologue, v. 1578.

CHIHUAHUA, a Town of the Province of New Biscay, in Mexico, in 28° 50' north latitude and 109° 16' west longitude, 180 miles north-west of Mexico, formerly the residence of the Captain General of all the interior Provinces of the upper part of the Viceroyalty of New Spain, and now the residence of the Intendant of the western interior provinces, which comprehend New Biscay, Sehora, New Mexico, and the two Californias. The population of this town is 11,600. It is surrounded by mining establishments, the principal of which is *Santa Rosa de Coahuila*, where that part of the Sierra Madre, or mother-ridge of the Andes, called *De los Metales*, has valuable and very numerous silver mines. The public buildings, particularly the church, are very well built, and about a mile south of the place is a fine aqueduct, which conveys water into a channel below the town, whence it is conducted into all the streets, and supplies a fountain.

CHILLBLAIN, v. } *Chill and blain. Blains*, (q. v.)
CHILLBLAIN, n. } supposed to arise from *chill* or cold.

Being reduced into a cataplasm and so applied every night and taken off in the day time, it [Stymerium] healeth within four times laying on, the angry chills and bloody-fals that trouble the feet in the night season.

Melland. Plante, vol. ii. fol. 76.

I remembered the cure of chills, when I was a boy, (which may be called the childrens gout,) by burning at the fire, or else by scalding brine, that has, [I suppose,] the same effect.

Sir William Temple. Of the Cure of the Gout.

From the same cause, [the cold,] myself, as well as several of my people, had fingers and toes chillsd.

Cook. Voyages, book i. ch. iii. vol. iii.

CHILD, v.
CHILD, n.
CHILDAGE,
CHILDING,
CHILDHOOD,
CHILDISH,
CHILDISHLY,
CHILDISH-MINDENESS,
CHILDISHNESS,
CHILDLESS,
CHILDLIKE,
CHILDLY,
CHILDNESS,
CHILDLESS,
CHILD-HEALING,
CHILD-FED,
CHILD-BIRTH,
CHILD-CHANGED,
CHILD-KILLS,
CHILD-KILLING,
CHILD-KIND,
CHILDISH-POOLISH.

A. S. *child*; Dutch and German, *kind*; from the past participle *cunad*, *natus*, *genitus*, born, begotten. Of the A. S. *cuman*; Ger. *kennen*, *parere*, *signare*, to bear, bring forth, to beget; Wachter observes that *N* is in *ov* *Sarowico* is easily changed into *L*; and concludes that *child*, (ch for *k*), and *kind* have the same origin.

Any thing born or begotten.

Mr. Stevens, in his note on the Shepherd's exclamation in *Winter's Tale*, "a boy, or child, I wonder," observes, "that in some of our inland counties, a female infant, in

contradistinction to a male one, is still termed among the peasantry, a *child*. On the other hand, G. Douglas

renders "Puer Ascanius, Ascanus the *childe*." Surrey, "the *childe* Iulus." And the word is applied in our old writers of Ballads or Romances to any youth, or boy, whether knight or squire, or page. In R. Gloucester, (p. 182), "Chyd Waweyn, Lotys none, pulke tyme was boite of twelf yer," is in Geoffrey of Monmouth, (quoted in the notes), "*Wlacanus, filius predicti Loth. xii. anorum juvenis*." And it is added in R. Gloucester, "he pope him toke armes, and ys owre bonde made hym knyght." In Chaucer, (*Flower and Leaf*), the attendants upon the knights, "with crownes of laurel grene," are distinguished by the name of *childe*. "And evere *childe* were of leaves grece, a fresh chaplet upon his haire is bright." In Spenser, Prince Arthur, a knight complete, is called "the noble *childe*." *Fuero Quento*, book vi. can. 8. st. 15.

Junius remarks, that the verb, *to child*, occurs *passim* in Wiclif's English version of the Bible, "And I've childed," &c.

Jo Sibyl hadde bi gote a *child*, says he wolde y wite,—
What mon jai *child* scholde bi, jai he hadde y wite.

R. Gloucester, p. 10.

Home forth wend to *child* and to wife,
To visitte per londes, to solace per life.

R. Brunne, p. 4.

Frus *childe* he had, knyghtes donny of handes,
And alle were jai kynges in divers landes.

Id. p. 19.

Charitie is a *childish* thing, so holi cherche witnessy
Nisi officiumi necit parochi.

Felix Planchman. Fution, p. 280.

Chosen of Joseph, whome he tooke to wive
Unknowing him, *childing* by miracle.

Chaucer. A Balade of our Ladie, fol. 330.

As it by olde daies fille
I rede whiche that an hille
Up in the bondes of Archide
A wonder dreadful nyght it made.
For so it fill that ylle daie
This hille on his *childing* laie.

Gower. Conf. Am., book vii. fol. 163.

Iste by nighte in priuies
(Whiche of *childing* is the goddesse)
Came for to help to this distress.

Id. ib. book iv. fol. 66.

And he sayde unto me: aske the *child* of a woman, and saye unto her: if thou bringest forth *children*, why dost thou it not together, but one after another? Praye her therefore, to bring forth *children* at once. And I sayd, she cannot, but must do it one after another.

Bible, 1551. Exodus, book iv. ch. v.

These gratiwomen are exceeding fat, and the lesser their noes be, the fairer are they restowed; they dash out their sweet faces with grasse too shamefully; and they never lie in bed for their travel in *childbirth*.

Hakluyt. Voyages, &c. The Tartars, vol. i. p. 99.

They were two barlots, and dwelled together in one house, and it chanced within two daies they *childed* both.

Latimer. Second Sermon before King Edward.

For in your very *childings*, there appeared in you a certayne strange and marvelous towardness of such prudentie, moderation, integritie, deuocion, and godlines that every ma did hope that your grace would be a wonderfull excellent prize in every condition perfitte and absolute.

Udall. John. Preface.

Jhesus clepide togidere hem and sayde suffer ye *children* to come to me, and sayle ye forbide hem, for of such is the kyngdom of heuene. Truly I seye to you: who euer schal not take the kyngdom of God as a *child*, he schal not entrie into it.

Wiclif. Luke, ch. xviii.

Jesu called them unto hym, and sayd: suffer *children* to come unto me, and forbide them not. For of such is the kyngdom of

CHILD. God. Verely I say unto you, whosoever receiveth not y^e kingdom of God as a *child*, he shall not enter therein.

Bible, 1551.

With that came in the novice,
Whiche frae *childhood* he had kepte,
And asketh, if she had slepte,
And why hir chere was vagrant.

Greene. Conf. Am., book viii, fol. 176.

For by reason of such bringing up: some after they become to
sadder age, have such *childish* and tender stomachs, that they can
not abide to heare any thing of wisdom or adons, but delight
altogether in books of perishe fables, which neither be true nor
likely.

Fines. Instruction to Women, ch. xl.

All freshe betwene the white and rede,
As he whiche the tender age tender,
Steele the colour in his visage:
That for to loke upon his cheekes,
And seen his *childish* manner eke,
He was a woman to beholde.

Greene. Conf. Am., book v.

In princes practices it is more *childlike*ness to tarry till the
practices be set abroad; for then were it as good to tarry till the
trumpet sound were.

Barnet. Records, vol. iii, p. 2. *A short Discussion*, &c.

These hane carryed away the deare beloved of my wyddowes,
leaving me alone, both desolate and *childlike*.

Bible, 1551. *The Prophecies of Baruch*.

If th'one be ryche, and *childlike*ness,
though all the grounds of stryfe
Procede of him, sette then in foote,
and pleade his cause for lyfe.

Draut. Horace. Satire, 5.

Yet this cruell Clifforde, and deadely blood supper not content
with this homicide or *child-killing*, came to the place where the
dead corpe of the Duke of Yorke lay, and caused his head to be
stryken of, and set on it a crosse of paper, and so fixed it on a
pole, and presented it to the Queene.

Hell. The 39 yere of Henry VI.

My life, and she, ye know, that long ygo,
Whil' yee in dance dwelt, ye to one gave
A little maid, the which ye *child*ed tho.

The same againe if now ye list to haue,
The same in yonder lady, whom high God did same.

Spenser. Faerie Queene, book vi. can. 12. st. 17.

Children sweeten labours, but they make misfortunes more
bitter; they increase the cares of life, but they mitigate the
remembrance of death.

Bacon. Essay, 7.

Among the greatest Rabbits diaptist
On points and questions fitting Moses chair,
Teaching not taught, the *childhood* shews the man
As morning shews the day.

Milton. Paradise Lost, book iv, l. 217.

Certainly the best works, and of greatest merit for the publick,
have proceeded from the unmarried or *childless* race, which both
in affection and manner have married and endowed the publick.

Bacon. Essay, 8.

EDWARD. I heare that you have shewne your father
A *child-like* office.

Shakespeare. Lear, fol. 291.

He makes a Jalyes day, short as December,
And with his varying *childlike*ness, carm in me
Thoughts, that would thich my blood.

Id. Winter's Tale, fol. 279.

O happy: Henzie, who art highly borne,
Yet beautil'at thy birth by sign of worth,
And, (though a *child*), all *childlike* toys dost scorn,
To show the world thy virtues budding forth.

Stirling. At Parents to Prince Henry.

I would to God my heart were flint, like Edwards,
Or Edwards soft and pitifull like mine;
I am too *childlike*-flesh for this world.

Shakespeare. Richard III. fol. 178.

JAIL. I do not think she was very well, for now
You make me mind her, but this very day
I ask'd her questions, and she answer'd me
So far from what she was, so *childlike*,
No sillily, as if she were a fool,
As innocent, and I was very angry.

Beaumont and Fletcher. The two Noble Kinsmen, act iv, sc. 1.
I have somewhat of the French; I love birds, as the hings does; and
and have some *childlike*-mindedness wherein we shall consent.

Bacon.

Then doth the soul want work, and idleness,
And this we *childlike*ness and doteage call;
Yet hath she then a quick and active wit,
If she had stuff and tools to work withal.

Davies. Immortality of the Soul, sec. xxiii.

— Wee expected
Immediate dissolution, which we thought
Was meant by death that day, where in, to thee
Pain only in *child-bearing* were foretold,
And bringing forth, soon recompens'd with joy,
Fruit of thy womb?

Milton. Paradise Lost, book x. l. 1651.

The Queene kept her Christmas at London, where shee lay in
childbed of a daughter named Katherine, and was purified on the
euen of the Epiphany, making a royall feast.

Stow. Henry III. Anno, 1234.

CON. O you kind Gods!
Cure this great breach in his shamed nature,
Th'vntime'd and lurching sense, O winde up,
Of this *child*-clunged father.

Shakespeare. Lear, fol. 309.

— Scarce I can refrain
The execution of my big-swooning heart
Upon that Clifford, that cruel *child*-killer.

Id. Henry VI. Third Part, fol. 154.

CHARAL. For what I have done
To my false lady, or Norall, I can
Give some apparent cause; but touching you,
In my defence, *child-like*, I can say nothing
But, I am sorry for it; a poor satisfaction!

Manservant. The Fatal Journey, act v. sc. 2.

The Popish festival tells us, that while he, [St. Nicholas] lay in
his cradle he fasted Wednesdays and Fridays, sucking but once a
day on these days; and his meekness and simplicity, the proper
virtues of children, he maintained from his *childhood* as long as he
lived; and therefore, saith the festival, children doe him worship
before all other saints.

Strophe. Memoirs. Mary I. Anno, 1554.

You that expect e'er long to be invested with all the bliss and
happiness that a creature is capable of, is it a comely thing for
you in the mean while to spend your time in running after shad-
ows, and in playing with *childish* gew-gaws? in taking in the
dirt or treading in the mire.

Bishop Beveridge. Sermon, 137.

But to return to the business of rewards and punishments, all
the actions of *childhood*, and unfashionable carriage, and what
ever time and age will of itself be sore to reform, being, (as I
have said,) exempt from the discipline of the rod, there will not
be so much need of besting *childhood*, as is generally made use of.

Locke. Of Education, sec. 72.

Nor must I here omit my worthy friend, Mr. Hensyngton, who
has often told us in the club, that, for twenty years successively,
upon the death of a *childless* rich man, he immediately drew on
his boots, called for his horse, and made up to the widow.

Spectator, No. 311.

The memory of this saint and Bishop, Nicholas, was thus co-
mmemorized by a *child*, the better to remember the holy man, even
when he was a *child*, and his *child-like* virtues, when he became a
man.

Strophe. Memoirs. Queen Mary I. Anno, 1554.

There is [a speech] once made for the King, upon his reflection
on the loss of his uncle the Duke of Somerset, too wise and too
deep for a *child*—king to think on or utter.

Id. Memoirs. Edward VI. book li. ch. xxviii.

Instead of supposing ourselves to be perfect pattern of wisdom
and virtue, it seems to me more reasonable to treat ourselves,
(as I am sure we must now and then treat others,) like humour-
some children, whose fancies are often to be indulged in order to
keep them in good humour with themselves and their parents.

Sir Joshua Reynolds. Discourses, 12.

CHILD. We cannot be so childish as to imagine, that ambition is local, and that no others can be infected with it, but those who rule within certain parallels of latitude and longitude.

CHILL

Barks. Remarks on the Policy of the Allies.

Children's occasion toll, and a children's life is a state of destitution; the time of youth is a time of folly, and gray hairs are loaded with infirmity.

Johansen. The Adventurer, No. 107.

Pity has found

Friends in the friends of science, and true pray'r

Has flow'd from lips wet with Castilian dew;

Such was thy wisdom, Newton, child-like sage!

Sagacious reader of the works of God,

And in his word sagacious. Cooper. Task, book III.

CHILDERMASS DAY, a Festival celebrated by the

Church on the 28th of December, in commemoration of the Massacre of the Innocents. Bourne, in his *Antiquitates Vulgares*, (233,) mentions a popular superstition, that "it is very unlucky to begin any work upon Childermass Day; and what day soever that falls on, whether on a Monday, Tuesday, or any other, nothing must be begun on that day throughout the year. Though Childermass Day was reckoned unfortunate, nevertheless revels were held on it. The Society of Lincoln's Inn were used to choose an Officer at that season, called the *King of the Cockneys*, who presided on the day of his appointment, and had inferior officers to wait on him. Dugdale, *Origines Juridicæ*, fol. 247.

CHIL-
DEKMASS
DAY.
—
CHILL.

CHILI

CHILI, a Country of South America, extends from the Peruvian deserts of Atacama, or from the twenty-fourth degree, to the extremity of the Archipelago of Guaytecas, a very numerous group of islets between the forty-fifth and forty-sixth degrees of southern latitude, and which are situated in a deep gulf of the main land where the great chain of the Andes, approaching close to the shores of the Pacific, seems to offer a natural barrier for the termination of the country. Defended from Peru on the north by the great steppe we have mentioned, the almost impassable Cordillera of the Andes on the east secures it from La Plata, and from Terra Magellanica, or the country of the Patagonians, whilst on the west its boundary is the great Ocean, and on the south, the unconquered and desert countries of Terra Magellanica complete its limits.

The country which now comprehends the new Republic of Chili, is divided into continental and insular *partidos* or departments, over which Intendants or Lieutenants preside.

The continental part or Chili Proper, has thirteen of these Departments or Counties, whilst Insular Chili comprehends the Archipelagos of Chiloe or Ancud, and of Chonos or Guaytecas. A very considerable portion of Chili Proper, that is to say the country on and near the Andes, is inhabited by tribes which have ever been, and still remain, perfectly free from the controul and superintendence of the whites or of their offspring.

The thirteen Continental Departments of Chili, with their Capitals, Chief Towns, &c. are as follow:

Territorial
divisions.

Department.	Capital.	South Latitude.	W. Long. from London.	Population.	Noted Places.
Copiaso ...	Copiaso ...	26 50	70 18	400 families ..	Guasco, in 27° 20' S. lat. port, but a mere village, as is the case with the other places in this Province.
Coquimbo {	Coquimbo, or La Serena ...	29 52	71 19	500 families of whites and some Indians	Tongoi, in 30° 17' S. lat. port for Peru.
Quillota ..	Quillota, or San Martin de la Concha	32 50	71 18	.....	Valparaiso, in 33° 2' 36" S. lat. and 71° 44' 30" W. long. Pectora, in 31° 45' S. lat. and 70° 50' W. long. very populous on account of the gold mines in its vicinity.
Aconcagua {	Aconcagua or San Felipe	32 46	.....	.....	The famous silver mines of Uspallata in 33° S. lat.
Melipilla ..	Melipilla, or San Josef de Logrono ..	33 28	70 7	.....	San Francisco de Monte and San Antonio, the port of Melipilla.
Santiago ...	Santiago ...	33 26	70 44	36,000	The most fertile Province in the State.
Rancagua {	Rancagua, or Santa Cruz de Triana ...	34 18	70 42	.....	Algué, a town on the sea coast, eight leagues from Rancagua, has been recently built on account of a very rich gold mine near it.

CHILI

Department.	Capital.	South Latitude.	W. long. from London.	Population.	Notes Places.
Colchagua ..	San Fernando	34 18	.....	1500 families..	Topocalma, 33° 31' S. lat. a port. Rapel, noted for a singular cavern.
Maule	Tales, or San Augustin	35 13	71 1	Populous	Curico, in 34° 14' S. lat. said to be the Capital of a new Province. Cauquenes, in 35° 40' S. lat. d. San Sauro, in 35° 4' S. lat. Florida, in 35° 30' S. lat. Anterillo, the port of Maule. Lors, a large village of Indians, famous for the Chili wice, called Concepcion.
Itata	Coulemu	36 2	.....	.....	Noted for a fine breed of sheep producing excellent wool.
Chillan....	San Bartolomeo de Chillan	36 56	.....	very populous	Concepcion or Penco, in 36° 47' S. lat. and 73° 9' W. long.
Puchacay....	Gualqui	36 44	.....	.....	This Province contains the four frontier forts, Yumbel, Tucapel, Santa Barbara, and Peiren, which guard the border of Spanish Chili from the incursions of the Araucanians.
Holiquilmo	Estancia del Rey, or San Luis de Gonzaga..	36 45	.....	.....

CHILI

Santiago.

The Capital of Chili is Santiago, founded by Pedro de Valdivia in 1541, in a very large valley enclosed on the east by the Andes, on the west by the hills of Prado and Poanque, on the north by the river Colina, and on the south by the Topocalma, which flows on the northern side of the city. The situation of this metropolis is the most delightful that can be imagined in a serene climate, and in a fertile and abundant country. Its population has been supposed to exceed 36,000 souls; more than one-half being Creoles, in the other moiety, the Indians bearing the largest proportion. The streets are wide, paved, and built in small squares, each house having a large garden, and in general being well furnished and convenient, though low, on account of the frequency of earthquakes. The river is conveyed by small canals into the gardens, and the chief square has a magnificent fountain. The suburbs are entered by a fine stone bridge, and bounded by a hill, from the top of which is a rich prospect. Besides the Cathedral, there are four Parish Churches, nine Monasteries, four Colleges, an University, several Chapels, seven Nunneries, a house for Orphans, a Hospital, and many other public buildings. The Cathedral was planned and commenced by two English architects, but finished by Indians whom they had taught; it is a fine building, 384 feet in length. The Mint is also a fine structure, and was designed by an artist from Rome. Santiago is a place of much wealth and gaiety, and as most of the whites are of the very old Castilian families, they are in general a graceful well made race, the women handsome and elegant in their manners. Santiago is the See of the Chilean Bishop, Primate of the kingdom, its jurisdiction extending over Peru. The population of Santiago,

owing to the increase of commercial relations, has of late advanced very rapidly.

Fifty-five miles south of this city is its port Valparaíso. Valparaíso, on a bay of the Pacific, inhabited chiefly by whites, mestizos, and mulattos, who are engaged in the Peruvian and European trade; the ships from Peru all touch here, and load with wheat, tallow, cordage, leather, and dried fruits; any of these vessels make three trips to Lima during the summer, which lasts from November till June. The harbour is a fine one and very free from shoals, excepting on the north-east, where there is a sunken rock; the north winds at the close of summer set in this bay very strongly, and it is then necessary to hold on well with anchors towards the north-east. Valparaíso is noted in modern history as being the chief focus of the Chilean revolution.

Two hundred and twenty-five miles south of Valparaíso, is the next port and town of any note in Chili. Concepcion or Penco is a valley on the coast, which has been frequently the scene of contention between the Spaniards and free Indians of Araucania; but the importance of the harbour has caused the former to fortify it very strongly. The Governor is Commandant of the frontier force, and there is a Palace for the President of Chili, who visits this city occasionally, there are also a Cathedral, College, Convents, and many other public buildings. The population amounts to about 13,000, and what renders this city of most importance is the bay, which is one of the finest harbours in America, being three leagues and a half in length from north to south, and three in breadth from east to west, having the Island Quinquina at its mouth, forming two entrances, that to the eastward being the best and two miles broad. In this bay are three anchoring

Concepcion

CHILI. grounds, that named Talcahuana being most frequented, with a small town of the same name six miles from the Capital. The tides rise here six feet and a quarter, but though there is hardly any current, it is necessary to have a good pilot for the entrance, on account of the reefs and shoals. Next in importance to Concepcion, and 183 miles south of it, in 46° 5' south latitude and 80° 5' west longitude, surrounded by Arica, or the territory of the free Indians, is the city of Valdivia, which has also been frequently the scene of war between the natives and their invaders; but after the attempt to wrest it from the Spaniards, by a Dutch fleet in 1640, it was strongly fortified, and as it is considerably inland, its bay is perhaps equal, if not superior, from its security, to that of Concepcion. This city contains a College, several Convents, a Church, and a public Hospital, and as it is in a fertile country, rich in mineral productions, it will one day be of considerable importance.

Climate, productions, features of the country, &c. The climate of Chili is highly salubrious: the extremes of heat and cold are not felt throughout the continental parts, excepting towards the south, and in the insular portion where storms and humidity are more prevalent.

In continental Chili, the spring begins in September, summer in December, autumn in March, and the winter, if it can be so called, in June. From September till March, south-east or south winds prevail, during which time the sky is clear and serene; but the north and north-west winds regularly occasion rain, and chiefly occur during the remaining months. A singular circumstance attends the difference of climate between the countries divided by the Andes in this quarter; Chili on its western flank enjoys fine weather, whilst Cuyo, on the eastern face of this Cordillera, is involved in all the rigours of winter, so that the mountains are impassable from April to November, on account of the continual and overbearing snow storms.

In the northern provinces, the want of rain is supplied by abundant dews; and fogs, though not of long continuance, are common on the coast. The soil is so generally fertile, that all the grains of Europe thrive abundantly, and even the most uncultivated parts are covered with profuse and luxuriant vegetation. The crops are usually in the ratio of sixty to eighty for one; in the vallies, watered by the broad yet shallow rivers peculiar to Chili, this proportion is greatly exceeded; but it falls as a standard of comparison on the sea coast, where not more than one-half of these proportions constitute the average profit from cultivation. Indian corn, (*ses mui*), wheat, barley and rye, are the grain most commonly sown, for hemp and flax, though yielding profusely, are as yet but little attended to.

In the northern provinces, most of the tropical fruits and plants grow in great luxuriance; of these, the sugar-cane, tobacco, cotton-plant, the banana, pineapple, manioc, pimento, indigo, jalap, contrayerva, sarsaparilla, guaiacum, cassia, pepper, tamarind, *cassia alba* or the white cinnamon, the *palm Chilensis* or a species of cocoa-nut of a small size, and the date-tree are the most common.

In the southern districts, where there is a more equal heat, European fruit trees find so genial a climate, that their produce appears inexhaustible; here there are forests of apple and quince trees of several miles in extent, from which fruit of good quality is gathered. Pears, cherries, peaches, of which there are fourteen sorts,

some weighing no less than sixteen ounces; oranges, lemons, citrons, melons, &c. are every where to be met with, growing in the fields without culture, yet each, in their kind, yielding delicious food. Vines also grow wild in this country, and when put under proper training and management, are made to yield a red wine very little inferior, and perhaps only so from want of knowledge in the process of fermentation, to the produce of any European vintage; the olive-tree thrives exceedingly, and Chili can also boast of a long catalogue of the vegetable kingdom peculiar to her own soil.

The plains, the vallies, and the lower mountains, are covered with beautiful trees, and with herbage of such height and luxuriant growth, that it completely hides the sheep which pasture and fatten on it. In fact three thousand species of non-descript plants were gathered in this country by an able naturalist, who has enumerated the properties of some of them.

Of these the most singular are the *madi*, yielding a pure and sweet oil; *velban*, a species of madder; *pauk*, affording a rich black dye; *cuchulatanus*, a balsam similar in its nature and properties to that of Peru; the *vira vera*, used in intermittent fevers; the *puya* whose bark affords a new kind of substance resembling, and used as cork; the *quelchen*, or Chili strawberry, growing on an upright stalk, and of large size and delicious flavour, &c.

Ninety-seven kinds of trees have also been enumerated, of which thirteen only shed their leaves, so that everlasting verdure adds to the gratification experienced from almost eternal sunshine. Of these, the cypress, the pine, oak, laurel, and cedar, have their varieties. The other more singular variations are the *Flori pondio*, whose large and beautiful flowers diffuse so great a fragrance, that one alone is sufficient to perfume a garden; the *Thiager*, or Chili willow, which yields manna; the *Chilina orange*, much sought after by turners, on account of its fine yellow wood; the *Boighe* or white cinnamon, esteemed a sacred tree by the unconquered Aruacians, who always present a branch of it to the ambassadors, as concluding a peace. The *Lama*, a myrtle growing to the height of forty feet, and whose trunks afford the best wood for the coach-makers of Peru; the *Quilha*, whose bark is used in making soap; the *Palma Chilensis* already mentioned, whose fruit is not larger than an apple; the *Gerasa*, a sort of walnut-tree, and the *Pisura*, a species of fir or pine, the most elegant tree in Chili, growing to the height of eighty feet, and whose branches beginning at half its altitude, project laterally by alternate fours, decreasing in length as they reach the summit of the tree. Its fruit yields two kernels, resembling chestnuts, and besides being highly useful as timber, the trunk exudes a rich gum, employed for the same purposes as frankincense.

Chili is more singular in its landscape than perhaps any other part of the world. The Andes, lofty as in Peru and in Quito, are here broken into a thousand majestic forms, covered by towering pinnacles, which are in general volcanic, whilst this Cordillera scarcely ever depresses itself in its course through Chili from the south, till it approaches Peru; indeed it seems very probable, that it attains a greater elevation in this Kingdom than even in Quito, where it has, hitherto, been supposed to have reached its maximum of altitudes. No actual measurement has, however, been

CHILI.

Features of the country

Andes.

CHILI. made of its highest summits, though they are well known by name.

The Chilian Andes are about 120 miles in breadth, taking a direction from the Archipelago of Chonos to the frontiers of Tucumán, and consisting of an uninterrupted chain of ridges, constantly reaching that region of the air wherein perpetual congelation reigns, their sides being interspersed with fruitful valleys and dreadful precipices, giving birth to rivers, and exhibiting the most lively and the most terrific features of nature.

According to Molina, this Cordillera is about 130 miles in breadth, and the same space exists between its western feet and the sea. It is generally divided into three parallel ridges, chained, as it were, in each other; and presenting the highest rib of the chain usually in the centre, whilst the others are from twenty to thirty miles distant, and connected by transversal branches, between which some of those lonely and lovely valleys, which afford so much delight to the senses of the wearied traveller, who toils across this immense barrier, are frequently found. In these beautiful little plains, are seen the *Tambores*, or fortified military station-houses of the Incas, only one of which, it is said, has been destroyed by their enslavers; but that portion of the Andes, between the twenty-fourth and thirty-third degrees of south latitude is now wholly desert, whilst the remainder, as far as forty-five degrees, is inhabited and possessed in perfect sovereignty by the Chigallanes, Pebuenches, Puelches and Huilliches, tribes of the Aborigines in amity with the unsubdued Araucanians, who sway over the more level part of southern Chili.

The highest summits of this Cordillera are the *Manfins* in 48° 45' south latitude, the *Tupungato* in 38° 34', the *Descabezado* in 35°, the *Blanquillo* in 35° 4', the *Longavi* in 35° 30', the *Chillan* in 36°, and the immense *Cerro Colorado* in 43°, and all these are more than 20,000 feet above the level of the sea.

Volcanoes. There are no fewer than fourteen volcanoes in a constant state of eruption, and a much greater number only discharging smoke; but these are fortunately, excepting two, all on the very ridge of the Andes, and thus cover only a small, and otherwise useless space in their immediate vicinity, with the devastating effects of the heated substances which are thrown from them. The greatest eruption known in Chili, was from the volcano of *Peterson* on the 3d December 1760, when it rent asunder a mountain in its vicinity, formed a large lake by damming up a considerable river, and was heard throughout the whole country.

The volcano of the river *Rapal*, at its estuary in the Pacific, and that of *Villarica* in *Araucania*, are the two mentioned as detached from the Andes; the latter is so high that it may be seen 150 miles, and is covered with snow on its crown, the base being fourteen miles in circuit, but its eruptions have never been very violent.

Earth-quakes. It is probably owing to the numerous outlets, thus afforded for the struggling gases which are generated in these immense laboratories of nature, that Chili is indebted for its safety from the earthquakes so fatally common in the southern part of the New World. They generally occur in Chili, three or four times a year; but as the earth rarely opens, they are not dreaded as in Peru and Caracacas; and only five violent shocks have been felt since the invasion of the Spaniards, the greatest of

which, though it destroyed a city, was unaccompanied with any other effect on our species than the deaths of seven individuals, whose infirmities rendered them unable to fly into the open spaces which are left by the broad streets and spacious courts and gardens afforded by the Chilian mode of constructing towns.

Chili possesses more than 120 rivers, fifty-two of which having their origin in the Andes, flow thence to the sea. The largest are the *Maule*, the *Bianho*, which forms a great part of the boundary between the *Araucanians* and the *White Chileses*, and though shallow, is two miles broad, the *Cutén*, the *Taitén*, *Valdivia*, *Chairini*, *Sinfondo*, and *Rio-bueno*.

The largest and most noted lake is that of *Villarica*, *Lakes*. Or *Laguen*, in *Araucania*, seventy-two miles in circumference.

Chili produces all the known semi-metals, they are, however, not yet brought into commerce, as with the exception of mercury, and that only in small quantities, their abundance has hitherto not seemed them for neglect. Lead is found in all the silver mines, and in the Provinces of *Copapo*, *Coquimbo*, and *Aconcagua*, and *Huilemu*, are rich iron mines, whilst the sands of their rivers and shores yield this metal abundantly.

Tin is plentiful in the sandy mountains, and copper ores are scattered over the whole country, the richest being found between the twenty-fourth and thirty-third degree of south latitude.

The copper mines of *Copapo* and of *Coquimbo* have been long known, and amount in number to above 1000 in constant work. The copper mine of *Curicó*, recently discovered, is immensely rich, it is ore being a mixture of gold and copper, of a very brilliant and beautiful appearance.

The silver mines lie mostly in the highest and coldest parts of the State; the most celebrated are those of the Provinces of *Coquimbo*, *Copapo*, *Aconcagua*, and *Santiago*. *Uspallata*, in 35° south latitude, is however, the most productive, yielding from forty to fifty marks per quintal. Gold is discovered not only in the silver, copper, and lead ores, but there is hardly a mountain in Chili that does not contain some of it, and it is equally found in the plains and beds of rivers. The most important *Lavaderos* or washing-places for gold are at *Copapo*, *Huasco*, *Coquimbo*, *Petrea*, *Higué*, *Tiliti*, *Llanin*, *Putaendo*, *Yapel*, *Cuen*, *Algue*, *Chibate*, and *Huillipatagua*; and all but the three last have been wrought ever since the conquest.

Notwithstanding this profusion of the precious metals, which are also said to exist in much greater abundance in the unconquered country of the *Araucanians*. Chili never remitted any sums to the Royal coffers of Spain, the revenue having always been consumed by the administration.

The population of this extensive country is composed of Europeans, Creoles, Indians, *Mestizos*, and Negroes; of these the Creoles are by far the most numerous, excepting in Indian Chili, where there has been but very little variation from the original stock. The country is in general very thinly inhabited, the whites living in towns, and the independent Indians roaming about over their native woods and mountains; so that it is not probable that the new State of Chili contains more than about 800,000, or at most a million of inhabitants. The Creoles, who have brought about their liberation from the long endured bondage to Spain, are a well made, brave, and lively race, and

CHILI.

Rivers.

Mines.

Lead.

Tin.

Copper.

Silver.

Gold.

Population, language, manners, and customs.

CHILL. have a peculiar frankness and vivacity of manners, being in general possessed of talents which have hitherto been lost for want of proper cultivation. The other classes are much the same as in other parts of Spanish South America; but the peasantry, though of European origin, dress in the Indian style, and dispersed over a fertile and extensive country, lead happy and contented lives.

Language. The general language is Spanish, but the *Chili dugu*, or Chilese tongue is spoken by all classes on the borders of Araucania, the natives of which country have hitherto retained their ancient dialect in its original purity. It is said by Molina that in the whole Chilian alphabet there is not a single guttural letter, or vocal aspirate, a very singular circumstance with uncivilized people. Molina has given a very copious account of the nature and principles of this interesting language, in the appendix to the thirteenth volume of his work on Chili, and states that in composing his account of it he made use of the Chilian Grammar published by Febres at Lima, in 1765.

Zoology. The animal kingdom is not so numerous as either the mineral or vegetable in this country; the indigenous species of land animals amount only to about thirty-six. The *Vicuña*, *Chilihueque*, and *Guanaeo* are a species of the Peruvian camel-sheep, (if this new term be allowable), the *Puda* is a kind of wild goat, the *Guemal*, but little known, is said to resemble the horse and the ass, but as it inhabits the most inaccessible parts of the Andes, it is probably only another kind of the camel-sheep. The *Fisicacha* resembles both the fox and the rabbit, the *Cuy* is a species of rabbit. There are three kinds of *Armadillos*. The *Degu* is a sort of dormouse. The *Pagi*, Chilian lion, is nearly the same as the *Puma* or *Conquar* of La Plata, and the *Mitzi* of Mexico. The *Guinea* and the *Cola Cola* are two species of wild cats, and the *Calpus* is a singular kind of fox, which frequently loses its existence by an unconquerable propensity to regard the human species with intense attention. The Brazilian porcupine, and several animals resembling the weasel, ferret, martin, &c. inhabit the forests, whilst the rivers of Chili shelter amphibious creatures, resembling the water rat, (the *Coppa*) or otter, and the (*Gaulino*) beaver.

The shores of Chili literally throng with marine animals, of which the sea-lion, wolf, *Chinchenin*, or cat, otter, *Lame*, or elephant-seal, and many others afford skins, fur, and oil for commerce.

In Arauco the lakes are said to conceal a sort of hippopotamus.

All the European domestic quadrupeds have thriven rapidly in this climate; and in Chili the man and the horse are almost inseparable companions.

The birds of Chili are as numerous, but perhaps not so beautiful as those of Mexico, the known species on the land amount to 135, and the aquatic to far more. Parrots, swans, and flamingoes, herons, kites, falcons, American partridges, and European domestic fowls are common. A species of eagle (*Calguia*) measures ten feet on the expanded wings. The penguin inhabits the southern shores, pelicans are common. Three species of humming birds, (*Trochilus cyano-Cephalus*, *Galerinus*, and *Minimus*) are peculiar to Chili. The *Jacana*, or spur-winged water-hen, (*Pazza Chilensis*), is a beautiful bird with very long feet. The *Pinguin* or large bustard, (*Otis Chilensis*), inhabits the great

plains, but is easily tamed, and the *Cheruque* or American ostrich (*Struthio Rheo*) is sometimes seen in these great levels, whilst the *Manque*, (*Fallur Grypus*), the immense condor towers in those regions of the air above the Andes, in which no other known bird wings its flight.

The coasts and rivers of Chili abound with fish, seventy-six species having been enumerated; shell-fish are also numerous and excellent in their kinds; all the rivers beyond the thirty-fourth degree of south latitude are famous for their fine trout.

Insects are as numerous as the former; the beautiful phosphorescent kinds illuminating the forests and fields during the dark nights, whilst the gardens and plantations glitter in the day time with thousands of the most splendid butterflies, particularly the *Papilio Primitus*. The wild bees produce so much wax, that the churches are supplied with tapers from their labour, and a pretty little insect (*Chrysomela Mautica*) entirely gold-coloured, is strung for necklaces, and preserves its brilliant hues very long.

Mosquitoes, gnats, and venomous flies are not known in Chili; a huge species of spider, (*Aranea Scrofa*), found near Santiago, is as large in the body as an egg, with very long claws, but wholly innocuous. The scorpion of Chili, (*Trehuangua*), is as small as that of Europe, and is also said to be harmless.

The reptiles of Chili consist only of sea and fresh water turtles, two kinds of frogs, the land and water toad, terrestrial lizards, and one aquatic species, whilst there exists only one kind of serpent, (*Coluber Escalapii*), seldom exceeding three feet in length, and like the other Chilian reptiles perfectly harmless.

The external trading relations of this new Republic Commerce, will be very extensive, though the voyages from Asia, Africa, and Europe are necessarily tedious and troublesome. With Peru it trades in fruits, preserves, grain, vegetable productions, and copper; but in the present unsettled state of the affairs of these new States, the amount cannot be stated. From Europe it receives woollens, hats, steel, and, hitherto, mercury, with most of the other articles of European manufacture, and in return it sends gold, silver, copper, vicuña wool and hides, and this trade will of course increase very rapidly if Great Britain acknowledges the independence of Chili.

By land there is an internal trade to La Plata for Paraguay tea, but the interior circulation of goods in Chili is small, and confined to hosiery, carpets, blankets, saddles, hats, cloths, and ponchos, or loose cloaks, most of which are of Indian manufacture. These with grain, wine, brandy, and leather, form the chief articles of home consumption and trade.

Previous to the independency being established, the importations of Chilian trade amounted on an average to £2,481,670. sterling, and the exportation on agricultural produce, gold, and silver, to £2,000,000, leaving a clear profit of £108,330.

INDIAN CHILI, or ARAUCANIA, has been already noticed under the latter title.

INSULAR CHILI, or CHILOE, is a name sometimes given to the two groups of Isles called the Archipelago of Chiloe or Ancud, and that of Chonos or Guayteca.

The former extends from Cape Capitanez 41° 50' to Quillan in 44° south latitude, and from 73° to 74° 30' west longitude from Greenwich.

CHILI.

Fish.

Insects.

CHILOE.
CHILLAD.

Of this group of Islands, which are forty-seven in number, thirty-two have been colonized by Indians or Spaniards from Chili, the largest being Chiloe or Isla Grande, (anciently called *Ancud*), which forms a channel between the western shores of the Andes and itself, three miles broad at the north, and twelve leagues at its southern entrance, and lies between 41° 30' and 44° south latitude, with sixty leagues of length and twenty of breadth, in a mild and salubrious climate, but subject to continual rains and fogs, which frequently prevent the fruits from ripening; wheat, barley, beans, pease, cabbages, and garlic come, however, to perfection, and are raised in ample quantities.

The commerce of these Islands consists in sheep and swine, red cedar and other boards, timber of different kinds, ponchos or cloaks, hams, dried and salt fish, toys and ambergris, for which they receive from Peru and Chili, wine, brandy, tobacco, sugar, Paraguay tea, salt, and European goods.

The Chilotes are esteemed the best sailors in South America, the little barks or piraguas being very frequently seen along the shores of Chili, although they are made only of a few planks sewed together and caulked with moss, and as they are managed by our and sail they give a lively appearance to these seas. The Chilotes are remarkable also for their ingenuity in various handicrafts and manufactures, their linens and woollens displaying great taste and beautiful dyes.

These Archipelagos have suffered much from earthquakes and the discharges of the neighbouring volcanoes, so that the interior of the great lake is little known, being much broken and disrupted. It possesses, forty settlements on or near the coast, which are, however, nothing more than mere villages.

The Capital is Castro, in 42° 40' south latitude, on the eastern shore of Chiloe; it is 180 miles south of Valdivia. San Carlos, in 41° 57' south latitude and 73° 58' west longitude, is the most populous and flourishing town in the Province, containing 1100 souls, and was built for the facilities afforded by its harbour, which like the others in this group, is, however, subject to tremendous storms, and difficult of access.

Chaco or Chacao, opposite to Fort Maulin on the continent, and in the middle of the north coast of Chiloe, is the only other place worthy of notice either as a harbour or village.

The other Islands have each a settlement and missionary Church on them; Quinchau has six; Lenwi and Lleschi each four; and Calbuco three, but none of any material consequence.

The Archipelago of Chonos or Gasytecas lies southward of Chiloe in a large gulf of the continent, and extends from 44° 30' south latitude to 45° 40'. These Isles are uninhabited; but Tequehuau, Aysupa, Menohuan, and Yquillos are visited periodically by the Indians, who place cattle on them.

The Indian inhabitants of the Province of Chiloe are estimated at 11,000, divided into seventy-six districts, each governed by a native Chief. The whites and descendants of whites amount to about the same number, dispersed in four towns, in several small villages, and in farms.

CHILLAD, n. } Gr. χιλιά, one thousand. The
CHILLAST. } Millenarians were also called Chil-
liasts.

The world then in the seventh *cliffed* will be assumed upunto God, snatch'd up by his spirit, inacted by his power.

Hom. *Epigrams of Moral Cabbala*, fol. 164.

Maresius published a book, which he intitled *Chiliasmus eusebius*. He dedicated this book to his adversary, and prudently represented to him, that the doctrine of the *Chiliasm* rendered the reformed religion odious to the supreme powers; for since they pretend that the prosperity of the church depends upon the destruction of all temporal powers, they excite the people to insurrections that they may live in the golden age of Christianity, or the reign of a thousand years.

Bayle. *Dictionary. Art. Maresius*, n. 1.

CHILIFACTION, } From *chyle*, q. v. and *factus*,
CHILIFACTIVE, } past participle of *facere*, to make
CHILIFACTORY. } or cause to be.

Nor will we affirm that iron ingested, receiveth in the stomach of the constrictor no alteration at all; but if any such there be, we suspect this effect rather from some corrosion, than any of digestion; not any liquid reduction or tendency to *chylification* by the power of natural heat, but rather some stricture from an acid and virulent humidity in the stomach, which may alter and shew the serious parts thereof.

Sir Thomas Browne, book iii. ch. xlii.

Whether this be not effected by some way of corrosion, from sharp and dissolving humors, rather than any proper digestion; *chylification* mutation, or elemental conversion, is well a good reason doubted.

Id. ib.

Whereas notwithstanding we should rather rely upon (if any such might be found) a *chylification* inartificial or digestive preparation drawn from species or individuals, whose stomachs peculiarly dissolve lapideous bodies.

Id. book ii. ch. v.

CHILKA is the name of an extensive but shallow Lake, which separates the northern Serfers from the Province of Katab. It is about thirty-five miles long, and on an average eight broad, and contains several inhabited islands. It appears to have been formed by an encroachment of the sea upon a low sandy beach, and for several miles is separated from it only by a neck of sand less than a mile in breadth.

Hamilton's *Hindostan*, Colonel Upton's *March*; *Asiat. Annals of Register*, 1804; *Miscel. Tracts*, 32.

CHILL, v.

CHILL, n.

CHILL, adj.

CHILLNESS, n.

CHILLY, adj.

CHILLY, adv.

CHILLNESS.

A. S. *celan*, *algerre*, *refrigerare*, to cool, or cause to be cold. Met. it is To dispirit, to discourage, to dishearten; to deject, to depress, to damp.

And withen þis chosen eldis and cefil þowte
Let þen clere as þei chosen

Piers Plouman. *Platon*, p. 404.

For from the twig that fyrst I brake and rootes I rent from ground,

The blacke blood out doth breake, and down with trickling drops it trile

Dedding foule the soyl, with that for feare my body chills.

Phaer. *Amoroso*, book viii. fol. 3.

There growes one grete schaw nere the chyl pyrrus,
Quibik that flowis with his frosty stremes clere,
Down by the clets of Agillins.

Douglas. *Envidio*, book viii. fol. 254.

No lase of Apenynus top
my flaming fire may quert,
No heat of brightest Phoebus beames
may bate my chills cold.

Tuberville. *The Lover to his careless bed*, &c.

He said, and Priam's aged joys with chilled tears did shake,
Yet instantly he had his men, his chariot ready make.

Chapman. *Homers Iliad*, book i. fol. 43.

CHILL.
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TERN
HILLS.

This said he pass'd not, but with venturous arms
He pbeck'd, he tasted; meek damp horror clod'd
At such bold words voucht with a deed so bold.

Milton. *Paradise Lost*, book v. l. 65.

In arms and altars round,
A deat and dying sound
Affrights the Phœnix at their service quaint:
And the child marble seems to sweat.
While each peculiar pow'r forsakes his wonted seat.

Id. *Odin. Christ's Nativity. Hymn*, v. xli.

Yet for all this there comes another strange gardener that
pervs the soil, never handled a dibble or spade to set the
least pot-herb that grows there, much less had toul'd an hour's
sweat or *chilens*, and yet challenges as his right the binding or
unbinding of every flower, the clipping of every bush, the wood-
ing and warming of every bed, both in that and all other gardens
there about.

Id. *Amusements upon the Roman Defence*, vol. i. fol. 95.

But woe, that soon seem'd to leave the Morelands too long;
Of whom report may speak (our mighty wastes among)
She from her chilly site as from her barren food,
For body, born, and haire, as fair a beast doth brood
As scarcely this great lake can equal.

Drayton. *Polyolion*, Song xli.

Envious, malicious, and revengeful thoughts fire the heart, and
put it into a raging flame and fury; fearful, despairing, and
mistrustful thoughts chill it, and make it so cold, stupid, and
unactive, that it cannot exert itself, nor employ all its powers
and faculties as it ought to do.

Bulley *Evergreens*, Sermon, 125.

It strikes us awn
And terror on my arbing sight: the tomb
And monumental caves of death look cold,
And shoot a chill on my trembling heart.

Congreve. *The Mourning Bride*, act II.

And let thy fields
In slopes decreed and mound, that chilling rains
May trickle off, and hasten to the brooks.

Dyer. *The Flower*, book I.

Ah! waste no more that bounteous bloom,
On night's chill shade, that fragrant breath:
Let smiling runs those gems glaze!
Fair flower, to live sweet in death.

Langens. *The Evening Primrose*.

The social hearth when autumn's treasure's store,
Chill blow the winds without, and through the bleak elm roar.
Id. *Milton's Epitaphium Dantis*.

From chilly shades the guests of fortune run
To bus in heat and twinkle in the sun.

Hart. *Bustius to Rusticiana*.

The midnight air falls chilly on my breast;
And now I shiver, now a feverish glow
Reaches my vitals.

Mason. *Corsettas*, Ode, I.

Why does the blood forsake thy lovely cheek?
Why shoots this chillness through thy shaking cervix?
Why does thy soul retire into herself?

Johnson. *Irony*, act III. sc. 16.

CHILLAMBARAM, (*Chilum-bran*, *Shelmeron*, and *Chelambaram* are other corruptions of this name, which should probably be spelt *SITAMBARAM* or *SILAMBARAM*.) is the name of a celebrated Pagoda on the coast of Coromandel, in lat. 11° 5' N. and long. 79° 47' E. About three miles south of the town of Porto Novo. The great entrance to the Temple is surmounted by a pyramid 192 feet in height, built of massive stones covered with plates of copper richly chased with a variety of mythological devices. The length of the building is 1533 feet one way and 936 the other; and it appears to be more ancient than even the far-famed Temple at Ramesaram, (Rāmsāwara.) Lord Valentia's *Travels*; Sonnerat's *Travels*.

CHILTERN HILLS, a range of chalky hills in

England, commencing near Tring in Hertfordshire, and passing through the centre of Buckinghamshire, till it terminates at Henley, in the county of Oxford. The name is supposed to have been derived from the word *chail*, *chyl*, or *chill*, which is a Saxon term for chalk; and of which, in addition to loam and flint, the soil is chiefly composed. This ridge is a tract of open downland, which was formerly so much covered with thickets and beech woods, as to be nearly impassable, and to form an excellent harbour for banditti. This range is supposed to have been at one time a Royal forest, and there still remains a nominal office, called the Steward of the Chiltern Hundreds, in the gift of the Crown, by the acceptance of which any Member of the House of Commons vacates his seat in Parliament. It is, therefore, generally reserved for such as wish to retire from this national assembly.

CHIMÆRA, *n.* } Lat. *chimæra*; Gr. *χίμαιρα*,
CHIMÆRAL, *adj.* } from *χίμαιρα*, a goat. *Est fal-
lax quædam monstrum capella*, Martinius. Applied to
any capricious fancy, any wild imagination.

For 'e'en at first reflection she [the soul] espies,
Such strange *chimæras*, and such monsters there,
Such toys, such antres, and such vanities.

As she reviews, and shrinks for shame and fear.

Dante. *The Immortality of the Soul*, Introduction.

That neglect has been the true cause of *chimæras*; such as are
(for instance) an absolute real time or space, a vacuum, atoms,
attraction in the scholastic sense, a physical influence of the
soul over the body, and a thousand other fictions, either derived
from erroneous opinions of the ancients, or lately invented by
modern philosophers.

Clarke. *Leibnitz's Fifth Paper*.

An enlightened reader laughs at the inconsistent *chimæra* of our
author, of a people universally luxurious, and at the same time
oppressed with taxes and declining in trade.

Burke. *Observations on the late State of the Nation*.

They have ascribed to every species of knowledge some *chimæ-
rical* character of terror and inhibition, which they transmit, with-
out such reflection, from one to another; they first frighten
themselves, and then propagate the panic of their scholars and
acquaintance.

Johnson. *The Rambler*, No. 25.

The parents assigned by Hesiod to the **CHIMÆRA** are Typhon and Echidna, and Apollodorus (*Bibl.* 9.) has named Amisodorus as the enviable tutor who had the care of her education. The form of this monster is triple: the head being that of a lion, the body that of a goat, (*χίμαιρα*, *χίμαιρα*, one winter old, as the schol-
iast interprets it on Theoc. l. 6.) and the tail that of a serpent. (*Il.* 2. 181.) Under the reign of Jobates King of Lycia, the Chimæra proved unusually trouble-
some, by vomiting forth smoke and fire, and her de-
struction was one of the labours upon which Bellerophon, mounted upon Pegasus, was employed. Apol-
lodorus says that the hero shot the Chimæra to death with arrows; but Theopompus (*Philippica*, vii.) records a much more tragical account of her decease; Bellerophon it seems was armed with a spear, one end of which was laden with lead. This end he thrust into the monster's jaws, and the lead being melted by her fiery breath, ran into her stomach and killed her. The interpretations of this fable are very numerous: Antigonos Carys-
tius in his *Historical Commentaries*, and Tzetzes, (*Chil.* 149.) affirms that the Chimæra represents three nations conquered by Bellerophon. Aleinos in his *Sicilian History*, and Nymphodorus of Syracuse, hold that Chimæra was the name of a volcano in Lycia, the summit of which was the haunt of lions, the middle regions covered with rich pasture, and the base infested

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hy serpents. This mountain they suppose to have been rendered habitable by Bellerophon. Agathyrceides of Gaidos, in his *Asiatic Memorials*, represents Chimera as the wife, not the pupil of Anisodorus, Governor of Lycia. Her brothers were named Leo and Draco; these three plundered and ravaged all Lycia till they were subdued by Bellerophon. Pausanias, Strabo, and the other geographers all concur in noticing a volcano of this name; and Ptolemy, as usual, has a marvel to recount of it. Its flame he states (on the authority of Ctesias of Gaidos) is heightened by water, and can be extinguished only by earth or straw. (ii. 110.) Nicander of Colophoo derives the name from *χρημα*, a *wisdom*, and refines upon his etymology by proving that such torments roar and tear the ground like lions, crop every thing near them like goats, and wind in their courses like serpents. Bellerophon and Pegasus, according to the same notion, are symbols of the solar influence, by which the fury of the torments is exhausted. Others have indulged in metaphysical reveries. The Chimera is emblematical of anger, says Natalis Comes, because anger makes men ferocious as lions, and suffuses the eye with a fiery hue. As a goat nibbles shrubs, so anger devours the faculties of the soul, and as a snake is to be avoided on account of its venom, so anger is to be fled from if we would preserve ourselves unharmed. Or lastly, the whole force and virtue of Rhetoric is implied by the Chimera. The opening of a speech should be bold and energetic; the middle should seem to spring and catch at lofty topics; the close should have a point and sting, and should wind round again artfully by recapitulation through the entire subject. Those who seek for further allegorical subtleties on this head may consult Bochart de *Phenic.* l. 6, unless they agree with Lueretius, (v. 900,) that since fire burns up the bodies of lions as readily as that of any other animals, it is very little likely that any veritable lion ever existed who in good truth could breathe forth fire without suffering by combustion.

CHIMERA, in Zoology, a genus of animals belonging to the family *Selaci*, order *Chondropterygii*, class *Pisces*.

Generic character. Branchial opening by a single aperture on either side; the jaws covered with hard undivided plates instead of teeth; muzzle prominent and pierced with pores disposed in regular lines; first dorsal fin above the pectoral, and armed with a strong spine, the second commencing immediately behind the first, and extending to the root of the tail, which is terminated in a thread-like form; the males distinguished by trifid osseous appendages attached to the ventral fins, on the front of the roots of which are two spinous plates, and a small fringed crest on the top of the head.

Of this genus, which gets its name from its uncouth form, there are but two species.

C. *Monstrosa*, Lin.; la *Chimère Arctique*, Lacep.; *Northern Chimera*, Shaw; King of the Herrings, of the Norwegians. Is about three feet long, of a silvery colour spotted with brown; at night its eyes are brilliant like those of the Cat, whence in the Mediterranean it is called the Sea Cat. It is often seen lurking among the shoals of Herrings; it is caught by the Norwegians, who salt its roe, and express an oil from the liver, which they employ for certain diseases of the eye; of the tail they make pipe pickers; the flesh is not eatable.

C. *Callorhynchus*, Lin.; la *Chimère Antarctique*, Lacep.; *Southern Chimera*, Shaw; *Elephant Fish*, Cook. This fish is distinguished from the preceding by a fleshy projection on the muzzle in form of a hoe, from whence it has acquired the name of Elephant Fish; its general colour is silvery, brownish on the upper parts. Native of the Southern Seas.

See Linné *Système Naturel*; Cuvier, *Règne Animal*; Leacepède, *Histoire des Poissons*.

CHIMERE, Fr. *chamarre*, *chawre*; It. *zamarre*; Sp. *chamerra*, or *chamarra*; Dutch, *zamarre*; Swe. *zamarra*. The French *chamarre* is said by Cotgrave to be "a loose and light gown (and less properly a cloak) that may be worn scarf-wise." Dr. Jamieson suggests that this term had its origin from a superior kind of cloth, made of fine goat's wool, and called by the Latins *cymatidis*, from Gr. *cyme*, a wave, because it was waved.

The *chamere* [is] the upper robe, to which the laws sleeves are generally sewed; which before and after the Reformation, till Queen Elizabeth's time was always of scarlet silk; but Bishop Hooper scrupling first at the robe itself, and then at the colour of it, as too light and gay for the episcopal gravity, it was changed for a *chamere* of black satin.

Warton on the *Common Prayer*, ii. sec. 4.

CHIMARRHIS, in Botany, a genus of the class *Pentandria*, order *Monogynia*. Geoeirc character: calyx, margin entire; corolla funnel-shaped; capsule inferior, two-celled, one seed; stigma two-parted.

One species, *C. cymosa*, an elegant tree, native of Martioque. Willdeow.

CHIMBORAZO, or CHIMBORAZO, derived from the Peruvian word *chumpu* *chimpan*, I pass beyond; Chimborazo signifying literally the snow of the other side. A celebrated Mountain of the State of Quilo, in South America, situated in 1° 30' south latitude and 79° 41' west longitude, and supposed to be the loftiest summit of the whole Cordillera, no accurate measurement having been attempted hitherto of the altitude of the Chilian Peaks. Chimborazo has the elegant form of an expanded dome, and towers over the cooes and pinnacles of the adjacent mountains to an amazing altitude, its height above the level of the sea being not less than 21,441 feet, though the absolute visible altitude from the level of the plain of Tapia, from which it appears to rise, is not more than 11,942 feet, this plain being itself 9481 feet above the waters of the Pacific. The road from Quilo to Guayaquil, and the coast leads along the northern flank of Chimborazo, between it and its giant brother Carguirazo, which is 15,540 feet above the sea; and many people perish in their attempts to travel over these lofty deserts during winter, or in storms, the wind being often so violent as to tear off fragments of rocks; here the Andes may be observed in all their greatness, fourteen or fifteen summits, each higher than Mont Blanc, crest this majestic portion of the Cordillera, and though clad in eternal snow mingle their tremendous firs with the circumspect atmosphere. Messrs. Humboldt, Bonpland, and Montufar, attempted to reach the crown of Chimborazo, but after experiencing great dangers, they were obliged to desist. They, however, observed the inclination of the magnetic needle, at a higher point than was ever before attained by man, on more than 3608 feet above the height to which Mont Blanc, the highest summit of Europe aspires.

Humboldt, speaking of the various forms of the

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Andean summits, observes "on the shore of the South Sea, after the long rains of winter, when the transparency of the air has suddenly increased, we see Chimborazo appear like a cloud in the horizon; it detaches itself from the neighbouring summits, and towers over the whole chain of the Andes, like that majestic dome, produced by the genius of Michael Angelo, over the antique monuments which surround the Capitol."

He describes also in a very lively manner, the feelings which he experienced on the 23d June 1797, in planting his instruments on a narrow ledge of porphyritic rock, which projected into the air from the mass of unfathomed snow, and on which he had attained an elevation of 19,300 feet above the ocean, but being still 9140 feet from the top of the dome. Respiration was performed with difficulty in this cold and piercing air, its tenuity causing the blood to flow from the lips, gums, and eyes. He gained an altitude 3485 feet higher than that ascended by La Condamine in 1745, when the French Academicians visited this mountain at the time of the measure of the equinoctial degrees.

To the French translation, by Robert Regnault Cauxois, dedicated to Henry IV., of that scarce work the Jesuit Acosta's *Historia natural y moral de las Yndias*, we find the following curious account of the sensations experienced on journeying amidst the gloomy and sky-rapped deserts which lie on the superior Andes; and which the author compares to the effects attributed to the sea air, on persons unused to that element. "J'ay voulu dire tout ce cy, pour declarer un effect estrange qui aduient en certains endroits des Indes, ou l'air et le vent qui y court entortille les hommes, non pas moins, mais d'avantage qu'en la mer. Quelqu'un le tiennent pour fable, d'autres disent que c'est addition, de ma part il diray ce qui m'est advenu." He then relates that he went on purpose to a very high part of the Cordillera, and proceeds by saying, "Je fus subitement atteint et surpris d'un mal si mortel et estrange, que je fus presque sur le point de me laisser choir de la monture en terre." "Je fus epris de telle douleur de sanglots et de vomissemens, que je pensay jeter et rendre l'ame. L'autant qu'après avoir rompu la viande, les phlegmes et la colere, l'une louue et l'autre verde, je vins jusques à jecter le sang, de la violence que le venin en l'estomach, le dia en fin, que si cela eut duré j'eusse pensé certainement estre arriué à la mort." "Tous nos compagnons, estoient fort fatigues, quelques uns cheminaient demandant confession, pensans réellement mourir, les autres mettoient pied à terre, et estoient perdus de vomissement, et de force d'aller à la selle, et me fut dict qu'autrefois quelques uns y avoient perdu la vie de cent accidens." In fact so terrible are these altitudes to the Indians, that they deserted their villages when the French academicians sought their assistance on them.

CHIME, n. } Doct. Th. H. happily and ingenue-
CHIME, n. } ally, as poet, says Skioor, derives
CHIMURA, } from the It. *clamare*; (Lat. *clamare*,
to call,) because that sound (sc. of Bells,) calls or summons to church. Junius suspects that the expression formerly was a *cinab* or *cinble* of bells, (see CYMBAL,) whence time or chime was formed.

To *chime*, as applied generally, is

To be or cause to be in the same tone or tune; in unison, in consonance; to attune, to harmonize, to correspond or agree, or coincide with.

CHIME.
—
CHIMES.

And right for few
Thou warm domber, and dare not tell,
Without sorrow, so doth the belle,
Which hath no clapper for to ring.
Gower. Conf. Am., book iv. fol. 69.

The streame of life now droppeth on the chime.
The selfe tongue may well ringe and chime
Of wretchednesse, that pained his full yoke;
With olde folk, save dotage, is no more.

Chaucer. The Reeve Prologue, v. 3894.

After that she was passed Langate she proceeded towards Flete-
strete where the Confruct was newly painted, and all the animes
and angels refreshed, and the chime melodiously sonnyng.
Holl. The 25 yere of Ryngs Henry VIII.

Then in a rage I took,
And out at window threw
Ovid and Horace, all the rhyming crew;
Homer himself went with them too;
Hardly escap'd the sacred Mauton book.
Cowley. Ode, Of Verses of my Lord Broghill.

The voyce so sweet, the words so faire,
As some soft chime had strook'd the eare;
And though the sound were parted thence
Still left an echo in the eare.

Ben Jonson. Underwoods. The Musc.

That we on earth with undecipher'd voice
May rightly answer that melodious noise;
As once we did, till disproportion'd aile
Jars'd against nature's chime, and with harsh din
Broke the fair music that all creatures made
To their great Lord.

Milton. Ode at a Sol. Music, vol. xx.

Father and son, husband and wife, and such other correlative
terms, seem so nearly to belong one to another, and thro' custom
do so readily chime and answer one another in peoples memories,
that upon the naming of either of them, the thoughts are presently
carry'd beyond the thing so said, and nobody overlooks or
doubts of a relation, where it is so plainly intimated.

Locke. Of Reliſion, book ii. ch. xxv.

Love first loved me, and form'd the rhyme,

The motion measur'd, harmoniz'd the chime.

Dryden. Cyran and Iphigenia.

The book [Piers Plowman's vision] is writ in metre, but much
different from the manner of our modern verse, there being no
rhymes or rhyming of words; but the nature of the metre is
that three words, at the least, of each verse begin with one and
the same letter. Strype. Memoirs. Edward VI. Anno, 1550.

Various of numbers, o'er his ev'ry strain;
Diffus'd, yet terse, poetical, tho' plain:
Diversity'd, midst onsets of chime;
Free from all air, yet manœuvred with rhyme?

Mort. Introduction to Vision of Death.

Rhyme, erst the minstrel of primordial alight,
And Chaos, anach old: she near their throe
Oft taught the rolling elements to chime
With tenfold din.

Mason. A Munday on Pope.

CHIMES, in Horology, a peculiar species of music at-
tached to a clock, and produced by means of the clock-
machinery at certain intervals of time. The general
method of producing this music is by means of a large
barrel having the tune pricked round it in the same
manner as in a barrel organ, by means of wooden or
metallic pins, which raise certain levers connected with
hammers, and by striking a series of bells in due suc-
cession, form the harmony designated Chimes. The
music thus produced, may consist of a direct succession
of the notes constituting an octave frequently repeated,
or otherwise may be a psalm tune or short popular air,
in the key to which the bells are tuned.

To calculate numbers for the Chimes, and to fit and
divide the Chime barrel, it may be observed that the
latter must be as long in turning round, as a person is

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employed in singing the tune it is to play. The Chime barrel may be made up of certain bars which run across it, with a convenient number of holes punched in them to admit the pins which are to draw such hammer; by this means the tune may be changed without clunging the barrel. In this case the pins or nuts, which draw the hammers, must hang down from the bar more or less, as is required; and some must stand upright to play the time of the tune properly. For the placing of these pins, we must proceed on the principle of changes on bells; viz. 1, 2, 3, 4, &c. or rather, make use of the musical notes, where it must be observed what the compass of the time is, or how many notes there are on the bells from the highest to the lowest, and accordingly the barrel must be divided from end to end. Thus in Plate XXV. fig. 1 and 2, represent the notes of the hundredth psalm tune; as this tune is eight notes in compass, the barrel is divided into eight parts; these divisions are struck round the barrel, opposite to which are the hammer-tails.

In this instance we give only one hammer to each bell, that the machinery may be more clearly comprehended; but when two notes of the same sound come together in a tune, there must be two hammers to the bell to strike it; so that if in all the tunes we intend to chime of eight notes compass, there should happen to be double notes on every bell, instead of eight we must have sixteen hammers; and we must divide the barrel accordingly, striking sixteen strokes round it opposite to each hammer-tail; then we must divide it round into as many divisions as there are musical bars, semibreves, minims, &c. in the tune. Thus the hundredth psalm tune has twenty semibreves, and each division of it is a semibreve, the first note of it also is a semibreve, and therefore on the Chime barrel there must be a whole division from five to five; as will be plainly understood, by conceiving the surface of a Chime barrel to be represented by these figures; as if the cylindrical superficies of the barrel was stretched out at length, or extended on a plane; and then such a table so divided, if it were conceived to be wound round the barrel, would show the places where the pins are to stand in the barrel; for the dots about the table, are the places of the pins that play the tune. Indeed if the Chimes are to be complete, we ought to have a set of bells to the gamut notes, so that each bell, having the true sound of *sol, la, mi, fa*, may play any tune with its flats and sharps; we may by this means play both bass and treble with one barrel; and by setting the names of the bells at the head of any tune, that tune may easily be transferred to the Chime barrel, without any skill in music. But it must be observed, that each line in the music is three notes distant; that is, there is a note between each line as well as upon it.

Chimes of a church clock. Pl. XXV. and XXVI. explain the Chime mechanism in the clock-room of St. Margaret's Church, Westminster, which has often been described, and which may fairly be accepted as a general model of this kind of machinery. A (fig. 4 and 6,) is a barrel on which the rope B is wound; this rope, after passing over a fixed friction roller, has a heavy leaden weight fastened to it, by the descent of which the mechanism is actuated. D is a large wheel at the end, and on the arbor of this barrel, which is worked by a pinion E, (not seen) the arbor of which is square at the projecting end for the key of the handle by which the weight

is wound up; the barrel A is so contrived, by means of the click h, and ratchet wheel e, (fig. 4,) that while the rope is being wound up, the barrel slips round its stationary arbor, but when the weight is going down it turns the large cylinder or Chime barrel c attached to the arbor along with it; this Chime barrel is made of wood, and has a number of pegs screwed into it, which, as it turns round at proper intervals, take hold of the inner end d of the horizontal and parallel levers F, raise them to a certain height, and then let them go suddenly, this motion at the same time depresses the outer ends e of the said levers, and by means of the upright rods G, and other intermediate rods, raise the hammers which strike upon the large bells in the belfry or story above. On the end of the Chime barrel next to the barrel A, is a large wheel H, (fig. 4 and 6,) which plays into a small pinion on the arbor of the wheel I, this wheel works a pinion on one end of the long arbor K, (fig. 4) on the other end of which arbor is a pair of faners, or a fly, the vanes of which catch the air as they turn, and regulate the velocity of the motion. This fly is shown separately in fig. 5. A is a portion of the arbor, on which is loosely fitted an iron bar B B, having a vane D at each end, to prevent the bar from slipping round the arbor in a retrograde direction; a ratchet wheel b is attached to the outer end of the arbor; and a click c is fastened on the fly which is kept to the teeth of the wheel by a spring; so that when the arbor turns, the click stops against the teeth of the wheel, and turns the fly with it; but when the arbor is suddenly stopped (as hereafter described) the fly continues its forward motion for some time by means of its momentum, the click c in the mean time slipping round the ratchet b; by this contrivance all strain upon the mechanism by a sudden check of the momentum is avoided. On one of the diagonal or cross bars of the wheel I, (fig. 4 and 6,) is a projecting piece of metal f, which piece, when the machine is to be stayed, is caught by a detent g, which detent may be moved towards the centre of the wheel, so as to clear the piece f, when the machine is to be put in motion; the upper end of the detent g is fastened to an arbor M, so as to have a circular motion with it, to which arbor is also fixed another detent h, (fig. 6) bent to avoid the bar of the frame. On the middle of this detent h, a piece of upright iron i is rivetted, on the end of which a hammer N (fig. 4 and 6) strikes; this hammer is raised at a proper hour by the church clock, and by its fall strikes the piece i, (fig. 6,) depresses the bent detent h, and consequently moves the detent g from the stop of the piece f. O is a circular plate, having a notch in one part of its circumference; at the back of it are fastened four arms k, l, m, (fig. 6,) and another not seen. On the face of the wheel H there is a projecting tooth n, (fig. 4,) which takes hold of one of the arms on O, and at every turn of the wheel H, moves the wheel O round the space of one quarter. Behind the arms k, l, m, are four knobs, p, q, r, s, in a detached state, shown in fig. 7, against which a lever R, (fig. 6 and 7) is pressed by a spring s; the use of this mechanism is to make the wheel O always describe a complete quarter of a revolution whenever it moves at all; for suppose the arms m, l, k, (fig. 7,) to have the position of the dotted lines m', l', k', the pin a on the wheel H (fig. 4 and 6) takes the arm m, and pushes it downwards, during which course the

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knob *p*, fig. 7, raises the lever *R* into the position shown in the figure; the spring and lever then act upon the knob *p*, and quickly bring the arms to the dotted position, in which situation the letters of reference are advanced each to the next arm. This clock has, moreover, the striking work, in which there is as usual a wheel called the count wheel, which turns round once in twelve hours; in this wheel there are three pins, that at the hours 4, 8, and 12, move the end of a lever, which communicates by means of an intermediate rod *g*, (fig. 4 and 6,) with the tail *P* of the hammer *N*, so as to elevate it; as the count wheel turns round, one of its pins lets go the lever, and the hammer *N* falls upon the detent *h*, (the end of which is supposed to be in the notch of the plate *O*.) pushes it down, and at the same time moves the detent *g* on the same arbor *M* inward; as soon as the hammer has made a stroke, it is partly lifted up again by the tail spring *s*, (fig. 6.) acting against the bar of the frame; but the end of the bent detent *h* is prevented from again entering the notch in the plate *O*, when the hammer rises by the lever *R*, which at the instant the lever *h*, (fig. 7.) is pushed down moves the wheel *O* a little round, by means of the spring *s* into the position of the figure. When the hammer has thus struck, and removed the detent *g*, (fig. 6.) the leaden weight pulls the barrel *A*, and sets the machine in motion, during which motion the pegs in the Chime barrel *E* strike the lever *F*, and move the bell hammer in the due succession of time, the fly (fig. 5) in the mean time regulating the velocity of the barrel. At each revolution of the Chime barrel *E* the peg *n*, in the wheel *H*, turns the wheel *O* round one quarter of a revolution, and by the time the barrel has turned four times, the notch in the plate *O* is brought again opposite to the end of the bent detent *h*, which therefore falls in by the weight of the detent *g*, the latter of which also falls at the same time, so as to catch the stop *f* which stays the machine. The notch in the plate *O* is so placed, that when *h* is locked into it, the knobs *p*, *q*, *r*, *s*, on the back of this plate, are in the position shown in fig. 7, so that this plate *O* moves the instant it is permitted to do so by the detent *h* being removed by means of the spring *s* independently of the great wheel *H*. This machinery plays four different tunes, which are changed by turning the index *W*, (fig. 4.) by the handle, to the corresponding tune marked on the dial plate *T*; this handle has a pinion on its arbor, behind the dial plate which works in a rack upon the crooked iron bar *g*, so as to move it up or down when the handle is turned; the bar *g* is made to move steadily, by having a crook *x* with parallel sides at each end, sliding against both sides of the corresponding steady pins pivoted into the frame; and the friction of a spring *T* pressing against it, prevents its being moved by accident; in the middle of the bar *g* is a bend *y* which acts like an inclined plane between the rollers *3*, *4* fixed in a small frame at the end of the bar *W*, so as to move that bar horizontally, while the crooked bar *g* is moved vertically; to the horizontal bar *W* are fixed the centres of the keys or short levers *F*, and a long iron plate, *5*, with 16 notches to confine each lever to its own plane of action. The sliding pins *g*, moving in a rack with two perforations attached to the frame, confine the bar *W* to a horizontal motion. In setting out the pegs on the barrel sixty-four parallel circles, four to each lever, are drawn round it at equal dis-

tances; every four of these coincide successively by the rack work adjustment with one of the levers, so that the respective pegs upon the barrel in the first of each four circles, may work its own lever and play one tune; that by moving the levers along with the bar *W*, the distance that two contiguous circles are apart, a second set of pegs is presented to the said levers, which now play a second tune, and in the same manner a third and fourth successively. The rods *G* have each a screw adjustment at their lower ends, and their upper ends are connected with revolving rods fixed to the ceiling, by which the motion is conveyed under each bell to the hammers which are placed each in a line perpendicularly under the axis of its bell, so as to strike near to its lowest extremity; the weight of each hammer *H* is supported by a spring *s*, in such a manner that it rises from the bell the instant it has struck. There is moreover a long horizontal iron bar that goes across the levers *F*, (not seen) the ends of which are connected with another lever (also not seen,) which when it is pulled down takes up all the hammers at once, so as to clear the bells in the act of ringing. There are ten bells in this steeple, six of which have each two hammers, and the other four but one a piece; the double hammers are used where the same bell is required to be struck in succession so quickly, that the same hammer could not be lifted up, and be made to return twice in the requisite time, as we have already described in the preceding part of the article.

CHIMNEY.

CHIMNEY-CORNER,

CHIMNEY-LESS,

CHIMNEY-MONET,

CHIMNEY-PIECE,

CHIMNEY-SWEEP,

CHIMNEY-SWEEPING,

CHIMNEY-TOP.

Fr. cheminée; Sp. chimenea; Lit. camino; Lat. convius; Gr. ἀσπίς, ἀσπὶς ἀσπίς, to burn, or ἀσπὶς ἀσπίς, burning heat. Chimæus, anciently denoted a furnace, but is now used pro gula, quæ fumum extra tectum emittit.

Forth with his chamberlaine also
To counsellor had both two,
And stoden by the chimney
Together speckled all three.

Geogr. Conf. Am. book vii. fol. 165.

I seigh bulles ful beygh, and houses ful noble

Chambres with chymneys, and chapels gaye.

Piers Plouman. C. 100, book iv.

And the schuler sende her into the chimney of fire, there
she be weeping and beryng tighre of sorik.

Wycl. Matthew, ch. xiii.

Hee is so loth to leave his neighbour's fire, that he is faine to
walk home in the dark; and if he be not loth to, heeres out the
night in the chimney-steeple; or if not that, lies down in his
clothes to save two labours.

Hall. Of the chief. Works, vol. i. fol. 175.

Townments are divided into two or more tilting houses, and
chimney barns used to that purpose.

Fulcr. Wuthliffe. Mercurius, fol. 379.

IACON. The chimney.

In north the chamber, and the chimney-piece

Chaste dish, holding: never saw I figures

So likely to report themselves.

Shakespeare. Cymbeline, fol. 379.

A catfish if there be yet viler than thyself,

If he through kismet's light upon thee scarily peif,

The chimney-sweep or he that in the dead of night

Doth empty lathhouse vaults, may purchase all your right.

Drayton. Polyolbion, song xlii.

A 4 2

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Have you climb'd up the walls and battlements,
To towers and windows? Yes, to chimney-tops;
Your infants in your arms, and there have stooped
The line-long day, with patient expectation
To see great Pompey pass the streets of Rome.

Shakespeare. Julius Cæsar, fol. 109.

Acute distempers frequently arise from a diminution of transpiration through the cutaneous chimneys, and some chronic ones from an augmentation.

Derham. Physico-Theology, book v. ch. v.

Mollere, as we are told by Maier. Bulleno, used to read all his comedies to a little old woman, that was his house-keeper, as she sat with him at her work by the chimney-corner; and could foretell the success of his play in the theatre, from the reception it met with at the fire side.

Spectator, No. 70.

The King, as he had come through the western countries, from the first landing had been in many places moved to discharge the chimney-money: and had promised to recommend it to parliament.

Barnet. Owen Thomas, Wilkes and Mary, June, 1689.

Jove should be that, that does make hold
With Jugg, that notorious scold;
Neptune, first bargeman on the water,
Thetis, the oyster-woman's daughter,
Pluto, that chimney-sweeping sloven;
With Prospero hot from the oven.

King. The Art of Love.

But there are huts or dwellings of only one story, inhabited by gentlemen, whose walls are cemented with mortar, glass windows, and boarded floors, of these all have chimneys, and some chimneys have grates.

Johnson. Journey to the Western Islands.

His next care was to have his ceilings painted; his panels gilt, and his chimney-pieces carved.

Dr. The Adventurer, No. 53.

How far the Greek and Roman Architects were acquainted with the construction of CHIMNEYS is a matter of dispute; and Beckmann, (*Hist. of Inventions*, i.) has collected the chief evidence on either side. No traces of such works have been discovered either in the buildings, or in the paintings and sculptures found at Herculaneum. The word *xarvoedox* implies a vent for smoke and nothing more, and this might be obtained, as it is in many ways in the huts of savages, without the funnel of a modern Chimney. *Caminus* from giving birth to Chimnies has been supposed to mean the same thing; but it may more justly be rendered a furnace, forge, or hearth; and it is not likely that Vitruvius would have omitted to notice the rules for building Chimnies if their use had been known at the time in which he wrote. The *ignitigium* or *pyritegium* (curfew) with which fires were ordered to be extinguished as late as the XIIIth century, does not appear to us a conclusive proof (although Beckmann so assumes it) of the non-existence of Chimnies at that date; for by similar reasoning the Irish Insurrection Act might be cited to show that they do not exist in that country at present. Of those who have treated on this subject Montfaucon, (*L'Antiquité Explicquée*, l. 102.) contends that both Greeks and Romans had Chimnies. *Maternus Von Cilano*, (*Abhandlung der Römischen Altertümen*, 945.) ascribes them to the former only. *Justus Lipsius*, (*Epist.* 75.) *Paulus Manutius*, (*Comm. in Cic. Epist. fam.* vii. 10.) *Eberhartus* a *Weyer*, (*Parergon de Camino* appended to his *Anulus Politicus*.) and *Burmman*, (*Petr. Arb.* l. 836.) deny the claims of the ancients.

Be this as it may, the first certain notice of Chimnies as we now build them, is found in an inscription at Venice over the principal gate of the *Scuola Grande di San, Maria delle Carità*, which relates that in 1347 a

great many Chimnies (*famejoui*) were thrown down by an earthquake.

Among the moderns, particularly in England, the Chimnies are most intimately connected with the plan of the whole edifice, and the ingenuity of the builder is continually called forth respecting them.

In stone walls the flues from the sitting rooms are generally from twelve to fourteen inches square, and in brick work nine by fourteen inches; the flues from kitchens and those apartments in which great fires are kept, should be made in proportion to the horizontal section of the fire.

In the construction of Chimnies the principal care is to prevent them from smoking; and it seems at present to be an acknowledged principle, that it is better to exclude the cold damp air from the flues by narrowing the aperture at top, than to give a larger vent to the smoke at the risk of admitting a quantity of air to rush down the Chimney and counteract the force of the ascending rarified stream; this is best effected by the use of Chimney pots; for the same reason it is proper at the fire place to contract and lower the throat, and bevel in the coverings so as to oblige the current of air from the room to pass immediately over the fire, where it may acquire so much heat as to consume the smoke in part and drive the remainder before it; these precautions are more necessary in those Chimnies in which from the smallness or repeated absence of firing, the cold external air obtains easy access to the flues; in kitchens and elsewhere, in which large fires are continually kept, the air in the Chimney is so rarefied as to repel the entrance of the cold atmosphere from above, and the draught is so strong as to make a close grate below unnecessary.

Besides the too large size of the fire place, the cause of smoky Chimnies may often be found in the improper situation of a door, or the want of height in the Chimney shaft with regard to the surrounding buildings; the flues ought therefore to be carried as high up as they conveniently may be. Flues with circular sections are, with some reason, supposed to be more favourable to the venting of smoke, than those, the sections of which are squares or rectangles. In very close apartments an aperture should be constructed near the ceiling sufficient to supply the air carried up the Chimney, and this may be made equal to one-third or one-half of the superficies of the section of the flue; the taste and skill of the architect will prevent this opening from being visible or inconvenient.

The wide ungrated Chimney of the ancient hall is now out of fashion, and though our fire places have not dwindled to the diminutive size recommended by Count Rumford, they are constructed in proportion to the quantity of fire required to warm the apartment; and the expectation of Dr. Franklin, that what was the fittest might come to be considered the handsomest is nearly realized.

It is not necessary to enlarge upon the mode of building our domestic hearths, which, however useful, presents nothing either new or likely to interest the general reader; but the numerous manufactories in Great Britain, consuming fuel and producing smoke, have given rise to Chimnies of such dimensions and under such circumstances, as to require the skill and experience of the engineer in aid of the builder. In London, the heavy smithies, the breweries, and other establishments using steam engines, have caused the

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CHIMNEY erection of Chimnies, which, abstracted from the smoke, present handsome specimens of brick work in the form of pyramids and obelisks; and since the introduction of the gas lights, the volume of smoke required to be discharged, has increased the dimensions of Chimnies, until they almost rival the spires of some churches.

Of these the most considerable is the Chimney belonging to the Chartered Gas-light and Coke Company, in the Horse-Ferry-road, Westminster, erected under the direction of Mr. Joseph Yallowley of Red Cross-street, the surveyor to the company.

The above Chimney is constructed to carry off the smoke from one thousand gas retorts, conducted to it by double flues entering on the east and on the west side, and by two single flues on the north and on the south side. The ground upon which the Chimney stands is a sandy loam to the depth of eight feet, below which is a quicksand with much moisture. To secure the foundation, an excavation was made six feet below the surface of the ground, and the bottom was levelled; a square twenty foot fender of oak ship timber twelve inches square, (fig. 1 and 2, plate XXVII.) was then laid down and secured by guard piles *a a* of fifteen feet long; within the fender, sheet piling *b b* of fourteen feet deals, nine inches by three were driven down; oak sleepers *c c* nine inches by six were next laid within the sheet piling about three feet apart, and the intervals filled with three courses of brick set in cement; cross sleepers *d d* were then laid over and securely bolted to the under ones, and similarly filled in, forming a depth of eighteen inches, composed of oak and bricks in cement. Three inch oak ship planking *e e* covered the whole, upon which the first brick work was laid, one foot thick, to the top of the sheet piling and the level of the foundations of the other buildings belonging to the works. The footings were carried up in double courses, and between each, pieces of iron hack hooping three inches wide were laid diagonally and alternately as in fig. 3. Fig. 4 is a horizontal section near the surface of the ground; the base of the Chimney is being twelve feet square, and the bases of the piers *b b* to support the arches carrying the side flues, five feet by two feet nine inches. The brick work was carried up on this plan sixteen feet, to the springing of the arches, where the cast-iron plates *c c*, fig. 5, are introduced; the elliptical perforations are for lightening the casting; *d d* are pieces of iron, three inches and a half broad and half an inch thick, thrown across the Chimney and secured to the springing posts. Fig. 6 is a vertical section on the line *e f*, showing the mode in which the plate supports the arch. Fig. 7 is an elevation exhibiting the mode in which the flues *n n* are supported and carried into the east and west sides of the Chimney; an opening at *b* shows a section, and fig. 8 a plan of these flues; *c c* are single flues entering the Chimney from the north and south directly from the retorts. Fig. 9 is a section from north to south, showing the passage arched under the flues from east to west, which forms a communication between the retort rooms. Fig. 10 is a plan of this passage, in which *a a* are iron ties through the brick work at the springing of the semi-circles; *g g*, fig. 9, is the iron flooring; *b b* are the ends of the pieces of iron, slit and turned up and down; *c c* are transverse iron bars secured on the outside by bolts, the inverted arches are to give strength, the whole

weight of the Chimney shaft resting above them; *d d* **CHIMNEY** is a bull's eye in the crown of the arched passage opening into the bottom of the flue, covered above with a movable iron plate; *e e* are double flues from the east and west; and *f f* single flues from north and south.

The Chimney shaft after receiving the retort flues is carried up above the roof perpendicularly twelve feet square on the outside, the walls three feet thick and the flat six feet square, the whole distance being forty-seven feet from the ground to the plinth in fig. 11. Fig. 11 and 19 are the elevation of the Chimney shaft in the remainder of its altitude, being seventy-three feet to the cast-iron cornice *a*. At every fourth course of bricks are introduced pieces of iron back hooping as in fig. 13, as far as the thickness of the wall admits of the diagonal brace being sufficiently long to be serviceable; afterwards they are set as in fig. 14.

Fig. 15 is the bolt and tie introduced at the angle of the top of the Chimney shaft, for securing to the brick work the square cast iron Chimney pot and cornice; the former is cast in eight pieces and bolted together, and the whole wall secured to the cornice.

Fig. 16 is the plan of the under part of the cornice, the square holes *b b* receiving the bolt. The Chimney pot and cornice are five and a half feet high, and the altitude of the Chimney from the surface of the ground to the engrail of the Chimney pot is 125 feet six inches.

The whole of the work presents a handsome appearance, and is an excellent model for the construction of Chimnies of such magnitude.

Climbing Boys for sweeping Chimnies appear to have been first supplied from Savoy and Piedmont. In Paris the Savoyards long had a monopoly of the trade. In Germany the Lotharingians undertook this business, and their Duke in consequence received the title of *Imperial Fire Master*. The miseries to which the unhappy boys apprenticed to this trade are exposed, has led to the establishment in London of a *Society for superseding the necessity of Climbing Boys, by encouraging a new method of Sweeping Chimnies, and for improving the condition of Children and others employed by Chimney-sweepers*. The subject also has occupied the attention of Parliament, and the result of due investigation has been that there are very few Chimnies which cannot be as well swept by a machine as by boys. An ingenious and very efficacious machine has been invented by Messrs. Feetham, (9, Ludgate-hill and 296, Oxford-street,) who have received a premium for it from the Society of Arts; and it is much to be hoped that the general adoption of this, or some other mode, will ere long terminate an employment in which children of an extremely tender age are subject to much barbarous usage, and which almost universally exposes them to an incurably cancerous disease. Most of the authentic particulars relative to the enormities of this trade, and the facility with which a substitute may be provided for it, may be found in a volume recently edited by Mr. James Montgomery, entitled the *Chimney Sweeper's Friend, or Climbing Boy's Almon*.

CHIMU, the name of some highly singular and extremely interesting ruins near the town of Manacich in Peru, which are supposed to be the vast remains of an ancient city. Humboldt visited them during his travels in Peru, and went into the interior of the famous

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Guaca de Toledo, (barrying-place or tumulus of Toledo,) the tomb of a Peruvian Prince, in which Garcí Gutierrez de Toledo discovered, on digging a gallery, in 1576, massive gold, amounting in value to more than a quarter of a million sterling, as is proved by the books of accounts preserved at the Mayor's office in Truxillo.

It is much to be regretted that no account exists, either in the old or modern works on South America, concerning these ruins, which are probably of the same nature as those at Tiahuanaca, near the great Lake of Chucuito, wherein there are a colossal pyramid, some gigantic statues, and various human figures in relief, amidst the enormous blocks of stone of which the houses are built.

CHIN, } Goth. *kinna*; A. S. *cinne*; Dutch, *Ch'innro*, } *kinne*; Ger. *kinu*; from the A. S. *cin*.
CHIN-BAND, } *nan*, (Ger. *ginnen*.) *hiere*, *dehiere*, &c.
CHIN-BEEF, } *gape*, to chine, chink, or rive. Somer.
So called, says Skinner, because when the chin is drawn down, the mouth is opened.

And as a leprose poon, killed his cheeks
Al eydder jaa ja chyn, ychivred for ride.
Piers Plowman. Vision, p. 97

On bothen his cheeks, and his chyn. *Id. Creed, l.*

And for to fasten his hood under his chin,
He hadde of gold yrought a curious place.
Chaucer. The Prologue, v. 155.

In boll thou shalt understonde,
There is a flood of thilke office,
Whiche serueth all for auarice:

What man that steed shall theris
He stant vp euen to the chinne.
Gower. Conf. Am., book v.

And wifles he pondreth these thinges in hys harte,
Hys knet, hys arme, hys haude staynting hys chinne.
Wycl. The Auctor on Psalme 102.

Then like a faire young prince,
First downe chinne'd, and of such a grace, as makes his lookes
concrine
Contending eyes to view him: forth he went to meet the king.
Chapman. Homer's Iliad, book xiv. fol. 332.

Oh the monstrous disorders that are erpt into the world! But
say that women may be allowed to wear as much gold as they
will, in bracelets, in rings on every finger and joynt, in carkanets
about their necks, in earrings pendant at their eares, in stales,
wreaths, and chin-bands. *Holland. Pliny, vol. li. fol. 462.*

I have observed that those little blemishes wear off very soon; I
but, when they disappear in one part of the face, they are very
apt to break out in another, inasmuch that I have seen a spot
upon the forehead in the afternoon, which was upon the chin in
the morning. *Spectator, No. 31.*

In a limpid lake
Next Tantalus a doleful lot abides—
Chin-drip he stands, yet with afflictive drought
Incessant pines, while ever as he bows
To sip refreshment, from his parching thirst
The gulleful water glides.
Proctor. The Widow's Wife.

The next in beauty, as in speed, appears
Fair Ida, in the strength of youthful years:
A party-coloured down but just begun
To shade his chin, the promise of a man.
Hart. The Sixth Thebaid of Statius

CHINA.

CHINA offers to our contemplation a vast area of more than five millions of square miles, governed by one man of a foreign race, occupied by a crowded population, retaining the same language, habits, and customs as their forefathers in distant ages, highly civilized and intelligent, and carefully secluded from any but a very limited intercourse with other nations, either near or remote. Had the same jealousy always prevailed, little would have been known concerning "the Celestial Empire," beyond the mountains of Tibet or the shores of the Yellow Sea; but some of the Emperors, relaxing in a great degree the favourite system, suffered Roman Catholic missionaries to come within the sacred pale, and thus gave Europeans an opportunity of learning something more than could be gleaned from the semi-exiles of Macao or the shopkeepers and tea-dealers of Canton. The Chinese are also themselves an literary people, and their books, which they make no difficulty in selling to strangers, give minute details on every subject relating to their country. But their language differs as much from that of most other nations, as their features and habits do from those of western Europe, and throws, as we shall hereafter see, such obstacles in the way of the student, as are quite sufficient to damp the ardour of all whose courage is not whetted by difficulty. Their books, therefore, have been hitherto little better than useless lumber on our shelves, and we should know scarcely any thing about China, but for the labours of the Missionaries,

from whose writings a large portion of the following abstract will be derived.*

Though the whole territory of this "Son of Heaven" comprehends the vast area mentioned above, the extent of China itself is far less considerable, and twenty degrees of latitude from north to south, with as many of longitude from east to west, will give pretty nearly the exact dimensions of the Empire from the Great Wall to the Gulf of Tong-king in one direction, and from the Eastern Sea to the river Nü-kyang in the other.

Chung-kwe, or the central Kingdom, is the name by which the Chinese themselves most commonly denominate their country. It reminds us of the Medya-b'humi, or "middle land of the Hindûs," and might possibly find its way into China with the doctrines of Budd'hâ. Khatâi, the Tatar appellation taught our forefathers to call it Cathay, while Clûn, the denomination given to China by its southern neighbours, is evidently the origin of Sin and Sina. Chîn, and Mâchin, the names used by the Arabs, Persians, Indians, and Europeans in the middle ages. The Sina, of whom Ptolemy had a very imperfect knowledge, were probably the southern, as the Sora, better known to the ancients, were the northern Chinese; whose

* In the orthography of the Chinese words which occur in this article, the vowels have invariably the same power as in Italian, the consonants as in English; and no words exceed one syllable.

CHINA. name, *Ser*, whence *Sericus* is derived, was most probably the native term for silk, a word which was itself formed from the Latin term just mentioned, and may be thus traced back to the country whence the production which it denotes was first brought through Western Asia, into Europe. (See *Journal Asiatique*, II. 243.)

The whole of the Empire is generally called by the Tatars, the present possessors, *Ta-tsing-kwe*.

The country of the *Ta-tsing*, (i. e. the reigning dynasty,) and the part beyond the Great Wall or Chinese Tatar, the native country of the Manchus, *Shinking*. (Morrison's *View of China*, 61.)

According to "the Statistical description of the Empire of *Ta-tsing*," published by authority in the reign of *Kyen-long*, the different Provinces, are given as in the following table.

Province.	Capital.	Latitude North.	Longitude East.	Li.	Geographical Miles.
Fong-t'hyen-fu	Hing-king	41° 40'	124° 57' 45"	1710	410.4
1. King-sé, Ché-li, or Pè-ché-li	Shing-king	42°	123° 27' 45"	1470	352.8
2. Kyang-nan, I. Kyang-su, or Nan-king	Shun-t'hyen-fu, or Pè-king	40°	116° 27' 45"	..	....
3. Shan-si	Kyang-ning	30° 50'	120° 27' 45"	2400	576
4. Shan-tong	Ngan-king	31°	119° 27' 45"	2700	648
5. Ho-nan	Tai-ywen	38°	110° 37' 45"	1030	241.8
6. Shen-si, I. Shen-si	Tai-nan	36° 45'	117° 42' 45"	800	192
7. Ché-kyang	Kai-fong	35°	113° 37' 45"	1340	369.6
8. Kyang-si	Tong-king	35°	113° 37' 45"	1340	369.6
9. Hu-kwang, I. Hu-pi	Si-ngan	35°	108° 7' 45"	2630	636
10. Sè-chwen	Lan-cheu	36° 20'	103° 47' 45"	4040	969.6
11. Fò-kyen	Hang-cheu	30°	110° 57' 45"	5300	792
12. Kwang-tong	Nan-chang	28° 40'	114° 37' 45"	4850	1164
13. Kwang-si	Vu-chang	30°	115° 49' 45"	3155	757.2
14. Yun-nan	Chang-sha	28° 30'	112° 37' 45"	4550	1092
15. Kwei-cheu	Ching-to	29° 40'	103° 37' 45"	5710	1370.4
	Fò-cheu	26° 3'	117° 57' 45"	6130	1471.3
	Kwang-chen	23° 10'	112° 27' 45"	7570	1816.8
	Kwei-lin	25° 30'	110° 37' 45"	7460	1790.4
	Yun-nan	22° 30'	99° 57' 45"	8900	1968
	Kwei-yang	24° 40'	106° 37' 45"	7640	1833.6

The Provinces comprehended under *Fong-t'hyen-fu*, are situate in Tatar, and do not properly form a part of China. They were not, it appears, inserted in any census before the last, which was published about 1790. As the principal object of this article is China itself, i. e. the country comprehended between the Great Wall and the Chinese Sea; and Chinese Tatar, with the other dependent States, is inhabited by different races of men in many points distinct from the Chinese themselves; it will be proper to keep the accounts of those nations distinct, and to reserve a more particular notice of them for the articles *MANCHU*, *MOGOL*, *TIBET*, &c.

It appears, on comparing this with the official reports made under preceding Emperors, that some of the Provinces were subdivided by *Kyen-long*, and that, including these subdivisions and Chinese Tatar, there are now nineteen instead of fifteen, as was the case when the Jesuits executed the magnificent survey made by order of *Kyang-hi*. It is remarkable that the only two copies of that gigantic map extant in Europe, have fallen by a singular combination of circumstances, into the possession of this country:

one forms a part of the truly Royal collection lately added to our public stores by the munificence of his present Majesty; the other is preserved in the Museum of the East India Company.

The arrangement adopted in the above Table is not perhaps the best that could be devised, but it has the advantage of being followed by the natives themselves, and may here serve as an index to the following sections.

I. *King-sé* or *Pè-ché-li* ranks first among the Provinces, being the seat of Government and residence of the Emperor. This distinction is implied by the name of *Pè-king*, (the northern Court,) the Metropolis of the Empire, which is situated in a fertile plain, 30° 54' 13" N. about 116° 27' 45" E., twenty leagues from the Great Wall. It forms an oblong square, enclosing an area of twelve miles, and is divided into two portions, the one inhabited by Chinese, the other by Tatars. A new town was in fact added to the old one soon after the Tatar conquest, in the seventeenth century. The walls of the city are in the best places thirty feet high, twenty-five feet wide at the base, and twelve at the top, between the parapets. Nine lofty gates crowned with turrets, give ingress

CHINA. and egress to the inhabitants, and a semicircular area before each gate, is enclosed by a wall of the same dimensions in height and thickness as that which surrounds the city. There are square towers, now used as granaries, at each angle of the walls, and others all along them at intervals of forty feet, with small guard-houses on their summits. The Tatar city is on the southern side, and in the centre of it is the Imperial palace, into which the middle gate in the city wall on that side opens. It occupies an area of a mile in length and three quarters of a mile in breadth, enclosed by double walls of red shining bricks twenty feet high, and comprehending highly ornamented gardens, besides the various ranges of building inhabited by the Royal family and their numerous attendants. The tiles which cover the roofs of these buildings are bright yellow, and so highly glazed as to be mistaken at first sight for gilding. A rivulet passing through the grounds, has afforded ample scope for the ingenuity of the Chinese artists, in forming cascades, basins, lakes, &c. to give a relief to the rocks, mountains, groves, and grottoes with which they have adorned this sacred enclosure. There are two other gates, at equal distances from the principal entrance in the southern, and two which correspond in the northern wall of the city; and the opposite gates are connected by two straight and parallel streets 130 feet broad and about four miles in length. The eastern and western city walls also have each two gates at equal distances, connected by parallel streets of the same width; but that on the southern side is intercepted by the palace wall, round which it is obliged to make a circuit. The cross streets, branching from these four main streets, are exceedingly narrow, but otherwise are similar to them in appearance. The great streets form a sort of bazar; every house has a shop, in front of which two wooden pillars support a board raised on high, blazoning in gilt letters, the merits of the wares and their vender, whilst flags and ribands of every colour in the rainbow, waving from the pillars below, serve to attract the notice of passengers, and are a lure to the young and inexperienced. Sky-blue, green, and gold are the favourite colours, and as no gloomy sumptuary laws condemn the multitude in China to disguise their houses in a sombre hue, their Capital must be one of the most gaily attired cities on the face of the earth. Its streets are covered with sand, a very disagreeable pavement either in summer or winter, notwithstanding the multitude of watering-carts and mud-gatherers. The intersections of the great streets are ornamented with triumphal arches in honour of those whose venerable age or public services give them a claim to such distinction. These monuments are generally built of brick, sometimes of wood, highly painted and varnished, and consist of a lofty central gateway between two which are lower on each side. Good water is much wanted in Peking, for that of the many wells is extremely bad; but on the north side of the city there is a basin, several acres in circumference, and a small stream runs along the western wall, so that those quarters have a tolerable supply. Though there are neither sewers nor public scavengers, no filth is ever seen in the streets, for the Chinese know the value of manure so well, that every particle is sold and carefully carted off, to the great annoyance of the olfactory nerves of such as are strangers to the luxuries of Peking.

This city, as was mentioned above, forms an oblong enclosure of four miles by three; but it must not be supposed that its population is commensurate with its extent. Within its walls, as is the case with every town in the Empire, there are large spaces unoccupied by buildings, and much ground laid out in fields and gardens. In the Chinese quarter, several hundred acres are in cultivation, and more than two-thirds of the area attached to the palace, are occupied by parks and pleasure grounds; the great lagune or morass also under the north wall, is about fifty acres in extent. The overflowing population of a warm climate, and want of skill in military tactics, particularly in the science of attack and defence, common to almost all Asiatic nations, render their vast fortresses objects of terror or admiration to no adversaries except such as are as unskilful as themselves; and the internal resources as well as numerous garrisons of these bulwarks of China, would present little resistance to a well-disciplined European force. The walls of Peking completely overtop all the buildings within them, so that there is nothing but a long unbroken line of one uniform colour and structure, to attract the traveller's notice on his approach. When he has passed the gates, the extreme uniformity of the streets soon becomes wearisome. Streets and passages all in straight lines; houses of exactly the same height, not even surmounted by a single chimney; without a window to be discovered except in shops, and scarcely a human being to be seen, give a deadness and monotony to what may be called the heart of the city, such as the Europeans who have ventured beyond the gates of Canton, represent in the interior of that town; but the great streets of Peking, like the suburbs of Canton, present a scene of bustle and animation which is highly amusing, and offer as many novel objects to the eye, as the gaudy trappings and endless variety of the shops. "The multitude of movable workshops of tinkers, harbers, cobblers, and blacksmiths; the tents and booths, where tea, fruit, rice, and vegetables are exposed for sale; the wares and merchandise arrayed before the doors, contract these spacious streets," says Mr. Barrow, in his account of the entrance of the British embassy, "to a space just wide enough for two little vehicles to pass each other. The cavalades of officers and soldiers preceding the embassy; long trains of men in office with numerous retinues bearing flags and umbrellas, paoled lanterns and ornamented insignia of their rank and station; funeral processions with the lamentable cries and groans of the mourners; brides escorted to their husbands with discordant bands of shrill music; dromedaries laden with coals from Tatar; wheel-barrows and hand-carts stuffed full of vegetables, scarcely left room for the embassy to pass. All was in motion; the throng on the sides of the street immense; the buzz and confused noises of this mixed multitude, some crying their wares, others wrangling about their bargains, often interrupted by barbers snapping their tweezers, the sound of which could only be compared to the jarring of a cracked Jew's harp;" the mirth and laughter in almost every group produced an incessant din which "could scarcely be exceeded by that of the brokers in the Bank rotunda, or the Jews and old women in Rosemary-lane." "Pedlars, continues this amusing writer, "jugglers, conjurors, fortune-tellers, mountebanks, quack-doctors, comedians, and

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CHINA. musicians, left no space unoccupied." Yet "the show of the embassy," he says, "was but an necessary;—every one pursued his business, at the same time that he gratified his curiosity."

The Capital is placed in the principal district of the Province, which is called Shun-t'hyen-fu, and the whole Province of Pê-chê-li extends from 35° to 41° north latitude, and from 114° to 120° east longitude. It generally enjoys a fine clear atmosphere, and the temperature, though variable, and sometimes reaching the extremes of heat and cold, is usually moderate. The serenity is such that clouds are rare even in winter; and what is very remarkable is, that the cold is longer in duration and greater in degree than could be expected in such a latitude. The rivers are said to be frozen up so as to bear the passage of horses and waggons for four months in the year, and the spring to be very gradual in its approach. The face of the country is generally level; it is in fact low, not being much more than two feet above the level of the rivers at high water; and the tide, which rises only nine or ten feet in the gulf of Pê-chê-li, ascends 110 miles into the interior of the country: the banks of the Pê-li are frequently overflowed. The soil near this river consists of a light sand mixed with argillaceous earth, and interspersed with particles of mica, but pebbles or gravel are nowhere seen. The water, especially near Pê-king, is impregnated with an ochreous matter, which adheres to the sides of the vessels in which it has stood. The uniform clearness, and probably dryness of the air, may perhaps be assigned as the cause of the remarkable salubrity of this Province, in which epidemic distempers are almost unknown. A difference has been remarked in the national character and habits of the inhabitants of the northern and southern provinces of China. The latter are more supple, lively, and acute, and as is therefore natural, more inclined to literary pursuits than the former, who though excelling them in bodily strength and courage, are inferior in quickness and intelligence.

It should be mentioned that every Province in China is divided into Cantons, Districts, and Townships, each of which comprehends a certain definite territory under its Jurisdiction. They are called Fu, Cheu, and Hyen respectively, according as their Capitals are towns of the first, second, and third magnitude, and are themselves subdivided into hundreds, (Syun-kyen-si,) containing only a few towns or villages. Pê-chê-li contains ten of the first, forty of the second, and 108 of the third class. Those of the first are, besides, 1. Pê-king, the Metropolis; 2. Pao-ting, the residence of the Viceroy, situated in an agreeable and fruitful district, with a large lake in the centre, celebrated for the abundance of Iyen-hwa or salamanders, (Nympha Nimbata,) which it produces; 3. Ho-kyen, between two rivers, and famous for its cleanliness; 4. Ching-ting, a well-built town four miles in circumference, near a chain of hills celebrated for medicinal herbs; 5. Shun-tê, in the midst of a well-watered, productive, and populous district, famous for crawfish, touch-stone and sand fit for polishing gems; 6. Hwang-ping, and 7. Tai-ming are in the southern part of the Province, and not distinguished by any peculiar advantage; 8. Yong-ping, near the gulf of Leno-tong, is surrounded by rivers and flanked by mountains which abound in tin; 9. Suen-hwa, close

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to the Great Wall, is large, well built, and populous, in the midst of mountains yielding fine crystals and marbles, as well as large yellow rats, the skins of which are much valued.

II. Kyang-nan, or Nan-king, (i. e. the southern Court,) was long considered as the second Province in the Empire, and its two subdivisions Kyang-su and Ngan-hwei, were formed into distinct Provinces by the Emperor Kien-long. Fourteen cities of the first, ninety-three of the second and third class, besides innumerable towns and villages are contained within the limits of these two Provinces; but Kyang-nan, formerly called Nan-king, (in lat. 30° 50' N. 120° 27' E.) is next to Pê-king, the most celebrated place in China, on account of its porcelain tower. It is built on several hills, and said to be twenty-five miles in circumference, so that it may perhaps still cover the largest area of any city in the Empire. It was for a considerable time the residence of the Court, and hence its vast magnitude; but the seat of Empire was transferred to Pê-king in 1423, and since that period Nan-king has been on the decline. Nearly one-third of it is now deserted, and scarcely any traces can be found of many of the temples, palaces, and public buildings which it once contained. A few of those which still remain, are in good preservation, and its gates are beautiful; but the Porcelain tower, nine stories high, with an ascent of forty steps, and one and twenty between each story, altogether making a perpendicular height of nearly 300 feet, is the glory of Nan-king. A pine apple of solid gold, according to the Chinese, adorns its summit; its exterior is richly varnished with red, yellow, and green, and multitudes of small bells, suspended from the angles of the roof, give a "silver sound" whenever they are set in motion by the wind. The broad and deep river Yang-tse-kyang, which discharges itself into the sea below the city, formerly afforded a convenient harbour, but its mouth is now much obstructed. It abounds in excellent fish, which in the months of April and May are conveyed to Pê-king, packed in ice. A good pavement secures the streets of Nan-king from the filth and dust so annoying in those of the Capital. Its manufactures of plain and flowered satins are the first in the Empire; and it is renowned for colours, pencils, ink, and paper; and every thing which has any relation to the arts and sciences, particularly Medicine, of which it is the chief school. The surrounding country is richly cultivated and full of villas, but its most striking feature is an artificial hill covered with tombs and temples, and surrounded by a forest of pines twelve miles in circumference. 2. Su-cheu, the second city in this Province, is compared to Venice by Europeans. Its walls enclose an extensive area, comprehending large fields in a state of cultivation, and many separate houses as well as the narrow streets which properly form the town; the whole intersected by numerous canals. A rich soil, temperate climate, and extensive commerce render it one of the most flourishing cities in China. It is famous for the richest brocades, the best dancers, jugglers, and comedians, the most polished men, and the finest women, in the Empire. It is therefore a favourite resort of the rich and luxurious. "Paradise," they say, is in heaven, but Su-cheu-fu on earth!" Its inhabitants appeared to Mr. Barrow better clad, and more cheerful and contented than those of any other Chinese town through

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2. Kyang-nan, or Kyang-su and Ngan-hwei.

Nan-king-fu.

the Su-cheu-fu

CHINA. which he passed. Its arts, luxuries, and politeness render it the best school for the mistresses of wealthy Mandarins; and many are the damsels here educated for the future gratification of that illustrious class. The scenery and delicious fish of the lake Tai-hu, at the foot of the woody mountains which lie to the west of this city, form no inconsiderable part of its attractions.

Chan-
cheu-fu.

Hwai-
ngan.

Yang-
cheu-fu.

Fong-yang
cheu-fu.

Hwei-
cheu-fu.

Long-
kyang-fu.

Ching-
kyang-fu.

Ngan-
hwei-fu.

Tsong-
shan island.

3. Chang-cheu, on the canal from So-cheu to Nan-king, is equally famed for its water and its earthen-ware, both supposed to impart their excellence to the tea made in this favoured place. 4. Hwai-ngan is in the midst of a marsh, surrounded by canals at a higher level than itself, but protected by a triple wall, and enjoying an extensive trade. 5. Yang-cheu is one of the most remarkable cities in the Province, on account of its great antiquity. It is six miles in circumference, intersected by numerous canals crossed by many bridges, and is the great mart for salt, its staple commodity. Frequent ruins, overgrown by moss and creeping plants, are evidences of its former grandeur; but the most remarkable object in its neighbourhood is the tower of Kao-ming-chi, with its gardens, temple and pavilions, erected by Kao-tsu of the Sui dynasty, (A. D. 584-608,) for the accommodation of his successors in their Royal progresses towards the south. "This tower," says M. de Guignes, "is one of the finest which I have observed in China. It consists of five stories, each encircled by a covered gallery, and lighted by sixteen windows. Its form is octagonal, and its summit is surmounted by a spiral iron supporting a gilt ball terminated by a point. There is a door in each of its eight sides, and the walls are white, but the wood-work is painted red." 6. Fong-yang, or "the Eagle's glory," encloses several fertile hills within its walls, which overhang the Yellow River. It was the birth-place of Tai-tsu, who under the title of Hong-wu, became founder of the dynasty of Ming. (A. D. 1368.) He relinquished his intention of making it the seat of government, on account of its uneven site and want of water; but the sepulchre of his father, a splendid temple in honour of Yu, and a tower in the centre of the city, 100 feet high, still attest his piety and filial affection. 7. Hwei-cheu, the southernmost city in the Province, is one of the most commercial in the whole Empire; and its inhabitants, who are frugal, industrious, and enterprising, are said to surpass all their countrymen in roguery. The mountains in its neighbourhood contain mines of gold, silver, and copper; and for tea, varnish, and engravings, it is considered as the first city in the world. 8. Long-kyang is so surrounded by water that ships come close up to it, and take in cargoes of cotton, of which it exports an astonishing quantity. 9. Ching-kyang, near the mouth of the Yang-tse-kyang, is considered as the maritime key of the Empire. Its walls are in some places thirty feet high, and it is always strongly garrisoned. 10. Ngan-king, Capital of the southern divisions of Kyang-nan, now forming the Province of Ngan-hwei, is placed, (lat. 30° 30' N. 117° E.) near its southern extremity, at the confluence of a small stream with the Yang-tse-kyang; it was formerly a place of little consequence, and only ranked as eighth among the Fuz or Districts into which the Province is divided. The island of Tsong-ming, separated from the continent by an arm of the sea about six leagues in width, was converted by the convicts banished thither, from a sandy waste into a productive, populous district.

Salt, extracted from a kind of grey earth, probably the original soil of the island, is its principal production and furnishes the means of subsistence to the population of its numerous villages. The island of Shin-shan, (i. e. the golden mountain,) near the mouth of the Yang-tse-kyang, is the private property of the Emperor, and remarkable for producing the pale red cotton, (*Gossypium religiosum*), of which the nankeens, named from the Capital of this Province, are manufactured.

The air of these Provinces is usually clear, and their climate extremely temperate, as might be expected from their position between the twenty-ninth and thirty-fifth degrees of northern latitude. The country is generally level and well-watered; and besides a great number of smaller streams the Yang-tse-kyang and the Hwang-ho, two of the largest rivers in China, discharge themselves into the sea on the coast of this Province. Numerous canals also facilitate internal navigation, and give a power of laying the fields under water at pleasure, an incalculable advantage in dry seasons. The soil of the western districts is a dry, red clay, which acquires a yellow hue as it approaches the river, and is replaced by sand in the eastern part of the Provinces. To the south clay recurs and a rich black mould is often found. With all these commercial advantages, these Provinces may well be considered as some of the most flourishing in the Empire, and its cotton manufactures, so justly celebrated all over the world, are carried on to such an extent, that one township alone is said to furnish employment for 200,000 persons.

11. Shan-shi, to the west of Pê-ché-li, though one of the smallest Provinces, is highly venerated as the native soil of the founders of the Empire. It contains five Cantons or Fuz, sixteen Districts or Cheus, and seventy Townships or Hyens. 1. Tai-yuen, its Capital, Tai-yuen- (lat. 36° N. 110° 37' E.) an ancient city, three leagues in circuit, was the residence of the Princes of the Tai-ming-cho family; but the Royal tombs on a neighbouring mountain are now the only remains of its former grandeur. They consist of monuments of stone or marble, triumphal arches, and statues of men and inferior animals dispersed through a grove of cypresses. A fruitful soil and skillful manufacturers make this city a flourishing place: hardware and various kinds of cloths, but particularly carpets, resembling those of Turkey, are its principal articles of trade. 2. Fuen-cheu, on the river Fuen-ho, nearly in the centre of the Province, is celebrated for its warm baths and mineral springs. 3. Tai-tong, close to the Great Wall, is a fortress of great strength and well garrisoned. Its neighbourhood abounds in medicinal herbs, and the mountains contain marble, porphyry, lapis lazuli, and a beautiful kind of jasper. The cold in this Province, which lies between the thirty-fifth and forty-first parallels of north latitude, is often very severe in winter, but its atmosphere is peculiarly clear throughout the year. It is an elevated, mountainous tract; in some places rocky and barren; but cultivated wherever the soil can be rendered productive by industry; and giving the terrace-husbandry, for which the Chinese are so celebrated, ample exercise. The warm and stony declivities of its hills are very favourable to the vine, and it has the finest grapes in China. On the summits of several of the hills there are extensive plains, as fertile as the valleys below.

CHINA.
Shin-shan
island.

Fuen-
cheu-fu.
Tai-tong.

CHINA. Besides the minerals mentioned above, these mountains abound in crystal, salt, and coal. The inhabitants have the strength of limb and constitution commonly enjoyed by mountaineers.

4. Shan-tong. 14. Shan-tong contains six Cantons, and 114 Districts and Townships. Its Capital Tsi-nan, on the south side of the river Tsi, ($36^{\circ} 45' N. 117^{\circ} 19' E.$) was the residence of a long line of Sovereigns whose tombs on a neighbouring mountain are a conspicuous object from the city, and it is famous for its silk of a brilliant white. 2. Yen-cheu comprehends within its domains, Kyo-fen, celebrated as the burial-place of Kong-fu-tzu, (Confucius). 3. Lin-chin-chen, no the great canal, is a place of much trade and has a splendid octagonal porcelain tower, eight stories high, which almost rivals that of Nan-king. It is, as they all are, a temple of Fo, whose image is placed in the highest chamber. 4. Tsing-cheu is noted for its trade in fish-skins, and a yellow stone, extracted from the intestines of cows, and supposed like the bezoar, to possess great medicinal virtues. The islands on the coast have several good harbours, and offer a convenient shelter for vessels navigating the Yellow Sea.

This Province lies between the thirty-fifth and thirty-eighth degrees of north latitude, and has generally a clear sky and moderate temperature. Its surface is level, except in the southern districts, which are mountainous and swampy. The soil is almost every where alluvial; and in some places there are extensive morasses thinly peopled. Rice seldom falls, but the many lakes and streams afford a constant supply of water for irrigation; and the great Imperial canal, adds greatly to its wealth, by making it the channel through which the chief supplies of the Capital pass. A peculiar species of silkworm, producing a coarser but stronger thread than that of the common sort; various kinds of grain, tobacco, and especially the herbaceous cotton, (*Gossypium herbaceum*), are its staple commodities.

5. Ho-nan. V. Ho-nan, lying immediately to the south-west of Shan-tong, and to the west of Kyang-nan, has eight Cantons and 102 interior Districts. 1. It is crossed by the mighty Hwang-ho, and at about six miles from that river, its Capital Kai-fong is situated, in $35^{\circ} N. 114^{\circ} 55' E.$ Its site is lower than the level of the river, and though protected by strong and extensive dykes, it is very liable to be overflowed; and was, in fact, completely ruined by such a calamity, occasioned in A. D. 1641, by a body of rebels, who had recourse to that expedient in order to get possession of the place, which has never since recovered its former population and prosperity. 2. Chun-te, in the northern part of this Province, is remarkable for a fish resembling a crocodile, the fat of which is said to be singularly inflammable, and also for a mountain of peculiar rugeness. 4. Ho-nan, a little to the south of the Hwang-ho, surrounded with rivers and in the midst of mountains, was formerly the centre of the Empire, and acerbly believed by the Chinese to be the navel of the world, an honour ascribed by the Greeks to Delphi, and by the Arabs to Mecca. Teng-fong-hyen, a Township in this District, has an ancient tower, believed to have been the observatory of Chou-kong, an astronomer who lived nearly 1000 years before Christ, and is said by the Chinese to have been the inventor of the mariner's compass. The instrument by which he is supposed to have found the length of

the shadow at mid-day, for the purpose of determining the latitude, is still shown. As Ho-nan was called the navel or centre of the earth, so was the Province itself called Tong-hwa, or the central flower; and its mild climate, rich scenery, and luxuriant soil, made it in ancient times a favourite residence of the Emperors during a part of the year. The eastern side is very level and so completely cultivated, as to appear like one vast garden; but notwithstanding its fertility, commerce does not flourish; perhaps in consequence of the effeminacy and indolence of the inhabitants. Towards the south-west, the country is mountainous and covered with forests. Cinnamon, lead-stone, and tale are found in the rocky districts; but the silks manufactured on the borders of a lake within its limits, are supposed to derive an extraordinary lustre from some peculiar quality in the water, and form one of its most valuable productions.

VL Shen-ai, na the west of Ho-nan and Shan-si, formerly the largest Province in the Empire, is now divided into two, the former retaining its old name, the latter called Kan-si. 1. The whole contains eight P'ing, twenty-two Cheus, and eighty-four Hyens; and its Capital, Si-ngan, on the Hwei-ho, in $34^{\circ} 10' N. 108^{\circ} 30' E.$ is little inferior in beauty to P'eking. A strong and lofty wall, surrounded by a deep ditch, flanked by towers, and enclosing an area four miles in circumference, protects the public buildings and remains of antiquity which still adorn this place. It is remarkable for a gigantic species of bat, the flesh of which is highly prized by the Chinese: it is also famous for the monument found in 1695, which records the introduction of Christianity into China by the Nestorians in the seventh or eighth century. 2. Ping-lyang, a considerable town on the western side of Shen-si, is surrounded with mountains full of picturesque and well-watered valleys; one of which is so deep as to be scarcely pervious to the sun's rays. 3. On one of the almost inaccessible mountains near Keng-chang, there is an ancient sepulchre believed to be that of Po-hi, the founder of the Empire, and contemporary with Enoch and Methuselah. 4. Lan-chen, in $36^{\circ} 90' N. 103^{\circ} 47' E.$ formerly a District of the second rank, is one of the most important places in the Province, an account of its trade for skins with Tartary. It has now been raised to the first rank, and is the Capital of the division, now a separate Province, called Kan-si. A coarse kind of woollen cloth manufactured there from cow's hair, is, together with other woollens, a large article of export into the Tartar territory.

These Provinces which lie between lat. 31° and $40^{\circ} N.$ long. 102° and $110^{\circ} E.$ are celebrated for their extensive commerce. They are generally mountainous, and have a fine healthy climate, and are inhabited by a handsome and robust race of men, distinguished for courage, genius, and courtesy to strangers. The soil is favourable to the cultivation of all kinds of grain except rice; and drugs, honey, wax, cinnamon, coals, and gold ore are brought from the mountainous districts. It is said that the Government prohibits the gold mines from being worked; but a vast quantity of ore is washed down by the rivers, the collecting of which affords subsistence to a great number of persons. Across the mountainous part of these Provinces, there is a military road cut through an almost impassable country, with bridges across ravines of a fearful depth. It is a really stupendous work, and next to

CHINA.

Shen-si and

Kan-si

Ho-nan

Si-ngan-fu

Ping-lyang-fu

CHINA. the Great Wall, perhaps the most remarkable proof of the resolution and perseverance of the Chinese. This hilly region is also favourable to the breeding of cattle and annually rears a great many mules, as well as sheep and oxen.

7. Che-kyang.
Han-cheu-fu.

VII. Che-kyang, to the south-east of Kyang-nan, has eleven Cantons, seventy-two Districts, and eighteen Townships. 1. Its Capital, Hong-cheu, in 30°20'N, 120°15'E, placed between the mouth of the Imperial canal and that of the River Chyang, is one of the first cities in the Empire. It is about twelve miles in circumference, and is said to have a population of one million. Narrow streets well paved with broad flag-stones, large shops stocked with valuable wares, and numerous triumphal arches, strike the stranger on his first entrance; and the clear waters of the little lake called Si-hu, which bathes the western side of the town, add greatly to its beauty. There are open porches supported by pillars and paved with flag-stones, along the edge of the lake, and stone causeways crossing it in various directions, with bridges at intervals for the passage of boats beneath. Two islands in the centre are each adorned with a temple, and provided with houses of entertainment, for the convenience of those who wish for refreshment or relaxation. "Its natural and artificial beauties," says Mr. Barrow, "exceeded every thing previously seen in China." Bold and lofty mountains, valleys clothed with trees, especially the camphor-tree, (*Laurus Camphora*), tallow-tree, (*Bassia*), and arbutus vine, (*Tauja*), with their different shades of green and purple; sepulchres of light and singular structure, half concealed by groves of cypresses; parties of pleasure in boats on the lake, present a richness, variety, and animation of scenery which fully justify the glowing terms in which the Chinese extol the charms of Hang-cheu. 2. Hang-cheu, on the Tai-hu, is the seat of the principal silk manufacture. 3. Ning-po, or Liang-po, has an excellent harbour, and carries on a great trade, particularly in silks, with Botavia, Siam, and Japan; it is, indeed, only two days sail from Nanga-zaki. Cheu-shan, or Shippy Island, about eighteen or twenty leagues from Ning-po, is the place where the English ships landed their goods when they first established the trade with China in 1700. 4. Chao-king, on an extensive plain, is famous on account of the sepulchre of Yu the Great, (a. c. 2170), the most ancient monument which the Chinese possess. The streets are well paved, and lined with pinazas for the protection of the passengers; and the inhabitants are renowned for their knavery. Every great Mandarin makes a point of having a secretary from Chao-king-fu.

Ho-cheu-fu.
Ning-po-fu
or Liang-po.

Cheu-shan.

Chao-king-fu.

This Province extends from 36° to 31° north latitude, and its mean temperature in winter is about 60° of Fahrenheit's scale. From the coast to the neighbourhood of the Capital, the country is level with a clayey soil on a bed of potter's earth. The mountainous tract then commences with a reddish sandy surface. This continues for about sixty leagues. On the western side of the Province, the mountains extend about twelve leagues with a clayey soil. The remainder of the country is level, all in a high state of cultivation, and extremely populous. Its maritime position, so advantageous for trade, combined with the advantages of soil and climate, render it one of the first Provinces in the Empire in point of wealth and population; and numerous streams, with canals kept in

good repair, give every requisite facility to internal intercourse. Silks, plain and embroidered, are its staple article; and ordinary tissues may be purchased so cheap, that a suit of silk here would cost no more than one of the coarsest woollen in Europe. Whole plains are covered with dwarf mulberry trees for the support of the silk-worms; for which stunted trees are found to be most serviceable. Various kinds of wood, particularly bamboo and tallow-tree, dried and pickled mushrooms, indigo and super-excellent hams are among the articles for which this Province is famed. The natives are said to be as courteous and good-humoured as the Chinese usually are, but more superstitious than the rest of their countrymen.

VIII. Kyang-si, which lies between Che-kyang and Kwang-tong, and is itself separated from the sea by those Provinces and Fo-kyen, has thirteen Cantons and seventy-eight Districts and Townships. 1. Its Capital, Nan-chang, in 28° 40' N. and 115° 50' E., is a place of considerable trade; so much so that Lord Macartney's embassy had reason to believe that there were 100,000 tons of shipping, independently of small craft, lying near it, when they passed through the place. The snakes inhabiting a well belonging to a celebrated temple in this neighbourhood, are a great object of adoration, and, as they usually come to the surface of the water when rain is about to fall, are supposed to possess a prophetic knowledge of future events. 2. Jao-cheu is the district to which the village of King-té-ching, famous for its porcelain manufactory, belongs. It is placed on the banks of a fine navigable river, and though ranking merely as a village, is said to have a million of inhabitants. Its furnaces amount to 500; all its fuel and provisions are brought from a distance; a plain indication that the neighbourhood is naked and unproductive. Strangers are not allowed to sleep in the town, in order to prevent depredations. It is there that the most beautiful of all the Chinese porcelain is manufactured. That is consequently the great article of trade at Nan-chang, Capital of the Province; but M. de Guignes complains of the extravagant prices charged there; and adds that the shops were either large or well stocked. 3. Lin-kyang, on the Yu-ho, is proverbially desolate; "one hog," say the Chinese, "would feed all its inhabitants for two days;" but the neighbouring hills abound in medicinal herbs, for which the great mart is in one of its subordinate villages. 4. Kang-cheu, at the confluence of two Kang-rivers, has a bridge formed by 130 boats, connected by iron chains; but two or three in the middle can be removed at pleasure to let vessels pass through. The varnish used in japanning is yielded by a kind of tree, (*Rhus Vernix*) found near this place.

Kyang-si lies between the parallels of 34° and 30° north latitude, and in winter has a mean temperature of about 60°. The northern part of it is flat, and full of rivers, lakes, and marshes; the southern districts are mountainous; the soil is in general a red or yellowish sand on a substratum of clay. Rice, and more particularly wheat and sugar, are abundantly produced; but not in sufficient quantities to supply the overflowing population. Their poverty, in the midst of this abundance, makes them thrifty and abstemious; and, though laughed at by their more luxurious neighbours, they easily console themselves by their superior acuteness and industry; and often rise to the highest dignities in the State. Besides the vegetable productions

CHINA.

CHINA. mentioned above, the mountainous districts yield gold, silver, iron, lead, tin, vitriol, alum, and crystal. Tallow, paper, and varnish are important articles of export, and so, it may be said, are waxes; for, as the women of this Province have not adopted the absurd custom of crippling their feet, and are of a robust make, they are much employed in field-work; and a Chinese farmer, when he wants a profitable wife, goes and purchases one in Kyang-si.

9. Hu-kwang. IX. Hu-kwang, on its eastern side contiguous to Kyang-si, is nearly in the centre of the Empire, and contains fifteen Cantons with 114 Districts and Townships. It is divided into two parts by the Yang-tse-kyang river, and those parts now constitute two distinct Provinces; 1. Hu-pi, the northern, and 2. Hu-nan, the southern. 1. Vu-chang, in $30^{\circ} 40' N. 114^{\circ} 15' E.$ the Capital of the former, is a place of extensive commerce, situated on the bank of the Yang-tse-kyang. Excellent tea, the produce of its fields, bamboo paper from its forests, and brilliant crystals from its mountains, are among the principal articles which attract the crowds of traders who frequent its ports. 2. Hang-yang, a large city, is only separated by the river from Vu-chang. 3. Chang-sha, (in $28^{\circ} 20' N. 111^{\circ} 55' E.$) Capital of the latter, is placed near a large stream communicating with a lake of considerable size. 4. King-chen, at the foot of the north-western mountains, is considered as one of the keys to the southern Provinces of the Empire.

These Provinces lie between the twenty-fifth and thirty-third parallels of north latitude, have generally a level surface, and are well watered and fertile. They produce abundance of rice and other grains, and are thence often called the granary of the Empire. Cotton, paper, crystal, tale, iron, tin, vitriol, and mercury are among the many valuable articles which they furnish.

10. Se-chen. X. Se-chen, the next Province westwards, extending to the confines of Tibet, has ten Cantons, sixteen Districts, and seventy-two Townships. It is also traversed by the Yang-tse-kyang, which diffuses fertility and prosperity wherever it passes. 1. Ching-tu, in $30^{\circ} 30' N.$ and $103^{\circ} 55' E.$ its principal town, is placed in a delightful spot, on an island formed by the approach of several rivers, and is at no great distance from the western boundary of the Empire. It suffered very greatly in the wars with the Tatars, in the seventeenth century, and has many fine buildings in ruins, but is still a considerable place, and carries on an extensive trade. 2. But Chong-king, at the confluence of the Kin-sha and Ta-kyang, (or Great River,) is still more important as a place of trade. It is built on the declivity of a mountain, and enjoys a healthy air. Excellent fish and trunks made of bamboo basket-work, are the articles for which this place is most celebrated. 3. and 4. Long-ngan and Tong-chen are two strong fortresses at the opposite extremities of the Province; neither of them of much importance, since China has been united with Tatars. The latter is garrisoned by soldiers whose profession is hereditary, like that of the Kshatriyas in India.

Se-chen extends from 26° to 33° north latitude, and is exceeded by few other Provinces either in magnitude or valuable commodities. Silk, wine, grain, and iron, are produced abundantly. It possesses mines of iron, tin, lead, and mercury. Its sugar-cane, amber, lodestone and lapis lazuli are highly celebrated. Musk, rhubarb, and rock-salt are also among the products of

its mountains; which furnish moreover a breed of small, but well-formed, active horses.

CHINA. XI. Fo-kyen, on the eastern coast between Che-li, Fo-kyang and Kwang-tong, has nine Cantons and sixty-three Townships. 1. Its Capital, Fo-cheu, in $36^{\circ} 3' N. 119^{\circ} 50' E.$, is equally celebrated as a place of great trade and a school of deep learning; but especially on account of its bridge of white stone, with 100 arches, stretching across an arm of the sea. 2. Suen-cheu has two lofty and splendid pyramidal temples, and a bridge more remarkable than the one just mentioned. It is formed of a blackish stone, large slabs of which are supported by parallel rows of pillars formed with angular sides to break the force of the stream. Of these slabs, eighteen yards in length, and all alike in materials and figure, there are 1000. Stone buttresses, with figures of lions, &c. in relief, strengthen the sides of this bridge, and it is surmounted by the city castle. 3. Yen-ping, surrounded by mountains, itself on a Yee-ping declivity overhanging the Min-ho, is so placed that all the boats which traverse the Province must pass immediately under its walls. 4. Chang-cheu on a fine river, and not far from the sea, carries on an active trade with the eastern islands, and is much frequented by the Spaniards from Manila. Near this part of the coast is the small island of Emoy, (We-mwi or Hyh-men,) containing a magnificent temple in honour of Fo, and possessing an excellent harbour. It was much frequented by European traders in the earlier part of the last century. A little further south is the group of islands called F'hang-hu, or Pescadore; mere rocks and sand-banks, wholly unproductive, but possessing harbours invaluable to the natives of Formosa who have none.

This Province, lying between the Tropic of Cancer and 28° north latitude, is warm but healthy, and in a very flourishing condition. Mountains, but well wooded and carefully cultivated, it is rendered highly productive and capable of enjoying every advantage of its maritime position. Its inhabitants manufacture almost all the articles for which China is celebrated; and its mountains, besides jewels, contain veins of the precious metals. The working of them is, however, prohibited. Its trade with the Indian Archipelago is very extensive. In the age of the Cheu dynasty, (in the middle of the tenth century,) it formed a separate State, called Tshé-min, "the Seven Barbarians;" and a variety of dialects still prevails among its inhabitants.

Opposite to the shores of Fo-kyen is the fine island Thai-wan of Thai-wan or Formosa, (the Beautiful,) between or Formosa the twenty-third and twenty-seventh parallels of north latitude, divided by a chain of mountains into two parts, of which one only has been conquered by the Chinese. The eastern side, which is furthest from the main land, is still in possession of the natives, apparently of Malay origin, (*Journal Asiatique*, l. 196,) and quite distinct from their continental neighbours. A rich soil, abundant streams, and a genial climate would render this island almost a terrestrial paradise, were it not visited by frequent earthquakes, and deficient in wholesome water. Notwithstanding this, it is rich and populous, so that the Chinese think it necessary to garrison it with 10,000 men. Thai-wan, the Capital, which has given its name to the whole island, and is represented as equally remarkable for the splendour of its shops, the regularity of its streets, and the

CHINA. multitudes that crowd them, is protected by a fortress of some strength, erected by the Dutch and called Zelandia. The harbour is deep and spacious, but accessible only by some narrow and shallow channels. The best anchorage is among the P'heung-hi, or Fisher's Isles, (*Illes des Pêcheurs*), a small group lying between T'ai-wan and the coast of China. (Valenty, *Recherches*, and Camidius in the *Foyages de la Compagnie Hollandaise*, v. 100-102.) The mountains on the northern and eastern sides of the Island are inhabited by indigenous tribes, little civilized, belonging, as it appears, to the two great Polynesian families, the eastern Negroes and the Malays. The latter, if not all, of these mountaineers, depend for their subsistence solely on the chase, and delight as much in tattooing themselves as the South Sea Islanders. Stags abound in the forests, and supply the inhabitants of the more elevated spots with clothing as well as with food. Their religion is a system of idolatry, which appears to be similar to that of those Islanders, since they all observe the same remarkable sepulchral rites.

12. Kwang-tong (Canton) though not the largest is one of the most important among the southern Provinces. It forms the south-western boundary of Fö-kyen, and lies between that Province and Tong-king. Kyang-si, Hu-kwang, and Kwang-si are its boundaries on the north and west, as is the Chinese Sea on the south and east. It contains ten cities of the first class, among which the principal are Kwang-chau and Chao-chau. 1. The former called by Europeans Canton, in lat. 23° 8' N. and long. 113° 3' E. is the Capital of the Province, and for nearly two centuries has been almost the only place in the Empire accessible to Europeans. A fine river, near which it is placed, affords a ready communication with the many canals which convey the produce of the remotest part of the Empire to this favoured port. It is formed by the union of three distinct towns, which, when taken together, make up a complete square. One only of these can be entered by Europeans, and that is rather a suburb than part of the city itself. The streets, like those of Pö-king, are constantly filled with multitudes, and are generally paved with flag-stones, and adorned at intervals with triumphal arches, but they are usually narrow; that appropriated to the porcelain, which is one of the largest, not being more than nineteen or twenty feet wide. Those which contain the richest shops are roofed over, and might be compared to the bazars of Western Asia, were not their neatness and splendour such as are never seen under the oppressive rule of Mohammedan despots. The shops of a superior class consist of several apartments in the same line, and opening into each other; the first and outer one is entirely open on the side next the street, and generally contain coarser wares, porcelain, toys, or trinkets, such as are commonly purchased by the Chinese; the second room is filled with fine China-ware calculated to please European customers; the third has an assortment of silks and felvets; and the fourth, if there are more than three, is furnished with ten of different qualities, and such other articles as are in general demand. On great festivals these contiguous apartments are all thrown open, ornamented with an artificial shrubbery, and lighted up with coloured lanterns, while musicians stationed in the innermost apartments form concerts for the amusement of the passers-by. Besides the residents in the town itself, there is what

Kwang-chau-fu, or Canton.

may be termed a floating population, as innumerable boats ranged in rows like streets cover a large portion of the river, and are occupied by families who have no abode on shore.

About twelve miles from Canton is the village of Fo-kan, a sort of distant suburb, and one of the largest villages in the world. It is said to be a league in circumference, but consists only of one large street parallel with the direction of the river, and a few shorter at right angles to the former; its trade and population are very great, though like almost every thing else in this singular country, they have been much exaggerated. The number of its inhabitants does not amount probably to half of the million which has been assigned to it. Macao, at the mouth of the river Ta, on which Canton stands, is a Portuguese settlement on a small aek of land, once a fortress of considerable importance, but now of little value except as a place of residence for the Europeans engaged in the trade with China, and virtually in their power.

The population of Canton alone was rated as high as a million and a half by Father Le Comte, which of course shows what sort of credit his Chinese authorities deserved, since the whole Province, according to the official census of the Empire, contained little more than two-thirds of that number not half a century before. Sonnerat's estimate, (ii. 24.) of 75,000 seems too low; and perhaps, if all the suburbs are included, 150,000 souls will not be too high a number.

2. Chao-chau, the second City in the Province, has Chao-chau the double advantage of a productive territory and two fine navigable streams; but this is counterbalanced by an unhealthy atmosphere, and the prevalence of contagious disorders during the four last months of the year. A celebrated monastery of the Bonzes 800 or 900 years old, and a peculiar kind of oil extracted from a plant called cha-chu, give a kind of celebrity to this town, the population of which amounting to about 50,000 souls, is supported principally by a manufactory of nankeens.

3. Iyen-chau, separated by impenetrable mountains from Tung-king, has a good harbour. Most of the other towns in this Province are surrounded by a fertile country, and carry on an extensive trade. To the south, a narrow peninsula, which seems to have been originally an isthmus connecting Hai-nan with the main land, stretches out beyond the rest of the island. The coast, and is separated from that island by a strait where there formerly was a pearl-fishery. On its northern side Hai-nan is flat and level, but a mass of lofty mountains gradually rises to the south, and is occupied by tribes, which like those of the high lands in Formosa, have maintained their independence in spite of the Chinese. The low country is unhealthy, but extremely productive of indigo, cotton, and rice. The woods afford arca, druggs blood, and other tropical productions, besides very valuable dying woods used in colouring porcelain; but that most esteemed by the Chinese is called eagle, rose, or violet wood by the Europeans, and is exclusively reserved for the use of the Emperors. The inhabitants of this coast are said to possess the art of compelling the pearl oysters to generate pearls, by introducing a thread strung with beads of mother of pearl into the oyster shells when open and swimming on the surface on the water. (*Mém. of the Academy of Sciences at Stockholm*, 34-39.) Kyun-chau, the Capital of this Island, is placed

CHINA.

Hai-nan

CHINA. upon a promontory so that vessels can anchor close to its walls. This Province, including the Island of Hui-nan, lies between the eighteenth and twenty-fifth parallels of northern latitude; its climate, therefore is the hottest of any part of the Empire.

For about ninety miles from the sea the river Ta flows through extensive plains; but beyond that limit it has to force its way through bold and elevated mountains abounding in coal and other minerals. The soil, generally of a yellowish hue, but often red, is either clayey or sandy, and besides the ordinary vegetables of these latitudes, produces a very hard kind of timber, called by the Portuguese iron-wood, from its colour as well as weight, which is so great as to prevent it from floating on water. The li-chi (*Litsea*) and i-ven also are natives of this part of China; the former is a soft insipid kind of fruit something like an onion; the latter is more refreshing and has a musky odour. Among the various kinds of poultry reared in this Province, ducks hatched by artificial incubation may be mentioned: their eggs moreover are preserved in a coating of salted clay, and their flesh is prepared in such a manner as to retain its original flavour for a considerable length of time; these arts it appears the Chinese owe solely to their own ingenuity. Notwithstanding the level nature of a great part of this Province, and its position so near the tropic, its winters are severe, and ice is sometimes formed, though snow is very seldom seen. The inhabitants are healthy, active and industrious, but remarkable for their insolence and contempt of foreigners.

13. Kwang-si, the central Province on the southern confines of the Empire, forms the north-western boundary of Kwang-tong, and the two are often comprehended together under the name of Kwang-kwang. It contains twelve primary, twenty-five secondary, and seventy-three Towns of the third order. Its northern districts are mountainous, woody, and uncultivated; but on the south, the hills sink into the extensive and fertile plains which furnish Canton with a supply of rice for six months in the year. Its mines, however, are the most abundant source of its wealth; and tin and copper, but especially gold and silver, are found in large quantities; these treasures are watched with a jealous eye by the Government, which prohibits its subjects from working their mines, retaining that privilege as a monopoly in its own hands.

One of the vegetable productions for which this Province is celebrated, is a singular tree, from the pitch of which a farinaceous substance is prepared, that serves to make a kind of bread; it is probably, like the sugo, a species of palm. The birds and insects also are very numerous, and none more so than the king-ki, or golden pheasant, (*Phasianus Pictus*). Though inferior to many others in extent and wealth, this Province is one of the most populous in the Empire; and the inhabitants of its northern and western districts have a coarseness in their manners, so remote from the polish and ceremoniousness of the other Chinese, that they are considered by their countrymen as little better than barbarians. A better soil and a more extensive traffic have rendered the natives of the eastern part of the Province more civilized. The Capital, Kwei-lin, in lat. 25° 30' N. and long. 110° 30' E., on a narrow and rapid river, is a large city, and

is celebrated as the place near which the best stones used by the Chinese in making ink are found.

XIV. The adjoining Province of Yun-nan, on the south-western boundary of China, has twenty-one first rate, twenty-five second rate, and thirty third rate Towns, and is one of the most opulent in the whole Empire. Being mountainous and well watered, it enjoys a cool and salubrious air, and derives considerable advantages, with respect to foreign commerce, from its vicinity to other States. The precious metals, tin, copper, rubies, and other gems, together with rich marbles, are yielded by its mountains; elephants and horses are brought from its plains and forests, and silks and linens are manufactured by its inhabitants, particularly a kind of satin much valued. Its natives, like most mountaineers, bear an excellent character, and are robust, active, intelligent, and courageous. Yun-nan, its Capital, in lat. 25° 5' N. and long. 103° 15' E., on the borders of a considerable lake, still possesses many monuments of its former magnificence while the residence of a tributary Prince; but it has suffered greatly in various invasions of the neighbouring Tartars. Yu-tung, on the frontiers, is considered as one of the bulwarks of the Empire.

The Lo-los, former masters of this country, were not reduced to subjection by the Chinese till after a long series of bloody contests; this gallant defence of their independence secured to them, however, many privileges, which the jealousy of their conquerors makes them very unwilling to grant. They are more like feudal tenants than subjects of an absolute Prince, and seem superior in strength and character to the servile Chinese. Their language and religion are said to be the same as those of Pegu and Ava, and their name resembles that of the Laos mentioned by the early Portuguese writers; but these Laos are called Mong-ja by the Pa-pe and Pe-i, two nations on the borders of Yun-nan. That Province they name Mong-che, while they call Ava Mong-nan; and Mong is the proper denomination of the natives of Pegu. (*Asiatic Researches*, x. 239, v. 235; and Klaproth's *Asia Polyglotta*, 365.) The Lo-los, therefore, Laos, and people of Pegu, were probably at some former periods all subjects of one great Empire, perhaps that called Kalamnam by the Portuguese.

XV. The only remaining Province of China yet described is Kwei-cheu, confessedly one of the smallest, least cultivated, and least populous. It is enclosed by Yun-nan, Szechwen, Hu-kwang, and Kwang-si, and occupies a portion of the mountainous tract which gives rise to the U-kwang and other streams flowing into the Yang-tze-kwang. It has thirteen Cities and seventy-eight Towns of lower rank. Its mountains abound in metals, among which tin, mercury, and copper deserve particularly to be noticed; much of the latter required for the Imperial mint, is drawn from this Province. The best horses in China are bred here, and a plant resembling hemp, but peculiar to this country, furnishes materials which are well calculated for making light summer clothes. The fastnesses in these mountains are almost inaccessible, and their inhabitants have always defied the attempts of the Chinese to effect their subjugation. The continual warfare in which the governing Mandarins are involved, and perhaps the inclement air of these bold and

Kwei-lin
fu.

CHINA. rugged heights, makes an appointment in this Province a sort of honourable exile; and there are few things more dreaded at the Court of Peking, than a commission to serve his Imperial Majesty in the glens and wilds of this Chinese Siberia. A considerable area, at its south-eastern extremity, is still possessed by the independent Seng-myo-se, who are called a barbarous people by the Chinese. Their country forms an large blank in the great map mentioned above, the geographers of the Central kingdom being either too honest to lay down a country of which they

Seng-
myo-se.

had no knowledge, or too proud to honour the hiding-places of such vagabonds with their notice. Kwei-yang, the Capital, (in lat. 36° 40' N. and long. 106° 37' E.) once a Royal residence, is now a small town scarcely three miles in circuit, but still retains some memorials of its former greatness.

The population of these fifteen Provinces will be seen at once in the annexed Table, where the statements published by the Emperor's authority are compared with those given by Chen-ta-tsin, one of the principal Mandarins to Lord Macartney, in 1795.

CHINA.

Name of the Province.	Population in A. D. 1645.	Population in A. D. 1750.	Taxable Peasantry in 1744.	Population in A. D. 1795.
1. Pè-ché-li	3,360,075	3,504,038	3,340,544	38,000,000
2. Kyang-nan, i. Kyang-su	3,917,707	28,967,225	4,256,712	32,000,000
ii. Ngan-hwei	1,350,131	1,438,023		
3. Shan-si	1,792,329	1,960,816	1,799,895	27,000,000
4. Shan-ting .....	.....	25,447,653	2,431,936	24,000,000
5. Ho-nan	2,005,088	2,602,969	2,547,456	25,000,000
6. Shen-si, i. Shen-si	240,809	257,704	2,262,438	18,000,000
ii. Kaa-sü	311,972	340,066	431,693	12,000,000
7. Ché-kyang	2,710,649	18,975,099	3,124,798	21,000,000
8. Kyang-tsi	5,528,499	5,922,160	337,069	19,000,000
9. Ho-kwang, i. Ha-pi	469,927	24,604,369	752,970	27,000,000
ii. Hu-nan	375,782	2,028,010		
10. Sé-chweo	144,154	7,789,782	650,208	27,000,000
11. Fú-kyen	1,468,145	1,684,528	1,528,607	15,000,000
12. Kwang-tong	1,148,918	1,491,271	1,201,320	21,000,000
13. Kwang-si	905,995	2,569,518	220,690	10,000,000
14. Yun-nan	2,255,666	3,083,459	237,965	8,000,000
15. Kwei-cheu	51,089	2,941,391	41,089 *	9,000,000
16. Fang-t'hyen, or Chinese Tatar	27,236,935	142,638,091	25,165,390	335,000,000
	4,194	390,714	.....	10,000,000
	27,241,129	143,028,805	.....	345,000,000

The two first columns are extracted from the latest edition of the *Great Statistical Account of the Empire*, published by order of Kyen-long, in 1795, (Morrison's *View*, p. 61.) the third from the first edition of the same work, which appeared in 1744, according to the extract from the Russian abridgement of it, given in Büsching's *Geograph. u. Histor. Magazin*, xiv. 411. This, however, includes only the taxable peasantry. The fourth is from the acconots collected during Lord Macartney's Embassy, in 1795.

Population. Though Chinese Tatar, and indeed a vast tract of country to the north and west as well as Tibet, have once become permanent parts of the Emperor's dominions; yet as they belong to him rather as a Tatar than as a Chinese Sovereign, and are inhabited by nations differing in habits, laws, language, and perhaps in origin, from the Chinese, they may be justly excluded from this estimate; the whole amount, therefore, allowing with Dr. Morrison, (p. 71.) "two millions for the

army and Civil list, and two millions for those who live in boats," will be only 146,650,001, a number considerably less than one-half of that given Lord Macartney on the authority of Chen-ta-tsin, a very few years after the publication of that census from which the two first columns of the table above are extracted. This statement, therefore, is only one of the many proofs of the unshaking falsehood of the Chinese whenever their national vanity or prejudices tempt them to depart from the truth. As it is probable that the floating population may have been comprehended in the official returns, on which the census is founded, and as individuals belonging to the Civil list certainly are, two millions seem to be much too large an allowance for emissaries under those heads. It is probable that the Chinese army list is not made public, and for that reason their numbers could be only conjectured; admitting, therefore, Dr. Morrison's estimate of two millions for the military force, we may assume

CHINA. 145,000,000 in round numbers for the sum total; and thus we shall come much nearer to the truth than by the extravagant estimate given to Lord Macartney, or even by the more moderate one, nearly two hundred millions, given by the French Missionaries in 1760. The Official Returns do not appear likely to err in excess, though they may be liable from the mode of forming them to many omissions. Every household is required to have a tablet, called *men-p' nai*, (the tablet of the gate) on which all its inmates are enumerated, ready for the inspection of the officers appointed to take an account of the population, who are not allowed to examine the house when there are any women and children to the family. There are, however, penalties for erroneous statements, and the poor are believed to render a true account of their children; the number of the great body of the people may, therefore, be considered as fairly ascertained.

Government.

A succinct view of the Government, Laws, and Religion of this singular people will throw much light on their peculiar manners and customs, and afford us material assistance in forming an estimate of their national character; a subject on which the most contradictory opinions have been maintained, since they have "been ever spoken of," as Sir William Jones observes, (*As. Res. ii. 366, 8vo.*) "in the extremes of applause or of censure. By some they have been extolled as the oldest and the wisest, as the most learned and most ingenious of nations; whilst others have derided their pretensions to antiquity, condemned their government as abominable, and arraigned their manners as inhuman, without allowing them an element of science, or a single art for which they have not been indebted to some more ancient and more civilized race of men." The fourth part of a century has now elapsed since this statement was written; within which period several travellers, who did not run into either of the extremes here mentioned, have published their observations on the Chinese. The result of which has clearly demonstrated that which Sir W. Jones conjectured to be the fact; namely that "the truth" respecting this people "lies, where we usually find it, between the extremes;" and agree, as we do, with him, that the Chinese history cannot be traced with any degree of certainty beyond the beginning of the Chou dynasty, about 1100 years before the Christian era, we think that their annals, since the age of Confucius, who lived 500 years later, have been preserved with no common diligence; that their progress in civilisation, if not commensurate with that of some of their western neighbours, has not made any retrograde movements, while in some branches of Science, as well as most of the mechanic Arts, they are superior to the generality of the Asiatics. Intellectually considered, therefore, they appear to hold a middle rank between the civilized nations in Europe and Asia.

Patriarchal Emperor. Hwang-ti, or Shang and Shing-tai

From the form of Government among the Chinese, which is strictly Patriarchal, it might be inferred that they existed as a separate community in the earliest ages. As the father of one widely extended family in the first ages of the world must have exercised an absolute authority over his numerous descendants, so does the great Emperor, (*Ta-huang-ti*) as the Chinese call their Sovereign, possess the most unlimited power over all beneath him. Sole master of life and death, arbiter of the laws themselves, and the only source of all power and emolu-

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ment, he has within his grasp every spring of action by which the fears or the ambition of those around him can be excited: the latter, however, only as far as it can promote his interests; for any thing like a mischievous ambition in the subject, is checked by a spirit of filial reverence for the Sovereign, universally inculcated as one of the first duties and most sacred principles which can be cherished by the children of this "central Empire." Rebellion, therefore, is a breach of filial duty and the most heinous of crimes; and the insurrections, of which we sometimes hear, are probably commotions excited by local grievances, and having the removal of local authorities for their object, rather than attempts which threaten the stability of the Throne. A considerate parent will never intrust the lives of his children to the hands of others; no sentence of death, therefore, can be executed in China till it has been confirmed by this Father of his People; and as nothing except a strong sense of justice, or conviction of an indisputable necessity could induce a parent to consent to the death of his child, it is needless to require the forms of a trial when this parental Monarch is compelled to pronounce sentence upon any rebellious subjects. The Princes of Blood-royal alone are an exception to this rule. They cannot be condemned without a trial; the legislator having doubtless in the same spirit, conceived it expedient to protect those children who are always near the person of their parent, by an especial privilege, lest they should become the victims of a momentary caprice or a sudden burst of passion. But here, as elsewhere, however artfully concealed, the real power is still vested in the Crown; for the Judges by whose sentence the Emperor is bound to abide, are appointed by him, and wholly dependant on his will and pleasure.

The supreme direction of public affairs is intrusted Council. to what may be termed the Cabinet of P'eking. It is called "the Inner Court," and forms the Cabinet Council, the members of which are the *Ta-ho-si*, or Ministers of State. The Privy Council consists of these persons, together with the Presidents of the Supreme Tribunals, their assessors and secretaries; but it is never assembled except on very urgent occasions. The Members of the Cabinet are styled *Pai-yang*, i. e. Bowing-assistants, and are six in number, one half *Tatars*, the other Chinese. The Prime Minister is entitled *Shew-ang*, (Head-assistant) and the first four are called *Chong-tang*, or *Ko-lao*. They have their Registrars, Secretaries, &c. termed *Nai-to-ho*, Ministers of the Imperial Chamber, for the *Nai-ko*, or Imperial Council Chamber, within the *Wu-men* or Southern Gate of P'eking, is the place where the Ministers assemble to transact public business.

The supreme Tribunals mentioned above, are six in Supreme number: 1. *Li-pu*, the Board of Ranks and Dignities; 2. *Hu-pu*, the Board of Revenue; 3. *Li-pu*, the Board of Forms and Ceremonies; 4. *Hing-pu*, the Board of Penal Law; 5. *Kong-pu*, the Board of Public Works; and 6. *Ping-pu*, the Military Board.

The first of these Tribunals presides over the appointments to office, and consequently over the dignities and dignitaries of the Empire; for under this, as under most Asiatic Governments, all rank and dignity depend upon official station. The first division of this Board is commissioned to select proper

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CHINA. subjects for the Emperor's patronage; the second watches over the conduct of persons in office; the third has charge of the public seals, and affixes them to official documents; and the fourth keeps an account of the character and conduct of the Princes of the Blood and other distinguished personages.

Hoo-poo. The second superintends the whole of the financial department, and has, therefore, the direction of the Mint and Customs. Fourteen subordinate officers, in different parts of the Empire, assist in the detail of its laborious and comprehensive duties.

Lee-poo. The third has the regulation of civil and religious rites and usages; and consequently the different sects tolerated by the Chinese code, schools, colleges, and other places of education; and particularly the Court ceremonies are regulated by this Board; whence the Emperor's guests, i. e. Embassadors from foreign Princes, are under its especial care and direction. It is assisted by a subordinate Tribunal.

Hing-poo. The fourth is a sort of Court of superintendence and revision, regulating and enforcing the execution of the penal law; and its agency is extended over the whole Empire by means of fourteen inferior Tribunals, which collect the necessary information, and attend to the execution of its decrees.

Kong-poo. The fifth has the care of all public works, whether temples, bridges, roads, or canals, and has four inferior Courts acting under its orders.

Fing-poo. The sixth, though it has the sole management of the military department, is entirely composed of civil officers, as are also the four inferior tribunals, which assist in the execution of its duties.

Each of these six Courts has two Tribunals, and twenty-four Commissioners, one-half of whom must be Tatars; and the decisions of each Board must be sanctioned by the approbation of the rest, before they can be put into execution.

Taou-shiafoo. The *Taou-jin-fu*, or Tribunal of the Household superintends every part of the Imperial family, registers the births, dignities, employments, and conduct of the Princes and their domestics, and inflicts punishments on those convicted of any misdemeanours.

Tou-ché-yuen. But the most remarkable of all the Chinese institutions is the *Tu-ché-yuen*, or Board of Public Censors. Every individual in the nation, not excepting the Emperor himself, is exposed to the misadventures of this body. "Their persons are sacred," says the law, "that they may have no evil to apprehend to consequence of disclosing unpalatable but salutary truths." Not so, said the illustrious Ky-king, the last Emperor of China, for when the *Tu-ché-yuen* dared to recommend the nomination of a successor, he taught the rest of his liege subjects what was the consequence of this failing to due respect for their Sovereign, by cutting off the heads of these ill-advised counsellors. One of the members of this Board, styled a *Ko-tao*, is sent to assist as an assessor at the deliberations of each of the six Tribunals, not in order to take any part in the business, but merely to make a report of what passes, which is privately communicated to the Emperor. Others are despatched in pairs (one Tatar and one Chinese) to each of the Provinces, where they inspect the administration of the public functionaries. Much information also is obtained by means of their secret emissaries; and such is their power and influence, provided they abstain from commenting upon the Emperor's proceedings, that they

are universally courted and dreaded, though inferior in rank to many of those whose administration they are commissioned to inspect.

CHINA. *Deus et impera* is a maxim practically, if not theoretically familiar to the Sovereigns of China, as well as to those despotic conquerors with whom we know it was an invariable principle of government. The prevalence of this system is sufficiently manifest in the higher departments, where the Tatar Monarch has divided the power equally between his kindred Tatars and the subjugated Chinese, where each of the administrative bodies is made a check upon the rest, and where all are open to the inspection of these authorized censors, appointed to detect malversation and make it known to the Emperor. The same principle also may be discovered in the distribution of the inferior and provincial offices. Each Province has its *Taou-té*, or Viceroy, and its *Sun-fu* or *Fu-yuen*, i. e. Governor, equal in authority, though not in rank; and in all differences an appeal must be made to the Emperor, who is, therefore, sure of being apprised, whenever ambition or jealousy tempts the one to betray the misconduct of the other.

Various, indeed, are the expedients which have been devised to enable the Emperor, like a man in the centre of one of Jeremy Bentham's Penitentiaries, to see as it were, at one glance, whatever is passing in his dominions. He changes the posts of all his officers of State every three years, compels them to appear in his presence at the commencement and close of their appointment, detains their sons for education in the Imperial School at Peking, and requires them to give in a true and faithful account of their administration, an account which is checked by the reports of the secret agents of the Court of Censors. This well-constructed, though complicated machinery, has doubtless contributed largely to the stability of the Throne; and the power which the Emperor possesses, of nominating his successor, has amply secured it from being possessed by a Sovereign incapable of exercising that vigilance which is most essential to the maintenance of so unlimited a despotism.

If we ask why the government, the laws, and even the philosophy of the Chinese has been so extravagantly extolled by some European writers, we shall find that they were misled by their admiration of the benevolent doctrine of Confucius, who exhorts the Sovereign to consider his people as his family, and govern them as a father governs his own children. A principle applicable only in the infancy of civilized society, where the narrowness of the limits within which the Chief acts, enables him to see every thing with his own eyes; the feelings of personal relationship are a bond of union and attachment between the governor and governed, and the dread of powerful competitors, in his own or neighbouring clans, operates as a check upon his passions and caprices. That the want of such checks is severely felt in China, the imperfect accounts which we possess of the reign of Ky-king abundantly prove. Invasions from without, commotions within, cruel punishments, and arbitrary confiscations, marked almost every period of his reign; and when the members of the Court of Censors ventured to make an humble remonstrance to their tender and revered parent, he rewarded their filial regard and attention to the duties of their office, by delivering them over to the executioner.

CHINA.

Corruption

The servile dependence upon each other, in which almost all the public functionaries are placed, has produced an effect precisely the reverse of that which was intended; it has acted as a bond of union between the persons in office, engaging them not to betray each other's malversation, and pressing their utmost ingenuity and artifice into the service of a system of universal fraud and peculation. The members of the supreme Tribunals are the eyes and ears by which the Emperor must see and hear the grievances of his subjects; and strange, indeed, would it be, if the provincial rulers did not expend a large portion of their wealth in giving a convenient dulness of sight and hearing to those organs of his Majesty so much within their reach. Bribery, in the form of presents and doucours, is as universally prevalent in the dominions of this "Son of Heaven," as in those of his brother at Constantinople, with this sole difference, that they are scarcely concealed at all in the one, but adroitly screened from public view in the other. Kyen-long and his predecessor Yang-ching, prohibited the acceptance of presents; a sale, in the strictest terms, however, is not a donation, and a costly article offered for a mere trifle might be purchased by the superior from the inferior, without any breach of the Emperor's injunctions, but with a perfect understanding of the obligation conferred on both sides. Yet, as expensive presents cannot be made without proportionate means, bribery, in this, as in every other form, must always produce oppression and extortion. The paternal government of China has, therefore, become as grinding and galling a yoke on the necks of the prostrate multitude, as the military despotisms of the Mohammedans, or the priestly thraldom of the Hindusts. The inviolable etiquette of the Chinese Court affords great facilities in those who wish to blind the Emperor, and contributes materially to strengthen this system of corruption. No representation can reach the Throne except through the appointed channels; if those channels then are open only to him who pays the highest price, it is obvious whose complaints will be heard. One of the Viceroy's of Canton would admit no suitor who could not pay upwards of £4000, for the indulgence of a hearing, and his secretaries received half that sum for promising to speak a few words in favour of the suitor. Another anecdote, related by M. de Guignes, is still more characteristic of the practical effects of this despotic system. When the *Lyong-kwang-tsang-ki*, or Viceroy of the two Provinces (Kwang-tong and Kwang-si) fitted out a number of galleys, in 1794, in order to disperse the pirates who infested the coast; the Emperor, on hearing what he had done, ordered him to place the expense incurred to his own account; "because," added his Majesty, "your predecessor assured me that the pirates had been all routed and slain." And so, indeed, that mighty personage might well suppose, for forty heads at least had been despatched to Peking, heads of corpses disinterred at Hal-nan, to represent those of the miscreants, whom his valorous Captains had never seen, but whom they assured his Majesty they had swept from the face of the ocean.

Oppression

One of the worst features of this tissue of legal fictions is the spirit of falsehood which it universally infuses. The Emperor studies to cajole his people, and is, in his turn, cajoled by his Ministers. The most singular circumstance is, that no one seems to

suspect what every man of sense must know to be the case, that none but the most sycophant and most ignorant can be deceived by a profusion of professions which no man scruples to make, and of which every man, therefore, can estimate the real value. Thus in times of scarcity, while the Imperial Gazettes are full of the regret and solicitation of their exalted parent for his famishing children, and detail with a disgusting minuteness the vast efforts made by him for relieving their distress, not a step is taken to ascertain that the succours arrive in time, or that they are duly distributed; and as the tedious forms of office are never dispensed with, if the Imperial aid do reach the suffering Province, it generally comes too late. Insurrections are the next article of intelligence that figure in these faithful annals of the Central Empire. Robbery, murder, and even cannibalism are the natural consequences of famine; and then it is that this kind father of his people tells them, when the executions are enumerated, that such examples are necessary for the intimidation of the evil disposed. "Complaints," says M. de Guignes, "are seldom made, because seldom listened to;" and in every part of the Empire which he had visited, "he always saw the weak oppressed by the strong; and authority abused by those intrusted with it, in order to harass, to burden, and to crush the people."

But if the Chinese Government be really so tyrannical and oppressive, if the Emperor's paternal solicitude for the welfare of his subjects, so feelingly expressed in almost every edict which he sends forth, be mere empty parade, while the frequent and cruel executions on one hand, and exorbitant exactions on the other, show that the lives and property of his people are sacrificed without compunction to the jealousy and cupidity of their rulers; whence, it may be asked, has it arisen that this Monarchy has remained for so many centuries unassailed by any of those vicissitudes which have, within a shorter period of time, subverted all the other Empires of which we possess any records? The two most striking characteristics of the Chinese, vanity and duplicity, will show that this is merely an apparent difficulty. They possess, it is true, an unbroken series of annals for a very long period, according to which their form of Government has been handed down unaltered from generation to generation. But as their vanity leads them to gloss over every fact which militates against their arrogant pretensions, and their habitual falsehood stifles every scruple as to a deviation from the truth, little reliance can be placed on the authority of their historians, unless corroborated by evidence derived from less suspicious sources; and much of the delusion respecting the pretended antiquity and inviolability of their institutions, has arisen from the credulity with which the assertions of their historical writers have been received. In modern times we know that the Empire was overrun and conquered by a handful of Tartars, who did not indeed effect any material alteration in the form of Government, because it was similar to their own, and a similarity of religion, as well as a superior degree of civilisation had long made them respect the Chinese and their institutions. They were not, therefore, likely to subvert what they admired, especially as the Tartar Chiefs had derived much assistance from Mandarins who had taken refuge in their camps.

The real cause, however, of the permanency of

CHINA.

Causes of the Permanency of the Chinese Government.

CHINA. these institutions, as far as they can be traced with any degree of certainty, (a period not extending beyond many centuries,) is the peculiar position of the Empire; a rich, productive, well-watered country, surrounded on two sides by the sea, and by inhospitable mountainous regions on the others. The maritime position and natural advantages of China seem to have engaged its inhabitants in commerce at an early period, and thus to have introduced civilisation among them long before it reached the mountaineers on the north and west. But China has not only a wide extent of coast favourable for commercial enterprise; her coasts are, moreover, nowhere exposed to invasion from any islands or continents in their vicinity; so that while she remained secure from without, she had the elements of improvement and civilisation within herself; and it is highly probable that she had at a very remote period, as her historians affirm, far surpassed all her neighbours, in arts, learning, and institutions. A position so isolated seems precisely that which was calculated to produce the self-sufficiency and arrogance for which the Chinese are noted. Having never been brought fairly into competition with any more civilized nation, and confessedly surpassing all with whom they were acquainted, they easily fell into an overweening conceit of their own incomparable excellence, their vanity also acting as a check upon their ingenuity, arrested their progress, and caused them, after a certain period, to remain as nearly as possible stationary with respect to any moral or intellectual improvement.

But the best possible state of things cannot admit of any amendment, the great object, therefore, of the Chinese patriot is to avoid all innovations, to adhere scrupulously to the customs of his ancestors, and if possible, not to decline from the utmost attainable perfection. Hence arises the veneration in which they hold the memory of their forefathers, and the adoration paid to their ashes; a principle connected with that mentioned above as the professed foundation of all public authority in China, the duty of implicit submission to the injunctions of a parent.

Etiquette and ceremonies.

In order to prevent this feeling from being ever lost sight of, not only the ceremonial and etiquette of the Court itself, but the titles and functions of all its subordinate agents are all calculated perpetually to recal this important fact to the recollection of every individual. The Emperor is styled not only "the Son of Heaven," but also "the Great Father and Ruler of his People;" and to show his own submission to the laws of filial obedience, he prostrates himself before the widow of his predecessor, the representative of his own parent, before he receives the prostrations of his attendants, at the celebration of the returning year. Thus the Viceroy is addressed as the Father of his Province, the Governor as the Parent of the City committed to his care. The real condition of the people, and consequently the real value of these legal fictions, has been already pointed out; and the meanness, timidity, deceit and dissimulation of the people on one side, as well as the extraordinary enmity with which the Emperor shuns the sight of his subjects on the other, are instructive commentaries on the edicts breathing nothing but parental tenderness which fill the Peking gazettes, and the heroic acts of self-devotion in defence of their common parent recorded in the interminable chronicles of China.

Just as under the despotic monarchs of Western

Asia, the lowest of the people are often raised to offices of importance; the expectations of the multitude are thus kept alive and fostered, while the excesses to which such upstarts are prone, usually pave the way for their speedy dismissal, to the joy of the populace who have smarted under their lash, and the replenishing of the Imperial coffers by the fruits of their exactions. Hereditary distinctions, except in the Royal family, are unknown; and the minute subdivision of property, (each soo, as among the Hindis, inheriting an equal portion,) prevents that accumulation of wealth, which in other countries gives weight to the landed proprietors. There is consequently no middle class of people, nor are there any distinctions except those derived from official dignities; and as the nomination of his successor rests with the Emperor, it is almost certain that a man of some talent will fill that important post; while the uncontrolled power of displacing his Ministers at pleasure, enables him to command the services of every one whose abilities are conspicuous. Without some powers of mind, therefore, and learning of a certain description, no one can expect to rise in the Court of Peking. Almost the only hereditary honours are those possessed by the Princes of the Blood; the Royal descendants in a direct line wear a yellow sash, and are registered in a yellow book; while red is the colour by which the collateral branches are distinguished; and even these badges do not seem to be allowed below the third generation. They are under the special superintendence of the *Tsong-jin-su* or Tribunal of Princes, which takes cognizance of their offences, inflicts punishment or determines the fine for which it may be commuted. Their persons are sacred so long as they wear their peculiar badge, and when out of office they receive a trifling pension. They cannot marry into Tatar families without the special permission of the Emperor. The descendants of Confucius and Mencius (Kong-fu-tsu or Meng-tsu) also enjoy some hereditary honours, such as being members of the *Hon-lin* or Royal Society of Peking; and a title is sometimes continued, by special permission, in the same family for a few generations.

Hereditary dignities. Princes of the Blood.

Descendants of Confucius and Mencius.

The remainder of the subjects are arranged under seven classes; the Mandarins, or great officers of the State, the military, men of learning, priests, husbandmen, artisans, and merchants. The rank also of every public servant is distinctly marked; and eight out of the nine orders established for this purpose have two subdivisions, so that the whole number amounts to seventeen; each being distinguished by some outward badge, and bearing a different title. The first two wear a red bead on the top of their caps, the two next a blue one; then follow four with a white, and lastly three with a yellow ornament of the same kind.

Classes.

1. The titles of the Mandarins are as various as their offices, but the term by which we denominate them is a Portuguese word unknown to the Chinese, and signifying a person who gives orders and exacts obedience. Wealth opens the door to the lower; ability, learning and interest to the higher orders of this the most distinguished class. A certain degree of respectability and greater security in the possession of his property, is acquired by the possession of the inferior dignities; they are therefore much sought after, and being sold, are not very difficult to obtain.

2. To the Mandarins also belong the more distinguished individuals of the second or military class.

Military.

CHINA. Cause of stability

CHINA.

Men of Letters.

3. As reading and writing are indispensable for the transaction of business, but no easy acquirements with a written character so clumsy and intricate as that of the Chinese, proficiency in their national literature is not only highly esteemed, but is a sure road to something more substantial than literary honours. Public examinations for the purpose of conferring literary degrees were instituted, according to the Chinese historians, under the dynasty of Tang, in the early part of the seventh century of our era; and it was then decreed that none but such as had been approved by these tests, should be eligible to the public offices of the State; a rule, according to Dr. Morrison, "still partially acted upon." (*View*, p. 101.) The Board, entitled *Li-pi*, keeps a list of those distinguished at these examinations, that their names may be presented to the Emperor as proper subjects for promotion, when vacancies occur.

Theologians.

4. The third class comprehends the Ministers of religion of all sects and orders; their numbers have been variously rated; but a millicia, Mr. de Gignères's estimate, seems to be too low. They are not prohibited from possessing landed property, and may be considered on the whole as a wealthy part of the community.

Husbandmen.

5. Husbandry is much patronised by the Court, but it does not appear to enrich those who are engaged in it. Does this arise from the commercial spirit of the people and the maritime position of China, or from the oppressive action of its government, which, as is the case in all despotisms, takes more with one hand than it gives with the other?

Artisans.

6. The Artisans or sixth class are led by their occupations to a knowledge of the inferior branches of trade, and generally become traders as soon as they have the requisite means.

Merchants.

7. Notwithstanding the commercial genius of the people, trade is held in little respect; especially commerce with foreign nations. Independently of their national vanity and jealousy, the military habits of the Manchus, the present rulers of China, will sufficiently account for a disposition in the Government to keep down commercial enterprise, and to undervalue the productions of foreign skill and ingenuity.

Though hereditary honours are so rare, there is more than one class braided with a sort of hereditary infamy. Menial servants and comedians, for three generations, are excluded by law from becoming candidates for literary distinctions; a prohibition which is extended to the *Ya-pi* also, the lowest order of police officers.

Restrictions on public officers.

Nowhere does the jealousy and enmity, it may also be added, the oppressive character of the Government, appear more manifest than in the restrictions with which its confidential officers are fettered. Besides a triennial change of station, they are forbidden to hold any post within fifty leagues of their native Province, before they are sixty years of age; they cannot marry in the place where they govern; they must quit their posts on the death of a parent, and must inform the Board of Public Offices, (*Li-pi*), if any of their relations are stationed in the Province to which they are appointed, that the inferior may be removed. Near relations cannot be members of the same Board; and on any breach of the Law, if a criminal cannot be found, the Mandarin under whose jurisdiction the offence was committed is displaced.

Superiors are responsible for the delinquencies of their inferiors. Though exempt from liability to corporal punishment, while holding their official dignities, they can be stripped of them in a moment, and are then reduced to a level with the lowest of the populace. Just as under the Autocrat of all the Russias, the salaries of the public functionaries are so insignificant, that their places would not maintain them had they no secret means of recruiting their finances; yet in the midst of this apparent indigence, the placemen in China invariably grow rich; and, according to a favourite proverb, "the Emperor lets loose as many wolves and robbers as he distributes red, blue, white, or yellow buttons." The three last classes are those from which these harpies, the public functionaries, are usually chosen; according to the invariable policy of despots, which leads them to depress the exalted, and to elevate, not the humble, but the low, the mean, the degenerate; all, in short, who have ability to keep the machiæ of Government in action, without any inherent quality which can command esteem and make the people wish that the sceptre were transferred from the master to the servant.

External homage is never less an indication of the real respect than under an absolute Monarch; and thus, notwithstanding the low origin, the insolence and extortion of the Mandarins, they are treated by the people with every outward mark of submission, and a reverence approaching to adoration. *Ta-jin*, (Great Man), or *Ta-lao-yi*, (Great Lord), are the appellations by which they are addressed; the knee must be bent when they approach, and every one must stand erect and motionless while they are passing. The least disregard of these rules is punished with severity; and the bearers of the well-known bamboo who head the Great Man's retinue, like the Lictors of a Roman Consul, recall to the recollection of the crowd, the consequences of inattention at the moment they announce their master's approach. Two drummers with copper kettle-drums, follow immediately behind them, and are themselves followed by a more formidable band; executioners carrying chains, whips, and sabres. Then come parasol and standard-bearers, with other attendants bearing the ensigns of the Great Man's dignity; and lastly himself borne in a palanquin, surrounded by domestics, and preceded and followed by a few soldiers on horseback. Except when in procession, there is little order observed by this motley train, and the dirt and tatters which are discovered on a closer inspection, show how much more it is the object to dazzle by crowds of followers and tawdry finery, than to exhibit any proofs of real magnificence.

Each Province, District, Town and Village has a Civil Magistrate. large provision of civil officers, for every thing is under inspection in China, and the multiplication of places, provided no great salaries are required, is usually a favourite measure with the advisers of absolute Monarchs. There are upwards of 100 Mandarins of the higher Orders in each of the large Provinces, and in Kwang-tong and Fo-kyoo, a Commissioner of the Customs, called *Hai-kean*, and by Europeans, erroneously the *Ha-pa*, besides the *Po-ching-er*, or Treasurer, and the two Viceroy mentioned above. Every Mandarin has his council or *Ya-men*, and the whole number of these agents of Government cannot be less than 10,000.

CHINA.

External homage.

Civil Magistrate.

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Military
Mandarins.

The military Mandarins are divided into five classes, and placed under the jurisdiction of five tribunals, established in the Capital. Those classes are

1. *Hen-fu*, or rear-guard.
2. *Tso-fu*, or left wing.
3. *Yeu-fu*, or right wing.
4. *Chang-fu*, or centre.
5. *Tayen-fu*, or advanced-guard.

Each class is regulated by a president and two assessors, chosen from among the officers who have distinguished themselves, and the whole are under the direction of the *Jung-ching-fu*, or Supreme Military Tribunal; at the head of which is one of the first grandees in the Empire; assisted, however, by a civil Mandarin as his colleague, and accountable to the *Ping-pu*, or Military Board, of which no military Mandarins can be members.

The ranks and titles of the officers in the Chinese army are these:

1. Tâtárs.

1. The *Tyung-kyun*, or General commanding 3000 men.
2. *Tu-tso*, or Lieutenant-General, 1000.
3. *Ku-shen*, or Colonel.
4. *Tso-hsi*, or Lieutenant-Colonel of cavalry.
5. *Fung-yu*, or Captain.
6. *Hyoa-ki-kyao*, or Lieutenant.

2. Chinese.

1. *Ti-ti*, or Commander of the troops in a Province, 4000.
2. *Chong-kiss*, or Commander of the *Tyung-kyun's* centre, 3000.
3. *Tong-ping*, or General, 3000.
4. *Fu-tsang*, or Adjutant-General.
5. *Tsang-tayang*, or Brigade-Major.
6. *Yeu-ki*, or Colonel.
7. *Shen-pai*, or Lieutenant-Colonel.
8. *Tayen-tsang*, or Captain.
9. *Pa-tsang*, or Lieutenant.
10. *Hui-wei*, or Sergeant.

The whole number of military Mandarins may be estimated at 20,000; but they have far less authority and influence than the civil officers of corresponding rank. The present dynasty however is extremely solicitous to maintain an efficient standing army, and has established public examinations for the military, with a regular gradation of honorary titles similar to those conferred on the best proficient in literature.

Laws.

The anxiety of the Chinese Monarchs to make their Royal will known to their subjects, gives rise to some regulations worthy of the imitation of more enlightened nations. The laws are the declaration of the Sovereign's will; in China, therefore, that no one may plead ignorance of the laws, the magistrates are especially enjoined to make them known: they are purposely couched in the simplest style, and expressed by characters of the most frequent occurrence, and they are republished at the commencement of every new dynasty. The original or fundamental code is called *li*, the additional statutes *li*, and the *Tu-ti-hing-fu-li*, or Code of the *Tu-ti-hing*, the Tâtár family now reigning, has been translated into English by Sir George Thomas Staunton. A work better calculated to give an accurate notion of the character of the Chinese nation and Government, than all the folios and quartos of the Missionaries, or even than the more

instructive volumes of De Guignes and Barrow. From it therefore the following summary has been extracted.

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Li-kiwi, a writer who flourished, as is supposed, two centuries and a half before the Christian era, is the reputed author of the earliest digest, and the greater part of the present Code is ascribed to that period; but it was completed in 1664, under K'hang-hi, the second Monarch of the present dynasty. The penal law, as that which most immediately affects individuals and the great body of the people, is evidently the most deserving of attention, and a brief abstract of it shall therefore be here given.

The kinds of punishment ordained by this Code are Punishment; 1. the Bastinado, 2. the Pillory, 3. Banishment, 4. Labour, 5. Death.

1. A lath of bamboo, five or six feet long and four pan-tai, or inches broad, is the instrument with which the bastinado is inflicted; and such is the vigour with which it is laid on, that fifty blows often prove fatal. The *pan-tai*, or rod of office, is in perpetual application, and ever in the hand of the superior for the fatherly chastisement of his inferiors, from the Emperor himself to the lowest executioner. The Bastinado is inflicted in a summary manner and with less severity for the most trifling offences, such as neglecting the proper forms of salutation. When the punishment takes place in Court, the posteriors of the culprit are the part to which it is applied; and the offender must humbly on his knees, after his chastisement is over, thank the presiding Mandarin for this paternal correction. Women are permitted to wear two coverings, to avoid an indecent exposure, except in cases of adultery, when only one is allowed. Mandarins, in ordinary cases, and persons under fifteen or above seventy years of age, may make a pecuniary commutation, at the rate of about thirty shillings for each blow. A near relation may act as a substitute in minor cases; and it is said that there are persons who make a regular trade of thus becoming substitutes, by the indulgence or connivance of the Judges; the executioner, in the mean time, having a good understanding with this vicious delinquent, who cries out with all his might, while the bamboo only strikes the ground, though it appears to give him a smart blow. For such well-meant dexterity, the ployer of the bamboo takes care, as may be supposed, to be well rewarded.

2. A portable pillory, called *châ*, formed by two *Tcha*, or pieces of timber, six inches thick and together forming a square of three feet, with a circular opening in the centre, just large enough to receive the criminal's neck, is the second corporal punishment used in China. Its ordinary weight is 60 or 70 pounds, but it is sometimes increased to 200. It not only prevents the person who wears it, from seeing his feet, but also renders it impossible for him to put his hand to his mouth, or to rest in any posture when the weight is considerable. Chinese ingenuity however has contrived a sort of chair, which supports the *châ*, and relieves the culprit who is condemned to wear it perhaps for weeks or even months. A scroll attached to the *châ*, declares the offence for which it has been inflicted, and as the offender is compelled to appear in some very public place, his crime and punishment must soon be universally known. A few blows of the bamboo, after the *châ* has been removed, remind the criminal of the magnitude of his offence, which required some chastisement more severe than that of the paternal *pan-tai*.

Code of the
Tu-ti-hing
dynasty.

CHINA. 3. Banishment, the next degree of punishment, varies in distance and duration according to the enormity of the offence for which it is inflicted. A red cap is the distinctive mark of an exile; but as his family are allowed to accompany him, this punishment is far less severe among the Chinese than among several European nations.

Labour. 4. The labour to which malefactors are condemned is that of dragging the Imperial barges; the severity of this punishment must evidently depend upon the distance required, the treatment of the prisoners, the intervals of rest allowed, and probably on the character of the overseers. Four hundred miles seem to be the least, and six hundred the greatest distance ever required.

Death. 5. Strangling, beheading, and torture are the only capital punishments used in China. The cords of a running noose, in which the neck of the criminal is placed, are drawn in different directions, at the same moment, by two executioners, who generally despatch the business by the second effort, if not by the first. Sometimes the criminal is bound to an upright stake, and the ends of the noose round his neck are violently coiled by means of a stick to which they are fastened. It is very remarkable that the notions of the Chinese with respect to the infamy attendant on some kinds of executions, are the reverse of those entertained by Europeans. Among the former, strangulation is the most honourable, decapitation the most ignominious. Mutilation is particularly dreaded, and especially the loss of the head. In extraordinary cases, particularly in those of treason, the criminal is put to death by tedious and exquisite torture; and as the parental tenderness of this father of his people could not be with propriety extended to his rebellious children, the executioner meets with no reproach if he prolong and enhance the sufferings of the convict by cruelties greatly exceeding those prescribed by the laws. Except for crimes of great atrocity, the execution of the sentence is deferred till autumn: the Judges must be present, and the criminal is gagged to prevent his cries from being heard; but he is not conveyed to the fatal place with any peculiar indignities. Sometimes a pecuniary commutation is allowed. If under ten or above eighty years of age, a recommendation for mercy is permitted; and below seven or beyond ninety, no capital punishment is inflicted, except in cases of treason.

Torture. Torture is also used for the purpose of extorting confessions. Dislocation of the fingers and a violent compression of the ancles are the most common modes of torturing; but more horrible ones are sometimes tried. In this article, however, to the disgrace of some European Codes, the Chinese legislators have the advantage as point of humanity over the Christians of the west; for the torture cannot be inflicted on members of the eight higher orders, on persons under fifteen or above seventy, nor on such as labour under any habitual infirmity.

Crimes. 1. In the gradation of crimes, those rank first which come under the head of *lese-majesty*. In addition to the cruel and tedious kinds of death inflicted on traitors, as mentioned above, it is ordained that all their nearest male relations, and all persons whatever residing under their roof, shall suffer decapitation. To join the Emperor's travelling retinue, to enter an apartment where he happens to be, or to remain,

CHINA. when employed in the palace, beyond the appointed time, are capital offences. The regulations of every thing respecting his sacred person are minute and precise beyond what can be easily imagined; and his Majesty's cook and physician are each liable to 100 blows of the *pan-tai*, if they depart in the slightest degree from the Imperial Pharmacopoeia, or *Almanac des Gourmands*. But when we recollect that fifty of those blows are sometimes fatal, we can easily form a notion of the ticklish position in which these illustrious members of the Imperial household stand.

2. To occasion the death of another is a capital crime, even though it be done unintentionally; but homicide admits of commutation for a pecuniary fine. Merely to endanger the loss of life is also in some cases capital. Murder, however, if committed in avenging the death of a parent, is punishable by 100 blows of the bamboo, and when a husband detects an adulterer, he is allowed to kill the offender. Infanticide is not considered as a crime. The love of the Chinese for minute and subtle distinctions is nowhere more conspicuous than in their law respecting assaults; a distinct penalty is assigned to every different shade of criminality, which a difference in the degree of the injury, provocation, relationship or rank of the parties can occasion. Assaults on parents are capital offences; and if a woman anim her husband, she is punished with death. To slaves this Code is more equitable than that of our own colonies was till very lately; for the master is not allowed to strike his slave so as to wound him; and in cases of murder there is no distinction made between bond and free. The slave also suffers only one degree more than a free-man, when convicted of an assault.

3. Theft is less severely punished when the thief is Thft. a relation to the person robbed than in other cases, because each member of a family is considered as having some claim to a portion of the common property. But the mere attempt to rob receives nearly as severe a chastisement as the robbery itself, provided the value of the thing stolen be small. The scale of punishments for this crime rises from 60 to 100 blows or even to death, according to the enormity of the case. Swindling is punished as theft. Kidnaping with 100 blows and exile. Highway robbery with 100 blows, and with death if a wound be also inflicted. House-breaking by night is liable to the same penalty, and the owner may despatch the thief while entering his premises, but not when seized. Frauds also of various kinds are specified in the Code, and the punishment of them is clearly defined; thus traders who combine to raise prices are condemned to receive forty blows; those who use false weights and measures, severity.

4. Sexual intercourse of an illicit character, be Adultery. the sexes what they may, incurs 70, adultery and an attempt at the commission of a rape, 100 blows; while the latter, if actually committed, is punished with death.

5. Incendiariness are condemned to death; except Arson, the house burnt be their own, when 100 blows are the penalty; but an accidental fire exposes the possessor of the house to 50 blows, and to death if it extend to the gate of a palace.

6. Forgery seems liable to an punishment except a Forgery. fraud be committed on the State; but death is the consequence of counterfeiting an Imperial edict, or the coin of the Empire.

CHINA. 7. The penalty for bribery varies according to the sum received and the object sought. The receiver is more severely punished than the giver; and if the bribe be extorted, the latter is not liable to any punishment.

Bribery. 8. The laws against peculation are more detailed and severe; and various are the expedients contrived for the prevention of it. Not only are the public accounts well kept and carefully audited, but the same system of mutual responsibility is established in the revenue department as in the other public offices. Actual embezzlement of the Imperial property is punished with death; an occasional or temporary use of his Majesty's monies, with a heavy fine or corporal punishment, as a theft, and in every case restitution is required. If the official decisions in this department are suspected of having been suggested by dishonest motives, and all the members of any particular office are implicated in the charge, the heaviest penalty falls upon the secretary, and the slightest upon the presiding magistrate; according to a most extraordinary regulation, the principle of which it is not easy to discover.

Peculation. 9. Smuggling exposes the offender to the confiscation of his vehicle and one-half of his goods, of which only seven-tenths are forfeited to Government. Some trifling corporal punishment is also inflicted.

Smuggling. 10. Marriage, which is considered as almost an indispensable duty, is strictly regulated by law. To the first instance the contract is made by the parents, as soon as the man is of age, without any reference to the wishes of the parties. The wife thus united is the legal spouse, superior to all the rest, the number and title of whom is determined only by the will of the husband, who is under no obligation to consult any thing but his own inclination in the choice of these hand-maids. Beyond the fourth degree relations may marry, except they bear the same name, in which case such an union is strictly prohibited. The legal wife cannot be degraded, except in case of adultery, when she must be repudiated.

Marriage. 11. Besides that crime, 1. sterility, 2. lasciviousness, 3. disobedience to her husband's parents, 4. loquacity, 5. thievishness, 6. a suspicious temper, or 7. an inveterate disease will justify divorce; unless 1. she have mourned three years over her husband's parents, 2. the family have become rich since her marriage, and 3. she have no parents to whom she can return. Either of these three grounds are a bar to divorce on any of the seven pleas stated above. Voluntary desertion of her family authorizes the husband to treat his wife, when recovered, as a slave: and after her husband has been absent, without cause, for three years, the magistrates may allow the wife to take another.

Divorce. 12. The laws of inheritance are something like those of the *Code Napoléon*. The property is divided, in certain fixed proportions among all the heirs, nor can land be left by will in any other manner. The son is entirely in his father's power during the life-time of the latter, and is not master even of the property which he has acquired by his own industry, though liable for all his father's debts, except those contracted in gambling. Women can have no part in the inheritance where there are sons, because they can offer up no oblation before the shrine of their husband's ancestors; a rite by which every man's name is handed down to posterity, and which he is there-

CHINA. fore most anxious to leave an heir capable of performing.

13. Creditors can obtain an order for the seizure of the debtor's goods, and, if he has none, for the infliction of thirty blows per month till the debt be discharged. This, and some common but illegal modes of compelling payment, have such an effect that the debtor often gives himself up as a slave in order to release himself from such hazards. Violent measures for the recovery of debts are strictly prohibited; but on the first day of the year, the creditor goes to the debtor's house and loudly claims payment, and declares he will not stir till he has received his due: should any accident befall him while he is there, the debtor would be taken up on suspicion; and the dread of this commonly urges him to make some compromise, if not payment. In other cases the creditor carries off the door of the debtor's house; a misfortune beyond all things to be deprecated, as, when the door is gone, what is there to keep out the evil spirits? If the unhappy man has no friends able to assist him in warding off such dire misfortunes, he sets fire to his house on the last day of the year; and then he may find defiance to the importunity of creditors or the intrusion of evil geni.

The Chinese is clogged at every step by some established rule or law which is inviolable; his most ordinary actions are regulated by a rigid ceremonial, and the commonest duties of domestic intercourse are defined and enjoined by statutes, by every breach of which a penalty is incurred. Not only does a failure in the payment of interest for loans, or neglect in the cultivation of his lands, expose him to reproof and punishment, but the omission of the accustomed services at the shrine of his forefathers, a blow too much or too little in the chastisement of his wife's domestic delinquencies, or any thing unseemly or indecorous in his attire, equally call down upon him the animadversion of the proper officer whose duty it is to watch over the private conduct of all the inhabitants of his district.

Justice is, for the most part, very summary in its proceedings. If a Mandarin witnesses an offence, he seizes, interrogates, passes sentence, and has it executed on the spot. The highest magistrate in the neighbourhood may be applied to by the lowest suitor, and no fees are allowed. How these provisions of the law are enforced, may be seen above. A red mark, affixed by the magistrate to the charge, notifies his approbation, and gives it the force of a warrant for execution. In more important cases a public trial takes place; each party pleads his own cause, witnesses are examined, and the Judge explains the grounds on which he passes sentence. In criminal cases, especially on capital charges, much pains is taken to come at the truth, and the whole is taken down in writing and transmitted to Peking, for the revival and final decision of the superior Tribunals, and lastly for the Emperor's fiat. In most civil cases the local magistrate decides without appeal. Every man is bound by law to lay information of any delinquency which he may discover, except a very near relation be the offender; in which case an information would render him liable to punishment. No bail is allowed, and all persons under accusation are imprisoned till the time of trial, except women, who remain at home, unless the charge be capital, or adultery the crime.

CHINA.
Prisons.

The prisons are large and commodious, and the prisoners are treated with much humanity, unless they be felons. A Mandarin is appointed to visit these places, and to take care that the sick are well attended. A small allowance of rice is furnished by Government; and the prisoners make up for its deficiency by working at their respective trades. An account of every death is sent to the Emperor, and the body of the deceased is removed from the prison through a hole made in the wall surrounding it; an indignity considered as the greatest which can befall a Chinese, and one which his friends, if he have any, are most anxious to obviate.

Practical consequences of the system.

Under the pressure of such a minute and intermeddling system, and one, it should be remembered, which makes every man a spy upon his neighbour's actions, it would be vain to look for any thing noble or generous. Fear and self-interest are the only motives by which the legislator seems to think his countrymen can be influenced, and the prevailing principle throughout the Code, is the doctrine that nothing like moral integrity exists in the bosom of any human being save one—the Emperor. To his discretion every thing is left; to that of his most confidential servants, nothing. Honesty, disinterestedness, and self-devotion, are virtues with which this system seems wholly unacquainted; and it never once supposes that elevation of rank can give elevation of character. The most distinguished personages are subjected to the same humiliating punishments, and that for very trifling offences, as the most debased. The letter of the law is, for the most part, humane; the execution of it frequently the reverse; because it creates the vices which it ascribes to its agents, and promotes the abuse of power, by reducing them almost to a necessity of combining together for the purpose of screening each other's delinquencies. It is instructive, as well as curious, to observe how invariably the same causes produce the same effects, under widely different modifications: thus we see superstition has engrafted legends, purgatory, shrines, and bead-rolls on the doctrines both of Jesus and of Mahomet, neither of whom gave the least countenance to any of those extravagancies; and China, with a Code full of enactments calculated to prevent oppression and to secure impartial justice, is in reality bowed beneath a yoke scarcely more tolerable than that which has reduced the whole of western Asia to an absolute desert when compared with its former condition. We learn from the most authentic accounts, that not merely the more degraded and poorer classes, but even the well-educated and opulent are victims of the caprice, cruelty, and avarice of the great; that the rich fear to use their riches lest they should excite the cupidity of those in power; and that a good suit of clothes or a comfortable house are sure to revive the application of some obsolete law, and to saddle their possessor with a heavy fine for the benefit of the Imperial Exchequer. Those who hold offices under the Government, always find means to evade the laws, especially the statutes against bribery and corruption; a Code indeed which admits of no principle but self-interest, must make men corrupt, if it do not find them so. A constant attention to trifles, a perpetual dread of punishment, a distrust of all around him, a persuasion that his best actions are ascribed to unworthy motives, a humiliating homage exacted by the great, and an eager desire to escape

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from such thralldom, fill the whole soul of the Chinese, and combine to form that assemblage of meanness, dissimulation, falsehood, and servility, which are now the most prominent features of the national character; but the greater part, if not all of these defects, evidently have been created and cherished by the civil institutions and the form of government. These practical effects, therefore, afford us a standard by which the real value of that Government may be estimated, and show what reliance ought to be placed on the judgments of those writers whose philosophy led them to extol the Chinese as the happiest and most virtuous of nations, blest with a constitution and laws surpassing all others in wisdom and benevolence.

Its entire freedom from any pretension to a divine Religion, origin, is one of the internal evidences of the comparative novelty of the Chinese code; but many, if not all of its enactments, bear the stamp of the doctrine of Confucius, and show that it is posterior to the era of that celebrated man. The civil and religious institutions of China have this peculiarity, that they are almost entirely independent of each other. The State rarely if ever appeals to the authority of Religion, and it seems difficult, if not impossible, to determine to which of the authorized creeds it is desirous of giving a preponderance. Three sects are recognised as legitimate by the Government; but they are rather tolerated than supported, and "are not," to use the significant words of Dr. Morrison, (*View of China*, 113.) "ordinarily molested by the Government in the performance of their usual rites." These sects are 1. the *Tao-kyao*, 2. *Ji-kyao*, and 3. *Shi*, or *Fo-kyao*. The first of these is the most ancient, but the second is that which perhaps may be most properly called the Religion of the State, being the faith professed by the learned and the great; the third, more widely disseminated than the others, though more recently established in China, is a branch of the doctrine of Buddha, imported, according to the Chinese accounts, by Indian Priests, in the first century of the Christian era.

The first Religion prevalent in China, to judge from *Primitives*, the *Shu-kiang* or Collection of Sacred Odes, compiled by Confucius, was a sort of Theism; the sky, *Chyen*, being, as a visible emblem of the Supreme Being, the external object of worship. *T'ien* therefore soon came to signify "the Most High;" also called *Shang-ti*, or the Supreme Lord, and *Hwang-shang-ti*, Sovereign, Supreme Lord. This Being was believed to be possessed of every perfection moral or physical; to be also the ruler of the world, the rewarder of the good and the chastiser of the bad, omnipresent and omniscient. (Martini, *Hist. Sin.* 49.) Prayers and offerings were the homage paid to him; and an eminence, natural or artificial, called *i-han*, was the altar on which oblations to him were offered. This, which on the supposition of *T'ien*'s being merely emblematic, was pure Theism, soon gave way to a less refined system; and the worship of the elements, (*shen*), was superadded. A double fence, enclosing a circular belt called *kyao*, was formed round the *i-han*; and within that enclosure there were two smaller altars dedicated to the *shen* or Superior Spirits, the Genii and Manes. The Sovereign alone could make oblations to *T'ien*; but to the *Shen* any man might offer sacrifices. At first a single mountain, afterwards, under Hwang-ti (B.C. 2700—2600) four, one at each extremity of the Kingdom, were appointed as the places of religious

CHINA. worship. Shún, (a. c. 2250—2166,) ordered four solemn sacrifices to be offered up every year, on the eastern, southern, western, and northern mountains, at the equinoxes and solstices, in regular succession, beginning in the spring. A fifth and central mountain of sacrifice was afterwards added, and they were together called the five *Yo*. To these the Emperor made annual pilgrimages. At a later period, in order to obviate the inconvenience of such journeys, a building containing five apartments, and intended as a substitute for the five *Yo*, was erected near the palace. Here the Emperor had his central *Chun* or altar, surrounded by the sacred belt or *kyao*, the Temple of the Genii and Manes; and here he could offer the annual sacrifices without hazard or molestation. The apartments of this temple were entirely unornamented; and under the dynasty of Hsia, (a. c. 2100—1750,) it received the name of *Shi-shü*, (the House of Ages.) It was rebuilt by the Shang, (a. c. 1756—1112,) and called *Chu-wu*, "the Temple rebuilt." *Ming-tang*, or the Temple of Lights, was the denomination given to a similar edifice by the following dynasty, the Chen, (a. c. 1112—543,) and their successors, say most of the Chinese historians, separating *ji* and *wei*, the component parts of the character *ming*, which signifies light, imagined that two deities were comprehended under that term, and dedicated temples to each of them; one to *ji*, the sun, and another to *wei*, the moon. Hence, they add, arose Polytheism and Idolatry: the elements and ordinary phenomena of Nature were personified and adored; heroes, kings, and sages deified, and the simple worship of Shang-ti, forgotten amidst the crowds of demigods which now filled the temples.

It was not therefore, according to this account, till after the middle of the third century before Christ, that the Chinese had descended to the second step in their deviation from the original traditions respecting the unity and incorporeality of God; a very remarkable circumstance, could its chronological accuracy be relied upon. But it is evident from the writings of Confucius, (Khung-fu-tse) who flourished 250 years earlier, that his countrymen were even then sunk into gross idolatry; his great object being the restoration of that purer form of Religion, in which the visible heaven and the elements were substituted as objects of worship for the invisible Being by whom they were created and preserved. Such a labour indeed would have been superfluous, had not even the adoration of the heavenly bodies already prevailed; so that the historians who affirm that the worship of the sun and moon was first introduced so long after the death of that philosopher, are positively contradicted by the whole tenour of his writings. The system also, of which he was the restorer, bears a strong analogy to that of the Indian Vedas, where we find pure Theism veiled in symbolical imagery, and the elements and heavenly bodies adored as visible emblems of the divine attributes. (*As. Res.* viii. 494, 8vo. ed.) Now this is evidently the second step in the progress of Idolatry, by which sensible objects, instead of invisible and immaterial ones, were presented to the minds of the people as better suited for their gross conceptions than those exalted truths, of which the tradition was not yet quite extinct. But the transition to the next step in the progress of error, the worship of heroes and demigods, is so easy, and in India, at least, followed so soon

after the first, that the Chinese cannot be supposed, if we reason from universal analogy, to have continued through a long series of ages merely in this infatuation of Idolatry. Every view of the subject therefore, shows how groundless in this, as well as in their claims to priority of civilisation and science, the pretensions of this arrogant people are, and with what caution the evidence of their historians must be received. The coincidence, however, both in form and object, between the worship prescribed by the classical books of the Chinese, and that enjoined by the Vedas, affords a strong evidence of the antiquity of those works; while the manners, opinions, and institutions, the actual existence of which they imply, are precisely such as mark the infancy of society and civilisation.

The first restorer of a more intellectual creed was Tao-kyao, a sage named Lao-kyun, Lao-tan, or Lao-tse, who or Tao-tse, was born about 603 years before Christ. Being fond of study and meditation, he soon discovered, by the perusal of ancient writers, how much his countrymen had deviated from the faith of their ancestors; and having travelled into the west in quest of knowledge, he became acquainted with the Ascetics among the Brahmins and Budd-hists of Hindústan; many of whose opinions he adopted. The Chinese, indeed, say that Tibet was the country which he visited, and that the Lamas were his instructors; but as Budd-hism certainly lived in Hindústan, and flourished scarcely fifty years before Lao-tse, it is highly improbable that his doctrines could have penetrated into the mountains of Tibet at so early a period. The word *Lama*, indeed, seems not to have been used as a spiritual title before the thirteenth century of our era, and the mention of it in a life of Lao-tse shows how long after his time his biographer must have lived. The doctrines of this philosopher are contained in a work ascribed to him, and entitled *Tao-ti-king*, or the book of reason and virtue; a collection of aphorisms and maxims couched in lofty and obscure language. "Before the existence of Chaos, which itself preceded the birth of the heaven and the earth, there was," says a text of the *Tao-ti-king*, "one single Being, unlimited, silent, immovable, yet always acting; the parent of the universe, with whose name I am unacquainted, whom I therefore designate by the word Reason, (*Tao*.)" (Martini, *Hist. Sinae*, p. 134; *Journal Asiatique*, iii. 11.) and in another place he adds, "Man hath his pattern in the Earth, the Earth in Heaven, Heaven in Reason, and Reason in itself." This therefore is the first cause, and from it emanates the human soul, the reasoning faculty, which returns to it after the dissolution of the body; unless impurities contracted during its union with a gross material substance, have rendered it incapable of reuniting with its pure and eternal source. "From one," he says, "sprang two, from two three, and by three were all things created." This three-fold creator he denominates *Yü-hsing*, a name which has been supposed to indicate the source whence his doctrines were derived. To annihilate his passions and contemplate on the harmony of the universe, ought, he declares, to be the study of the sage. Mildness and benevolence, with a hatred of violence and bloodshed are the prevailing characteristics of his system; but when he exhorted his followers to give way to circumstances, and accommodate themselves to the times in which they lived, he led to a result which he appears not to have foreseen; the entire perversion of his

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CHINA. doctrine, and the substitution of a selfish licentiousness for the pure and exalted morality which he is said to have practised as well as taught; for his disciples, in latter times, have had the reputation of shameless Epicureans. To attain a state of perfect rest is their great object, and in order to avoid the perturbation of death, they have made it their study to render themselves immortal. An alchemical compound extracted from the three kingdoms of nature, the panacea by which they are to be secured from every species of evil; and an unbounded license of manners, are the charms by which they attract and retain their converts. Such was, at one period, the fascination of this doctrine, that the Court was filled with its disciples, and the leader of the sect obtained a splendid establishment in the Province of Kyáng-si, a sanctuary still possessed by his successors, and frequented by pilgrims who go thither in quest of this Chinese *amrita*, which often puts an end to their sufferings by shortening the existence which it promises to immortalize. There is probably an esoterie as well as an exoterie doctrine among the members of this sect; a secret creed reserved for the initiated, but concealed under a symbolical veil when delivered to the vulgar, for we find several deities mentioned as the objects of their worship; such as *Pé-ti*, the northern King, *Hoa-kwang*, the God of Fire, and the *Mé-ku* as well as *Fu-fang-ta-ti*, or Penates of the door, the garrets, and four corners of the house; but *San-ta-king* the three-fold purity, and *Yü-hwang*, the precious and illustrious, or *Shang-ti*, the Supreme Lord of Heaven, are the only Beings whom their master taught them to adore.

Jé-kyao. The simplicity and sublimity of the theological, and abstruseness of the metaphysical doctrines of Lao-tai, (see *Journ. Asiatique*, iii. 10.) accorded ill with the gross superstitions of his contemporaries. They were, as we have already seen, quickly perverted. Confucius, therefore, who lived little more than fifty years later, (a. c. 550,) wisely disregarded them, and laboured to restore the Religion and government of his country to their original simplicity. The *Jé-kyao*, or sect of the learned, of which he is the founder, professes merely to preserve unaltered the primitive faith and institutions of their forefathers; and the Five classical books called King, restored and explained by him, are the authorities to which they appeal. *T'ien* and *ti*, the sky and earth; *Shi* and *Shin*, the tutelary spirits of the soil, grain, hills, rivers, forests, winds and fire; *Long-wang*, the Dragon-king, called also *Hai-shin*, or Spirit of the Ocean; *T'ien-jen*, the Queen of Heaven; *Kwon-ti*, the Guardian of the Borders, a deified hero; and *Wen-ck'hang*, the Genius of Eloquence, are the personifications to which sacrifices are offered by the sect of Confucius; to his spirit also a similar adoration is paid twice a year, in the second and third months. Like most, if not all other Pagan philosophers, that extraordinary man seems to have supposed the multitude incapable of bearing the naked truth. A modified species of Idolatry, therefore, he imagined necessary for the purpose of fixing in their minds, by means of some visible object, those more refined notions of moral good and evil, as well as future responsibility, on the permanence of which human happiness so much depends. The eternity of Matter, the endless duration, infinity, and indestructibility of the Creator, and his continual emanations from the firmament,

(*T'ien*) throughout the whole universe, are the leading doctrines of this system of philosophy. Its author seems to have considered the visible world as one organized whole animated by the same Divine Spirit, everywhere pervading it. That portion of this heavenly Spirit, which gives life to each separate portion of matter, returns, as he affirmed, to its parent source when disengaged from the body by death. The sky or firmament of the heavens, he supposed to be the residence of this universal Spirit; to it, therefore, the light, invisible part, or soul of man, must ascend after death, while the gross and sensible part of his frame sinks into its kindred earth. The spirits of the deceased, when thus become tenants of the air, could visit, he said, their former abodes, receive the homage of their posterity, and reward it by conferring benefits, unless they themselves had neglected during their lives, to render such homage to the spirits of their ancestors. Filial piety, that unreserved obedience which a son owes to a parent, and all to their common father, "the Son of Heaven," (*T'ien-tai*) the Emperor; is, according to him, the first duty of life, and comprehends within itself every other duty. The Sovereign, therefore, to set an example which all ought to follow, should, at the vernal and autumnal equinoxes, offer sacrifices to his heavenly parent, the Ether itself, (*T'ien*), in order to call down a propitious influence on the seed-time and harvest. This Divine Being is too highly exalted to receive the worship of inferior mortals; none therefore but the Emperor can offer sacrifices to him; but, besides the spirits of their ancestors whom they are required to worship, it is proper for them to address prayers and offerings to those superior Spirits, emanations of the Supreme ethereal essence, who are appointed by him as the guardians of his creatures. Hence the idolatrous services already mentioned, and the gross superstition of the multitude. The doctrines of Confucius have been very differently represented by different writers; nor will it, perhaps, be possible to form a correct estimate of them, till a more critical version of his principal works shall have appeared. It seems doubtful, whether he had any idea of Spirit distinct from Matter; but as he affirmed the latter to be eternal, he led, by a just inference, to those atheistical doctrines which many of his followers have been accused of holding. His morality is truly worthy of admiration; "the greatest good attainable by man is," he declares, "the improvement of himself and others;" and "the perfection of man," he adds in another text, "consists in keeping the light afforded to every one by Nature, bright and burning, so that he may never err against the law of nature, or lose sight of the precepts implanted by Nature in his bosom." (Martini, *Hist. Sin.* 147.) But what a humiliating proof of human imperfection is it, to find one, who thus soared far above the level of his age and country, betraying the weakness of a belief in divination, and teaching his disciples to depend on the turn of a die for a sure prediction of future events!

Kong-fu-tai, this extraordinary personage died 3. Fo-kyao about 480 years before Christ, and from that time till near the close of the first century, during an interval of five hundred years, the two sects already noticed, possessed without rival, the veneration of the Chinese. At that period, however, in the reign of Ming-ti, (a. d. 63—81,) a new era in the religious history of the

Doctrines of Confucius.

CHINA. Empire began. A brother of the Emperor had heard from a learned man of the sect of *Tao-tai*, that a powerful spirit named *Fo*, was reigning in *T'ayen-chü*, the heavenly *Chü* or *Po-lo-men*, the land of the Bráhmans. In order to propitiate this celestial Being, he persuaded his brother *Ming-ti* to send an embassy to his Court. Two Priests, called *Sho-men* (Sarmans) were the only representatives of *Fo*, whom the Emperor could find, and whom he brought back with him to China. They carried thither not only some of their sacred books, but pictures also of their Divine master; and told the Chinese that he was the son of a Hindü Prince, who reigned over a kingdom far to the south. This wonderful child, they said, stood erect, and walked immediately after his birth; at the age of seventeen, he married three wives, and in due time had a son named *Mo-hu-ü-lo*; but when only nineteen, abandoning house and home, he fled into the deserts, where he led a life of rigorous penance, in the company of four other sages. As soon as he had attained thirty years his novitiate was completed, and he began to perform the stupendous miracles which proved his divinity. The number of his disciples rapidly increased, and at the age of seventy-nine, just before he returned, as his disciples believe, to the divine abode whence he came down upon earth, he declared to them, that "from nothing they came, and to nothing they must return, and that annihilation was all they had to expect and hope." It need hardly be added, that *Fo* is the Budd'ha of the Hindüs, whose name the Chinese have, according to their invariable custom, thus curtailed. Their legends respecting this Deity and his various incarnations, are extremely voluminous, and were very imperfectly known to the Missionaries, from whose writings the above abstract is drawn. His Priests have, no doubt, like most of the Indian sages, an esoteric, as well as an exoteric doctrine. The latter, which is, of course, all that is communicated to the greater number of their disciples, declares that the soul must pass through an almost endless variety of bodies, before it can be sufficiently purified to be reunited with its divine source; and that *Fo* became incarnate, in order to instruct mankind, make an expiation for their sins, and secure their regeneration. The worship of the God, and maintenance of his Priests, together with the observance of five short precepts, are all the duties the laity are required to perform. "Kill no living creature; take nothing which belongs to another; be not polluted by any impurity; utter nothing false; and drink no wine" are the five precepts: and painful and humiliating transmutations are the penalties by which obedience to those precepts is enforced. The secret or esoteric doctrine of *Fo*, is said to be a tissue of absurdities; such as that the supreme happiness attainable by man, is a complete annihilation; an obliteration of all his passions, feelings, and desires. This is plainly nothing more than the ascetic principle of the Hindü devotees, which is carried by them to the most ridiculous excess, but is modified, as far as can be ascertained, by the benevolent parts of the system embraced by the disciples of *Fo*. It is remarkable, that the Budd'hists in China and Japan have a variety of inferior deities borrowed from the Hindü Pantheon, while other branches of this widely diffused sect pay adoration to scarcely any except their founder, and such of his successors as have been deified.

Since the throne has been in possession of the present dynasty, the religion of *Fo*, being that of the Imperial family and its Tartar adherents, has received some support from the State; but this, it should be observed, has arisen more from political than Religious motives. The Chinese Government seems long to have considered Religion merely as an engine to be dexterously wielded, not as a declaration of the will of Heaven which it is the duty of every one to obey. It has therefore kept an even balance between the three acknowledged sects, without declaring positively in favour of any one of them. In the eleventh century a philosopher, named *Shao-kang-tai*, deduced a new system from the Five Kings or Sacred Books. He maintained, that the world is annihilated and reproduced after a period of 129,600 years. Thus much was evidently borrowed from the Budd'hists; but the remainder of his system was his own. *T'ai-ki* (the Great Summit) the soul of the universe, when in motion, he said, produced *Yang*, the living principle; when at rest, *Yin*, the dead principle, the one perfect and male, the other imperfect and female; from the union of which the elements sprang. This mystical theory seems to be connected with some arithmetical speculations. (Martini, *Hist. Sin.* p. 14, 15; Morrison's *View*, 59, 117.) The sect of *Shao* were materialists, as indeed all the Chinese may be said to be; but their system of morality, seems to have been preferable to that of most others. The light of Reason was, according to them, to be the guide; the public good, the object; and the subjection of the passions, the study of mankind.

This and other sects are tolerated, except when they fall under the Emperor's displeasure, and are suspected of seditious practices; it may, indeed, be observed, that in most cases of persecution by idolatrous Princes, their hostility to the oppressed sects arose principally from secular motives. Rebellion, either actual, or implied, was the evil apprehended and punished; and thence also the excessive cruelty to which those punishments were often carried, for there can be no crime so great in the eyes of a despot as perseverance in rebellion.

This general toleration, or rather indifference of the Government as to the faith of its subjects, has produced in the higher classes, if not in the great body of the Chinese, such a latitudinarian spirit as has nearly extinguished all sense of Religion in the minds of some, and produced a jumble of all the prevailing systems in those of others. The sacrifices to *T'ayen* (the Sky) and the other rites prescribed by Confucius, are performed by the Emperor and Court, because they are closely connected with the whole frame of the Government, while the hierarchy of the Lamä, and the Religion of Budd'ha, are equally maintained and venerated; not merely as the hereditary faith of the reigning dynasty, but in order to secure the respect and allegiance of their Tartar subjects.

The only temple dedicated to *T'ayen* or the Heaven, is called *T'ayen-t'han*, "the Altar of the Sky," and is placed in the Chinese Division of *Pi-king*, as is likewise the Temple of the Earth, *Ti-t'han*; in the former the Emperor offers up an oblation at the winter, (*tong-chi*), and in the latter, at the summer solstice, (*hsueh-chi*). The offerings consist of oxen, hogs, goats, and Equinoctial sheep, which have been killed before they are brought into the temple. At the vernal equinox, (*ch'ien-fen*)

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Tolerance.

CHINA. one of the Princes, by order of the Emperor, performs the appointed rite in honour of the Sun at his Temple (*ji-t'hen*) just without the eastern side of the T'ai-tai quarter; and the same honours are paid to the Moon at her Temple (*yue-t'hen*) in the western suburb, at the autumnal equinox (*ch'ing-fen*). Seclusion and rigid abstinence "at bed and board," are required of all those who assist in performance of the sacred rites; and for three days before the celebration of the great festivals, when the Emperor officiates as Priest, fasting and retirement are required from every body. But the feast itself is celebrated with the utmost splendour. Vessels of pure gold, exclusively reserved for those holy uses, and a concert of instruments surpassing all others in size and dissonance, are among the extraordinary demonstrations of magnificence, by which the Emperor on that day makes a public manifestation of his reverence for "the Supreme Spirit" (*Shang-ti*) while by repeatedly prostrating and humbling himself in the dust, he declares, as much as by his words, the deep sense of abasement with which he is impressed.

Scintillating festivals. At the vernal equinox another remarkable ceremony is performed, in which the Emperor officiates, and for which he prepares by a similar abstinence. He goes forth into the fields arrayed in all his splendour, and putting his hand to a plough turns up the first sod, and scatters the first seed, in order to propitiate the Spirit presiding over the earth, in whose Temple a cow is offered up, whilst figures of the same animal made of clay are first carried in procession, and then broken in pieces and distributed among the people.

New year. The new year is ushered in with every demonstration of joy. On the evening of the last day of the preceding year, every family makes a display of its victims, worships its favourite gods, and wears out the old year in mirth and revelry, (*Song-nyen-kyang*;) its younger members amusing themselves with letting off crackers (*p'iao-cho*;) in such numbers that the whole streets are sometimes covered with the fragments. On the *yu-en-ti* or *sin-nyen*, i. e. New-year's day, every man dresses himself in his best suit, hangs scraps of red paper over his door-way for good luck, and sets out to pay visits and congratulate all his friends. New shoes are as indispensable on this occasion as they were formerly in our country towns at Christmas; and, in some neighbourhoods, they illuminate the streets with coloured lanterns.

Feast of lanterns. But on the fifteenth of the first month, the feast of lanterns, (*Sai-feng*;) commences. It is a season of great festivity, which lasts for several days, when nothing but shows, fire-works, and entertainments are thought of; and every one strives to out-do his neighbour in the number and brilliance of the paper luminaria which adorn his house; in commemoration, according to one legend, of the deposition of a licentious Prince, who wished to turn day into night, and replace the light of the sun by the innumerable lanterns with which his palace was illuminated.

Feast of the oxen. At the *ts'ing-ming-t'ui*, in the beginning of the seventh season and third month, oblations of slaughtered fish, fowls, swine or sheep are offered up at the shrines of the deceased; the tombs are repaired, and a memorandum is left on them to show that all has been duly performed.

Dragon-boats. On the fifth day of the fifth month, boat races are run with long narrow boats, called *Long-chuen*, or the dragon-boats, carrying a kettle-drum in the

middle, which is continually beaten to encourage the rowers.

The first fifteen days of the seventh month are called *Yu-lan-shang-huei*, and kept for the purpose of propitiating the Spirits who can facilitate the passage of the deceased into realms of bliss. Dresses of variegated paper are made and burnt, prayers recited, and incense given to the Priests of Fö and T'ao-t'ao, in order to release the spirits of the children and unburied from the regions of darkness and woe, and raise them to a purer and more exalted abode. Processions also are made in boats, prayers scattered over the waters, clothes burnt, and lamps lighted in behalf of the souls of those who have been drowned.

On the ninth day of the ninth month, parti-coloured kites are flown, to carry away their master's cares and sorrows wherever the wind may bear them.

Public processions are not unfrequent, especially in summer and in seasons of drought, when litanies for rain are sung, and public fasts also are ordered. In autumn, tables of fruit, fishes, and lanterns of coloured paper, and a girl disguised as an old man, accompanied by music, crowds and crackers in abundance, all parade through the towns and villages in gratitude for the harvest. Loos and more lugubrious processions in memory of the dead are made in spring. Lanterns are lighted, and drums beat at the changes of the moon, and especially at eclipses, to save the planet from the jaws of the devouring dragon, evidently the Râhu of the Hindû astronomical fables.

The temples called *Myao*, are often well endowed, Temple. and have convents adjoining, for the convenience of the officiating Priests. These religious houses are built round courts, and bear a strong resemblance to those common in some parts of the west. Innumerable also are the chapels and oratories perched upon cliffs scarcely accessible, or placed in the midst of rocks and forests; wherever the difficulties of the road, or the haunts of banditti expose the wanderer to peril. In some places caverns, filled with gigantic figures, are hewn out of perpendicular cliffs, in the sides of which vast flights of steps have been formed with a degree of labour and perseverance, which astonish the traveller and remind him of the celebrated sculptures in the southern and central parts of Hindûstân.

The idols of the worshippers of Fö, appear to be more numerous than those of any other sect of Buddhists. Many betray their Hindû origin, and most were probably imported from Tibet; several are, beyond a doubt, personifications borrowed from the metaphysical systems of Lao-t'ao and Confucius; some startled the Romish Missionaries by their close resemblance to the consecrated images which crowd their own places of worship. The *T'ien-huê-shin-mô*, or Holy Mother, and Flower of Heaven, has a sort of glory round her head, and a child on her knee, placed on a flower of the *lyen-huê*, or *Nelumbium*. According to the legend, she became pregnant from eating one of those flowers, and in due time brought forth a son, who proved to be a divine legislator, endowed with the power of working miracles, and innumerate for the purpose of teaching a new religion; no other, in short, than Buddha himself. This Holy Mother is manifestly the *Mâyâ* of the Indian Buddhists, and some parts of her history may be found in the books of the Hindûs; but as the religion of Fö, if not introduced into China from Tibet, was certainly recruited

CHINA.
Shao-i-tse
or Yang-shwei-tung
i. e. services for the unburied.

Fang-fong-tang.
Processions

CHINA by early missions from that quarter; the improvements of their legendary tales, which the Lamás borrowed from their spiritual discipline from the Nestorians, would soon find their way into the "Central Empire"; and thus the many points of resemblance between the *Shin Mú* and "the Mother of God," may be easily accounted for. (Abel-Rémusat, in *Journ. Asiat.* iv. 258.)

Priests,

Neither temples, properly so named, nor a separate Priesthood were required by the original Religion of the Chinese, or the restoration of it by Confucius. At first a natural hillock, or an artificial mound, was the *t'han* or altar on which the Emperor offered his solemn ablutions, and the heaven (*t'hyen*) itself, the canopy which overshadowed him; and of this primitive temple, the *t'hyen-t'han* is merely a symbolical representation. The apartments in every house, where the votive tablets in honour of their ancestors are suspended, is a sort of domestic chapel, in which the head of the family officiates, and presents offerings to those emanations of the Supreme Spirit, who are the protectors of his household, and perhaps to the spirits of his forefathers themselves. This seems to have been the origin of the household Gods, the local deities, and the worship of deified men which now prevails in every part of China, and which has produced that kind of compound idolatry which is almost universal among the people, and renders it difficult to discover the particular sects to which an individual belongs, and sometimes the deity to which a temple is dedicated.

But though, strictly speaking, the Emperor is the only Priest acknowledged by the *Jü-hyao*, or sect of the learned, the two others have Priests of different ranks and orders, and, including the body of Lamás established in Tibet, a hierarchy not unlike that of the Roman Church. The followers of *Lao-tsé* call their temples *kwán*, their superior order of Priests *Lao-tsé*, (a leader of the followers of Lao;) the inferiors, *Tao-tsé*, (a learned man of the sect of Tao;) the latter only are allowed to marry. The superior of convents contiguous to the temples of Fö, is styled *Fung-chang*, and the inferior ministers, *Ho-shang*. *Lao-ho-shang*, (a grey-haired *ho-shang*) is the title borne by a superior, whose three years of duty have expired; and *Shen-sé*, (the conductor of the sacrifice,) that of an officiating priest. The temples are sometimes called *Sé*. There are also, as in most other countries where Budd'hism prevails, nunneries called *Nyung-tang*; *Sé-t'hai*, (the great Lender,) is the title of the Lady Abbes, and *Ni-lai* that of the nuns. In habit and ritual the Priests of both sects bear a striking resemblance to each other, and have thence been all confounded by Europeans, under the Japanese term *Bonze*; but as those devoted to the service of Fö, certainly derived their rules and ordinances from Tibet, it is most probable that *Lao-tsé* did so likewise. The higher orders of his Priests, and all those of Fö, take vows of celibacy. A long robe with full sleeves, bare neck and head closely shorn, is the priestly costume; but those of the *Tao-kyao* wear their hair tied up in a knot on the crown of the head. Their processions, bows towards the altar, sacred music, chanting, bells, incense, beads and images, are so nearly the counterparts of those used by the Roman Catholics, as to convince some of the Missionaries that it was the work of the devil, who had instigated his agents thus "to counterfeit the worship of the Holy Church;" and if these fathers are to be trusted, the Priests of Fö are

no less skilled in duping their followers by "cunning tricks, and sleight of hand," than some of their own communion formerly were.

CHINA.

The Government and its agents look with a jealous eye on the wealth and influence of the Priests, and frequently reproach them as an idle body of men, contributing no personal labour for the benefit of the State. The latter, therefore, leave nothing undone to maintain their power over the minds of the laity, and to conciliate the great by submission and flattery. As the religion of Budd'ha had diffused itself over almost the whole of Tartary before the conquest of China by the present dynasty, it is their hereditary faith; but the *Tátars* seem never to have been so much the slaves of their spiritual directors, as their southern neighbours; and the Sovereigns of the reigning family soon acquired the philosophical scepticism and wariness of their predecessors on the throne of China; so that the interests of the priesthood have not been much advanced by the exaltation of a family professing the same creed. The sceptics, however, in China, as elsewhere, are not ambitious of losing the proud distinction which they derive from their superiority to grovelling prejudices; they have no wish to open the eyes of the populace, or to discourage that superstition which serves to keep the multitude in subjection; but when misfortunes humble their pride, or tedious illnesses gradually waste their strength, they commonly lose sight of their philosophical speculations, and become as eager to appease the offended deities by prayers and offerings as the meanest of their followers; for scepticism, as has been sometimes remarked, is not far removed from superstition. The dread of painful transmutations, and the transferable value of penances are fertile sources of emolument to the *Ho-shang* and *Tao-tsé*, as well as to the Acolytes of the Brahmanical and Band'ha Schools. Hence the offerings and pecuniary gifts; hence also the endowment of temples and monasteries: but the wary Chinese always endeavours to overreach even his God if he can; and as the Deities can consume nothing but the odour of the sacrifice, he carries off the body of the victim for the use of himself and his family. A small sum by way of commutation is all that usually falls to the share of the Priest. Just as the Saints in the Popish Calendar are more or less in esteem, according as they have the reputation of giving ear to their votaries, so are the deities of the Chinese Pantheon; and as the Italian, who, having lost half-a-crown in a stage coach, promised all but the last sixpence to St. Januarius if he would help him to find it, but pocketed the whole as soon as it was found, telling the Saint with a wink, that he must work a little more briskly if he wished to be paid for his trouble; so the Chinese leave their Gods in the lurch, if they fancy their prayers are not granted; hence the many temples in ruins, bells without clappers, idols unbound, and wandering Bonzes in quest of an alms-house, which at first astonish the traveller in this land of pagodas and convents. A God is even sometimes dragged through the kennel, and at others very gravely struck out of the calendar.

Pilgrimages, by principals or deputies, could not fail to be in vogue among the spiritual descendants of the Brahmins, and would not go out of fashion in consequence of intercourse with Jacobites and Nestorians; But one device seems to bear the stamp of native

Bonzes,

CHINA. origin : a consecrated leaf impressed with the holy image of Fô is brought from the sanctuary which the pilgrim has visited, and a red mark is made in one of the many circles, which surround the figure of the God, every time the devotee counts his beads. These irrefragable proofs of his piety, when attested by the Priests, are deposited in his tomb, carefully sealed up in a box, as a sure passport to future bliss.

Evil spirits. Evil, as well as good Spirits, abound in the imagination of the Chinese; sometimes assuming the form of malign deities, sometimes occupying the bodies of frogs, apes, or foxes, and delighting in the torture of poor mortals by misfortunes and diseases. Happily these tormentors have a great dread of noises and incantations; and the charms, chants, howlings, and drums of the Bonzes frequently succeed in driving them away from the haunted premises. The superstitions of the lower orders are innumerable; and many a *tyeen* (3 of 1d.) is spent by the needy ploughman in the purchase of candies and strips of gilt paper, to make friends with the Spirits of the woods and

Lucky days fields. Lucky and unlucky days are marked in the Calendar; and midnight, the hour at which the world was created, is sure, says the Buddhists, to secure

Astrology. success to every work begun at that time. Astrology is much valued, but the practitioners of it are chiefly blind musicians, who, like the minstrels "of olden times," wander from house to house, charm and astonish their hearers by talking unintelligibly of the stars, and play into the hands of the Bonzes. The exposition of his dwelling-place is another point of the first importance in the estimation of a Chinese; all, he is persuaded depends upon that; health, ability, progeny, wealth, power, and honours, all will be secured by a favorable aspect, doors well-placed, proper screens to keep out evil spirits, and a terrific dragon to threaten insubordinate angels in his neighbour's roof, which might drive away the guardian Genii, if such a fierce protector were not ready to defend them. Short sticks, arranged in queer shapes on the altars of some of their Gods, declare (by the mouth of the Priest) the fate of the inquirer, provided he has burnt a sufficiency of incense, and made the proper number of prostrations. Another who is desirous of ascertaining his future fortune, tosses up pieces of wood, cut out in the shape of a split bean, and six or seven inches long, till they fall in a position which is deemed auspicious.

Lots. As toleration is professed and usually practiced, persons who do not belong to the authorized sects are generally allowed to celebrate their peculiar forms of worship without molestation. Some Jews, established in China as a colony more than two centuries before our era, are still numerous in the neighbourhood of Hang-chen-fô, where they are employed in the silk manufactures; and at Kai-long-fô near the Hwang-bo, on the northern boundary of the same Province, they have a Synagogue, as the Missionaries discovered to their great surprise about a century ago. These divines were unfortunately ignorant of Hebrew, and therefore could give no satisfactory account of the Jewish Bibles and Rituals; but they understood that the Pentateuch and some of the historical books were all that this secluded colony possessed, the remainder having been destroyed by an inundation of the river. (*Lettres Edifiantes*, vii. 4—28.) These Jews are called by the Chinese *Lou-moo-haei*, or Blue-bonnet Hweis.

Other sects. As toleration is professed and usually practiced, persons who do not belong to the authorized sects are generally allowed to celebrate their peculiar forms of worship without molestation. Some Jews, established in China as a colony more than two centuries before our era, are still numerous in the neighbourhood of Hang-chen-fô, where they are employed in the silk manufactures; and at Kai-long-fô near the Hwang-bo, on the northern boundary of the same Province, they have a Synagogue, as the Missionaries discovered to their great surprise about a century ago. These divines were unfortunately ignorant of Hebrew, and therefore could give no satisfactory account of the Jewish Bibles and Rituals; but they understood that the Pentateuch and some of the historical books were all that this secluded colony possessed, the remainder having been destroyed by an inundation of the river. (*Lettres Edifiantes*, vii. 4—28.) These Jews are called by the Chinese *Lou-moo-haei*, or Blue-bonnet Hweis.

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On the borders of Shen-si, near the north-eastern confines of the Empire, there are large tribes professing Mohammedanism; but there are none resident within the Chinese boundaries. The faith of Mahomet was probably first introduced subsequently to the Tatar invasion in the latter end of the thirteenth, and its adherents became extremely numerous under the dynasty of Ming, between the fourteenth and seventeenth centuries.

Christianity appears to have made some progress as early as the seventh century, and to have flourished till the ninth. Little is known respecting the number and condition of those who professed it, during the next three hundred years; but the families converted by the Nestorians and other sects, in the thirteenth and fourteenth centuries, probably relapsed into their original Idolatry, as we hear of no Christians, even in name, when the Jesuit Missionaries first ingratiated themselves with the Court, in the middle of the sixteenth. That zealous and vigilant Order enjoyed great favour and made many converts; but a controversy which arose towards the middle of the following century blasted its fair hopes, and gave a blow to the cause in which it was engaged, from which it has never recovered. The Dominicans and Franciscans, prompted in all probability by that *esprit de corps* for which monastic orders are so noted, and jealous of the superior success of the Jesuits, charged them with indulging their converts in certain idolatrous practices, such as the homage paid to the souls of their ancestors. The contest was at length decided by a Bull from the Pope condemning the proceedings of the Jesuits, and prohibiting any such indulgence; but this Bull was declared by the Emperor to be an encroachment on his authority, an interference which he could not brook; he therefore forbid all future conversions of his subjects. A cruel persecution took place under his son Yong-ching, and has been renewed, at intervals, till the present times; but Christianity has not yet been entirely extirpated, and there still are a few Roman Catholic Missionaries in the heart of the Empire. "Nothing," says Mr. de Guignes, "but a desire of information, and an ardent zeal for the faith, could make these men despise the evils which they endure." "Many of them," he adds, "were men of great attainments, and it is a measure of the soundest policy in our Government, to afford protection to such as are truly respectable."

The habits and manners of a people, those unerring evidences of the national character, will necessarily derive a large portion of their peculiarities from the Government, Laws, and Religion, under the influence of which they are formed. Several remarks, therefore, which belong to this division of the subject, have been anticipated in the preceding paragraphs; but will not be overlooked by the reader who wishes to form a candid and dispassionate estimate of the real worth of this people, and of the latent causes of some of their peculiar customs.

Their physical constitution plainly indicates a Tatar origin; and except in height and music, a distinction fairly attributable to a milder climate and more indolent habits, they scarcely differ from their northern neighbours. The Tatars excel also in firmness of character, as well as strength of nerve; but both have those peculiarities of feature and complexion which distinguish almost all the northern Asiatics. An olive complexion, black hair and eyes, the latter small,

CHINA.
Moham-
medans.

Christians.

CHINA. elliptical, forming an acute angle with the ridge of the nose and descending obliquely towards it from the temples; flattened heads, wide foreheads, and peaked chins, giving the whole the shape of a child's top; flat noses, large ears, and a broad square make, are the most striking characteristics of what may be called the Tatar variety of the human race. The Man-ches, indeed, often present great deviations from this general outline; but they, like the Turks and Turcomans, are a mixed race, probably derived from intermarriages with the Greek colonies in Sogdiana and the countries to the north of the Oxus. Great corpulence, snub noses, thick lips, small dark eyes, and hair black as jet, are the principal points required to make a perfect beauty according to the Chinese taste; the first, indeed, to judge from the most finished cups and cancrs, is the proper habit for a portly Mandarin; the remaining charms are exclusively the property of the fair sex.

Defects. Want of sensibility and cleanliness are among the most glaring defects of the Chinese. Their dress is seldom changed; their persons are more rarely washed; scraps of paper serve for pocket handkerchiefs, and dirty fingers are wiped on their dirty sleeves. At night they scarcely undress at all; their clothes therefore harbor innumerable tribes of vermin, which they pick off and crack between their teeth with the utmost *sour-froid*.

Their external demeanour is as prepossessing, as their real character is too often contemptible. The rigid etiquette of the Court extends its influence even to the populace, and brawls or frays are rare occurrences. Decency, therefore, civility and respectful attention to their superiors, are found in the lowest; a readiness to oblige and extreme urbanity in the higher classes. Lively, cheerful, and contented, the Chinese seldom complain, and, as was said before, rarely quarrel; but this is owing quite as much to their extreme cowardice as to any placability of temper. Suicide is remarkably common; an additional proof, if any were wanted, that such an act is no evidence of courage. Affected gravity, an excess of politeness, and apparent openness are combined, in the Chinese character, with pride, meanness, frivolity, grossness, and a duplicity which is almost unequalled. Falsehood must be a prominent ingredient in such a combination; and the habitual disregard of truth which characterises the Chinese, has been already more than once mentioned. Detection in the grossest falsehood occasions no shame, and lying is considered as an accomplishment by almost every individual in the Empire, from the Prince to the peasant. The fear of punishment appears to be the only principle which operates as a check upon the insolence and cupidity of persons in Office; for nothing like a feeling of self-respect or a sense of honour exists among them. Fraud, in all its various forms from pilfering and cheating to forgery and embezzlement, is practised by every one who thinks he can purchase security by a bribe. Nothing indeed more completely proves the inefficacy of penal statutes, where the dread of punishment is the only restrictive principle, than the moral condition of this people; who, though under the controul of a code so minute and rigorous, neither feel any regard for the virtues of social life, nor any shame in confessing that they are actuated only by sordid and interested motives.

Their mildness, forbearance, and apparent anxiety to please, give a promise of gentleness, tenderness, and compassion for those who suffer the privations and evils to which they are themselves exposed; but a more intimate acquaintance with them shows the fallacy of this promise. Unfeelingness and inhumanity are vices universally prevalent, and as frequently exemplified in the intercourse of persons of the lowest orders with each other, as in the conduct of the great and powerful to their inferiors. The soldiery are insolent and brutal in the extreme; and M. de Guignes saw some of them very deliberately run strips of bamboo through the hands of criminals whom they had seized, because they had not the ordinary means of preventing the escape of their prisoners. The members of the Embassy under Lord Macartney once saw a number of persons accidentally precipitated into the canal on which they were sailing; but not one of the many boats plying close at hand, went to the assistance of those who were struggling to save their lives, nor was a single individual observed to pay any attention to their shrieks and cries. The Chinese are moreover revengeful and sensual to an excessive degree; and their acts of retaliation are always stamped with a character of meanness and treachery. False charges, malicious insinuations, and injurious reports artfully circulated, are the engines by which they delight in ruining the peace of those who have offended them. A dread of the sumptuary laws, and of those extortions which the appearance of wealth is sure to provoke, obliges the rich to use dissimulation and concealment even in their pleasures and amusements; and this necessary secrecy powerfully fosters their natural inclination to brutal and disgusting licentiousness. Restrictions which prevent a legitimate use of wealth, have a direct tendency to turn it into polluted channels; and thence it arises that the Chinese, who are not allowed to gratify their vanity by splendour of dress and equipage, make themselves amends by secret excesses with a multitude of concubines, or, like the great and wealthy among the Turks, by the youth and beauty of their pipe-bearers.

Caution and reserve, as well as dissimulation and selfishness, are among the unavoidable consequences of perpetual coercion; so that even in their earliest infancy they are taught to repress the buoyancy of spirits and the lively emotions which are natural to that age. A Chinese boy has all the affected sedateness, stiffness, and formality of a Quaker; and no idea of that free and unreserved intercourse with his companions which gives a manliness of character, and lays the foundation of disinterested friendships. In after life, he becomes cold and ceremonious even to his near relations; and rarely, if ever, dares to release himself from the trammels of etiquette, or to speak his real sentiments even among his most intimate acquaintances.

With these numerous defects, however, some virtues are mixed up; and the first, most obvious and universal, is sobriety. Drunkenness is almost unknown; and the consciousness of being in the slightest degree affected with wine, is sufficient to prevent a Chinese from appearing in public. Filial piety, the basis of all their laws, and the ostensible principle of their political Constitution, ought certainly to be predominant among them; but what was said above, respecting the inadequacy of penal enactments without higher motives than human laws can give, applies here in its full

CHINA. force. Filial affection must depend upon parental tenderness, and the system which cherishes a selfish spirit, is destructive of the only secure foundation for that regard between the different members of a family which makes them willing to sacrifice individual interests for the good of all. Filial obedience therefore arises in China, more from fear of the laws, than from a sense of duty; it has no reacting influence on the affections of either party, and is received, as well as given, without any feeling of mutual obligation. It can seldom operate as a bond of union, and must be a source of extreme misery when a decided difference of character sets the inclinations of the father and of the son continually at variance. A cold, formal compliance with the will of the parent, an artful evasion of his commands, a concealed desire to resist his authority, and a secret detestation of one who must be outwardly revered, are habits and dispositions far more likely to arise under such circumstances, than any anxiety to please, or any satisfaction from the consciousness of having deserved a father's approbation.

Women. It has been frequently remarked that in proportion as civilisation advances, the respect and attention paid to the weaker sex are increased; but if the progress of this nation is measured by that standard, they will sink very low in the scale. The degrading servitude to which women are always subjected among savages, are also their portion in "the celestial Empire;" and to these evils they must submit, be their rank or station what it may. Those of the lower orders are allowed to appear in public without restraint; but then all hard labour is laid upon them, whilst the lighter work is done by their helpmates; and the wife drags the plough, while the husband sows the seed. In the middling and higher classes such severe toils are not exacted; but this advantage is compensated by a seclusion almost amounting to imprisonment. To take a walk or a ride would be an unpardonable offence; a chair well-curtained or a tilted wheelbarrow are as indispensable for a Chinese woman's appearance in the streets, as a veil is to one of the daughters of Mohammed. The temples are the only places to which they have free ingress; there indeed they may consult the destinies, or rub their bellies with diminutive figures of the "Holy Mother," as much as they please; the importance of securing their fecundity being a sufficient plea for such a violation of the laws of decorum. Elsewhere they are never suffered to lose sight of their inherent degradation. Inhabiting a distinct set of apartments, not permitted to take their meals at the same table as their husbands, never receiving any intellectual instruction, the degradation imposed, as is pretended, by nature, is perpetuated by these laws which repress all their energies of mind or heart. Music and dancing are almost the only accomplishments deemed proper for the higher orders; it is not surprising therefore that jugglers and fortune-tellers occupy much of their leisure, or that the sedative recreation of smoking is a favourite amusement. Weaving, embroidery, or painting are the common occupations of the middling classes; and many of the painted gauzes, fans, and fire-screens which call forth our admiration by delicacy of shading and brilliancy of colours, are the work of female hands. Whether prudent precaution was the principle which first suggested the propriety of making this humble sex cripples, their ancient books do not

inform us; but according to a custom of long standing such has been the fate of the fair in China. The heel and all the toes, with the exception of the largest, are brought, by constant pressure, into the form of an inverted cone, and the whole foot is reduced in length to four inches, and in breadth to less than two; the shoes, therefore, which figure in our museums, were not made for dolls, as has been sometimes shrewdly conjectured; nor would a lady of any rank cease to torture her toes, till she had squeezed those unworthy members into becoming dimensions. The silence of Marco Polo makes it probable that this is, comparatively, a modern fashion; and the Manchou ladies, more rational and spirited than the Chinese, have never condescended to lame or imprison themselves, but wear broad shoes, and ride out on horseback in fine weather.

The bridegroom is always the buyer who has bid highest; his intended bride is brought to his house locked up in a well-lattice chair, of which the key is delivered to him; and he may return her to her friends if he will consent to forfeit the purchase money. As the choice of the lady is not thought worth consulting, mutual affection is entirely out of the question; and all that the first wife expects is to be allowed to preside over the others, and have the title of "Mother of the House." The marriage of widows is thought discreditable, and is uncommon above the lower orders. Prostrations by the bride and bridegroom before his parents, the semblance of eating together, and the exchange of cups constitute the whole of the marriage ceremony. Splendid entertainments are given to the friends of each party, and the men are allowed to have a sight of the bride. A month afterwards, the bride's parents come to see her, and she is then permitted to visit her near relations; but women of good character go out little, and are entirely devoted to nursing and house-keeping.

The birth of a child is a season of great rejoicing; Ceremonies at birth. the third day the infant is solemnly washed, and the grandmama sends painted eggs to be distributed for the entertainment of the company. A boy, as soon as born, receives his *ming*, i. e. little or juvenile name; but girls enjoy no such honour, being called simply first, second, third, &c. according to seniority. At the age of twenty, the *tsu*, or family name, is given; and in speaking of distinguished personages, a posthumous title, (*hwei*), is substituted for it. There is also a common surname, (*siang*), borne by every individual of the family. None of the Chinese rules of good-breeding are more precise than those which regulate the use of these names. To mention the Emperor's little name, even in speaking of another person is a crime of high treason; to address a man by his own little name, is an unpardonable insult; but it would be deemed equally intolerable, were he to use any other when he spoke of himself; thus Confucius says, "that is what *Khyeh* knoweth not," meaning "what I know not." Boys at school have a particular name to be used by their master and school-fellows; and the Emperors have two sorts of posthumous names; the *Shi*, which is an assemblage of encomiastic epithets, and the *Myao-hao* or Temple-name, which is inscribed on the monumental tablet, and always relates to the family of the deceased. But that which appears in history is called *Kuei-hao*, "the Imperial name," or

CHINA.
Marriage and married life.

CHINA. *Nyem-hao*, "the Year-name," because the years of every reign are distinguished by it. These Imperial appellations are always significant, and most commonly are formed by a brace of laudatory epithets; as *K'ien-long*, "the firm and exalted," and that assumed by the reigning Emperor, *Tao-kuang*, "the light of reason." These names are adopted by the Prince soon after he ascends the throne, and have been frequently changed by some of the former Emperors.

Domestic
life.

Slaves and eunuchs, as under other Asiatic Governments, form a part of the household of the great; but the former are completely a portion of the family, and therefore are well treated, the latter less numerous than before the Tatar conquest. Those who are in affluence, keep plentiful and even sumptuous tables; rice, vegetables, fish, poultry, and especially pork, are the common articles of diet. The flesh of horses and asses is a favourite dish with the Tatars; and stag's tail, said to have the taste of rancid tallow, is a luxury too exquisite for any but the Emperor's table. The more glutinous any substance is, the more it is relished by the Chinese; hence their passion for some kinds of sea-weed and the *tripang-wala*, (*Bicho de mar*, sea swallow or slug.) Light, white, ill-baked cakes of unleavened bread, abundance of pickles and preserves, plenty of fresh fruits cooled in ice, ragouts, soups, and excellent pastry form only a part of the requisites for a Chinese dinner, but are sufficient to show that they are no novices in the culinary art. Hot tea or spirits are their common beverage; besides their regular meals they have continual luncheons by way of interlude; and with smoking tobacco or chewing betel-nut, they contrive to fill up the vacant intervals of the day. But the poor have to struggle with the most pinching indigence. Tables and chairs are indulgences to which they ever aspire; a few earthen-ware jars and basins, with an iron chafing-dish, pot, and frying-pan, form nearly the whole of their household furniture; rice, garlic, and cabbage, (*pé-ts'hai*) fried in rammed oil, with shrimps pickled in brine, are the choicest articles of their diet; and it is only on extraordinary occasions that a morsel of pork is thrown in to make their ragouts exquisite. Of squeamishness no one can accuse them; for worms, frogs, rats, dogs, and offal of all kinds they devour most greedily; and fight for the putrid carcass of a hog accidentally floating along the river, as if an inestimable prize. Without tea the Chinese seem as if they could not exist, but the poor are obliged to economize it rigidly, and holl the same leaves over and over again. It is supposed to purify water, a quality of much importance where that element is generally bad, from stagnating in a flat country under a burning sun. Their regular meals are taken at ten in the morning and five in the afternoon; but a Chinese who can afford it, is taking care of his stomach all day long.

Wages.

The misery of the poor may be easily conceived, when the high price of provisions is mentioned. All the necessities of life are sold as high, or higher, in Peking than in London; while the wages of the best mechanics are not more than one-fourth, and those of hired servants one-sixth as much as with us; but with regard to clothing, they have a considerable advantage, as in most parts of the Empire far less is necessary, and what is requisite can be had at a much lower price. Even a Mandarin's ordinary wardrobe

costs no more than £15, or £20, and a peasant can equip himself completely for twenty shillings.

The present dress of the Chinese was introduced by Dress of their Tatar conquerors, who compelled them to shave the men. their heads, leaving only a single tress, (*pen-tai*.) A cotton shirt and drawers, with shoes and a bonnet of straw, are all which a peasant wants; but (trousers) and a black or blue cotton jacket are superseded by those who can afford it. Silk or velvet caps, cotton or camblet jackets, and quilted petticoats with black satin boots, are worn by persons in better circumstances. The rich have a superfluity of robes and coverings, of which silk, the staple production of the country, is the favourite material; in the northern Provinces stockings of quilted satin, or nankeen, and collars of fur or velvet are added in winter. Their loose wide boots are often used as pouches, and crammed with fans, papers, &c.; soles of an extraordinary thickness give their boots and shoes a most clumsy, awkward appearance; but being made of paper and well secured by a leather coating, they are light and dry, notwithstanding their size and substance. The great and wealthy are in winter time covered with such a load of clothes, as makes them quite unwieldy.

The dress of the women among the lower orders, Dress of is much like that of the men, but more tawdry. A the women. blue cotton frock, red or yellow trousers, drawn tight round the calf of the leg to show off an overgrown ankle, swathed round with party-coloured handkerchiefs and an abundance of fringes and tassels, and a tiny foot, ornamented as finely as tinsel and embroidery can make it, are the principal articles in the female dress, and are improved and augmented according to the circumstances of the wearer. The hair is dragged up into a knot at the crown of the head, and fastened by a couple of skewers or bodkins; artificial flowers and straw-hats also enter into the list of a lady's decorations. In Kyang-nan, a strip of black velvet hangs down to their ancles; and paints, white and red, are never forgotten at the toilette. Betel and tobacco give their teeth the becoming tinge of green and yellow; and bamboo sheaths preserve their nails from nocturnal fractures. Some successful votaries of the highest ton, are said to have kept them unimpaired till they had reached a length of twelve inches.

The nature of their Government makes the Chinese Domestic frugal and retired in their mode of living; and remain- habits. ing so much at home, they naturally acquire a regularity and invariableness of domestic habits, not common elsewhere. Rising at day-break, and retiring to rest at sun-set, they are seldom awake except when all is busy and moving; they have therefore few inducements to meet for purposes of social intercourse and amusement. Even their children have scarcely any active sports and pastimes. Games of chance are almost the only objects that bring them together; and a basin of rice, a dish of tea, or a pipe of tobacco, are the only refreshments ever offered. The entertainments given by the higher classes are merely occasional, and are wearisome in the extreme. Every look and movement is regulated by etiquette; the guests are seated at small tables, admitting only two or three persons, and arranged in lines, so that every one can see the master of the house. The first ceremony is to drink his health, by lifting a cup with both hands to the forehead, emptying it, and turning it down to show that it is empty. Every man's mess is then set before him,

CHINA. large or small, according to his rank and dignity; and his leaving, if any, are sent in solemn procession to his house; a few cups of wine or tea are drunk at intervals; the dishes are frequently changed, and after the company has risen for a short time, a desert follows, on which each resumes his place. A play or a dance is often performed for the amusement of the guests; and after four or five hours have elapsed, they return home. In their mode of eating and drinking, the Chinese are as uncleanly as in their persons, and esteem it an act of good breeding, says M. de Guignes, to give, on rising from table, "very sensible evidences of their full satisfaction." Small vials are distributed to the servants on quitting the house, and a note of thanks for being so well fed, is sent to the host the next morning.

Courtesy. It is very observable, that the different shades of rank are most minutely distinguished by all the nations who use a monosyllabic language; from the Malays, whose tongue has long since lost a great part of its native character, to the Chinese, who have preserved it unaltered. Their very idioms partake of this peculiarity, and most of them have a large class of words appropriated to peculiar ranks and orders of people. The Chinese are not only bound to prostrations in the Emperor's presence, but have a set of phrases which it would be death to forget when addressing him; and, just as the number of bows and steps in advance, due to an Ambassador, an Envoy, or a Minister Plenipotentiary, have been determined with precision by the etiquette of Asiatic diplomacy, so has the Chinese Board of Rites and Customs fixed the profundity of the bend and the posture of the body, required on every different occasion, from an interview with the *Shen-ying* himself, to a visit from one tradesman to another. The senior is always placed on the right hand, (the place of honour in China, as the left is among the Tartars,) and *Lao-ye*, "old father," or *Lao-yan-seng*, "old man born long ago," are the honorary titles by which men of rank are addressed. A note written on red paper, plaited like a fire-screen, and containing the name and compliments of the visitor, is an indispensable preliminary to a visit. The size, shade, and ornament are regulated by the rank of the parties. If the stranger be not received, his note is returned with a similar one, begging him not to take the trouble of descending from his chair; but when he is received, various ceremonies follow, and the stranger affects a great unwillingness to enter the middle gate, as an honour of which he is unworthy. The same posture, from first to last, trifling and insipid conversation, and a cup or basin of tea, are the routine of an ordinary visit; a present, accompanied by a list of the articles in the introductory note, is expected in an extraordinary one. Letters must have nine leaves, begin at the second, be covered with a strip of red paper, and sealed up in a paper bag, on which the direction is written.

Vehicles. No person of rank goes out on foot; palanquins, sedans, horses or carriages are the usual vehicles. The carriages are wheelbarrows or carts, such as bakers use in and near London; sometimes with a sail set, an addition which does more harm than good. Having no springs, the Chinese carriages are excessively jolting and uneasy; they are also clumsy and ill-built, usually open in front, with a window on each side, and drawn by one horse. Mules are preferred to

horses; and wooden saddles, with rope-bridles, are the ordinary accoutrements.

Gambling is exceedingly prevalent; cards and dice are almost always carried about, and a game called *tsi-mot*, very common among the populace, is substituted for them when they are not at hand. It closely resembles that called *scara* by the Italians, and *scure digitis* by the Romans, from whom it has been handed down to their posterity. It is accompanied by as much noise and gesticulation among the Chinese, as among the masons and carpenters at Genoa. Chess is a common amusement with the higher orders; but it differs from ours in the name, place, and movements of the pieces. Cock, quail, and locust fighting are sports of which the Chinese, like the Malays, are passionately fond; as well as plays and dances, the latter of which being merely wretched ballets.

If the anticipation of his funeral always produced a salutary effect on a man's moral conduct, this people would be the most conscientious on the face of the earth; for none can think more frequently of their exit from this world, or be more solicitous to descend in a state of integrity into the grave; but then this integrity is purely physical; the loss of a limb, if it were even the joint of a finger, is the thing they dread; so much so, that the cuttings of their hair, or prying of their nails, are interred by some, lest any part of the body should remain unburied. The aspect of the burial-ground, is another point which requires deep cogitation; and heaven, through the interposition of a Rouse, is always consulted on such occasions. Eminences, at some distance from any habitation, are usually chosen for their cemeteries; each corpse has a separate grave; and the whole is planted with cypresses and weeping willows, and sometimes also is ornamented with temples and idols. These burial-grounds, therefore, are more picturesque than even those round Constantinople. Their coffins are large, strongly compacted chests, with a convex cover and ends, richly painted and varnished; often made of the most precious wood, and costing from £25. to £150. One of these gay sarcophagi is a common present from a son to his father; and if splendid enough, is shown to visitors with much complacency. The body is laid, full-dressed, on a bed of linc, and cotton is strewn over the bottom of the coffin, which is then closed; and kept sometimes for seven weeks, occasionally for as many years, after which interment takes place. For the first week, the children sit for some time every day near the coffin in tears, and clothed in white, the mourning colour. After the body has been deposited in the coffin, they set up a monumental tablet, bearing some such inscription as this: "the abode of the Spirit (or Intellect) of the Chief (i. e. Gentleman,) Choo-k'hi-chang by name. The illustrious deceased finished (his state of trial) under an Emperor of the dynasty of Ts'ing;" or "the abode of the spirit of a Lady of the family of Li, (attached) to the Gate of Choo, the companion of her husband, who died under (the dynasty of) Ts'ing." The room in which this tablet is placed is hung with white, and perfumed candles are set on a table before it. The funeral procession is opened by a band of music, persons bearing figures of animals, symbols of the rank of the deceased follow; then small pagodas, parasols, flags blue and white, with censers full of perfumes; next come the Priests, immediately before the body, which is borne

CHINA. on a litter. After the corpse come the children and near relations, clad in coarse clothing. The eldest son, as chief mourner, makes continual attempts to rend his face and hair. The domestics follow, but the women and children close the procession, with dishevelled hair, white fillets, and clothes as coarse as those of the men. They burst out, at intervals, into loud shrieks and lamentations. Figures of tin-foil or paper are often burnt, and crackers are let off, to please the departed spirits. When the coffin has been covered with earth, libations are poured out; paper-figures of men, &c. are burned, while flags and perfumed candles are placed round the tomb. The company then retire to tents pitched hard by, listen to a discourse in honour of the deceased, partake of the consecrated eatables, return to the grave, prostrate themselves before it, and take leave of the chief mourner in silence. The time of mourning is fixed by law; three years is the period required for a parent; at first, coarse, red, hempen cloth is the only dress allowed; after a time this is changed for white; and silk may be worn in half-mourning, but blue or white shoes are indispensable. The near relations frequently meet to mourn at the grave long after the three years have expired; and in the Spring every family assembles in the apartment sacred to its ancestors, (a sort of domestic chapel, in which the monumental tablets are placed) to renew the prostrations and offerings made at the time of interment. A dry, airy, pleasant spot is always chosen for the grave; much of the tranquillity of the departed soul, and consequent happiness of the family, depending upon the spirit being well pleased with its abode. In cases of family misfortune, the bodies of parents are sometimes removed by their children to a pleasant spot, long after the time of interment, for the purpose of averting the evil occasioned by these "perturbed spirits."

Arts and sciences.

Though the Chinese appear to have attained a certain degree of civilisation sooner than most of their neighbours, their advancement beyond that point has been, if any, very inconsiderable. Of science, in the strict sense of the term, they may be said to know nothing; but in some of the manual arts, they discover considerable skill and ingenuity, and far surpass the generality of the Asiatic nations.

Astronomy

In Astronomy, that branch of science which they value most, they pretend to have made some discoveries at a remote period; and according to the *Shik-king*, the most ancient of their books, the revolutions of the heavens, and length of the solar and lunar years were known in the time of Yao, 2300 years before Christ. But, as M. de Guignes has justly observed, (*Dictionnaire Chin.* pref. xxviii.) these pretensions are entirely built on a misinterpretation of the passages in question; and when the historians affirm, that Chwen-hyo, who reigned a century earlier, "fixed the moon, in, at the constellation of the Great Bear, and made it the beginning of the Calendar;" "what credit," he adds, "can be given to these writers, who gravely tell us that the sun never set for ten days under Yao, and made the people apprehensive of an universal conflagration?" Observations appear to have been recorded by them from a very early age, but they were followed up by no inferences and led to no results. The Vedas afford indisputable evidence, that some knowledge of Astronomy was possessed by the Hindus, many centuries before the birth of

Christ; but it would be difficult to produce any thing similar from the ancient books of the Chinese; and while the Hindus knew a great deal more than the mere rudiments of the science in the tenth or eleventh centuries of our era, the Chinese were in utter ignorance of it when first visited by the Missionaries in the sixteenth. The earth they even now suppose to be a square body, fixed in the centre of a bulwoll sphere, to the surface of which the stars are attached. The *Kin-fayes-kyen*, or Astronomical Board, is mentioned in their history, as existing at a very early period; but its sole business is to make a national almanack, and point out the lucky and unlucky days; the prediction of eclipses or other astronomical phenomena, having never been attempted by the Chinese. The really astronomical part, such as tables of the time of sun-rise, new and full moon, &c. is always intrusted to a Si-yang, or European. In the thirteenth century, Cublák-khán caused their Calendar and chronology, then in great confusion, to be corrected by learned men from the west, Christians and Mohammedans. But the Chinese soon forgot the rules laid down by these Astronomers, and in a few centuries after the expulsion of the Tatars, their Calendar was as full of errors as ever. Even from the Jesuits, whose knowledge they admired, they learnt nothing; and when Father Verbiest was ordered, in a.n. 1669, to reform the Calendar, he found that a whole month in excess had been admitted. Each planet is supposed to preside over the whole or a part of the year, and those bodies are represented by odd symbols connected perhaps with their astrolgical systems. Thus the moon is expressed by a rabbit pounding something in a mortar. Five of the planets are, in some measure, identified with the five elements, (for they allow that number,) and are supposed to exert a corresponding influence. Saturn is called *Ti* or Earth, and presides over the latter half of the Summer; Jupiter is *Mé*, Wood and Regent of Spring; Mars, *Ho* or Fire, has the superintendence of the former part of summer; Venus, called *Kia* or Metal, is director of the Autumn; and Mercury, *Shai* or Water, is Ruler of the Winter. They appear to have noticed scarcely any constellations except the twenty-eight in the Zodiac, which were called by the Greeks and Arabs the Mansions of the Moon. The equator is divided into twelve portions of thirty-degrees each, which are subdivided into two, and thus form the twenty-four (*Tsy-k'h*) periods or seasons. (Morison's *Flew*, 103.) Their year is lunar, and consists of 354 days; but an additional month is intercalated in the third, sixth, ninth, eleventh, fourteenth, seventeenth, and nineteenth year of a cycle, containing nineteen. The first month begins with the new moon, after the sun enters Aquarius. The months have twenty-nine and thirty days alternately, and are divided into three or four parts. The day of twelve hours begins at eleven o'clock at night, according to our reckoning, and each division of it is equal to two hours of solar time. The night is also subdivided into five watches, which vary in length with the season. Each hour, as well as every year, has its peculiar name.

Astrology is the handmaid of superstition in China, **Eclipses**, as well as in other eastern countries. Eclipses are deemed so ominous, that the whole nation is called upon to watch the progress of them; business is suspended, all public men put on mourning, the Astronomers-Royal assemble at the palace to observe whether

Year.

CHINA. the event agrees with the prediction, and a chorus of gongs, kettle-drums, trumpets, and all the noisy instruments with which ears can be deafened, strike up as soon as the dragon begins to assail the labouring planet, that the monster may be scared away, and the junionary delivered from its peril.

Aritmetic

With the use of Astronomy for Geographical purposes, they were wholly unacquainted before their intercourse with the Jesuits, to whom they are indebted for maps of their territories; and their entire ignorance of Geometry and Algebra shows how groundless their claims to an early advancement in science must be. They are ready and rapid in arithmetical calculations, but their results are obtained only by means of machine called *Suen-p'han*, or reckoning-table, much like the *abacus* of the Romans. It consists of a board, ten or twelve inches long by six or eight, enclosed by a raised border about an inch and a half deep, and divided into two unequal parts by a transverse partition of the same depth and breadth. On eight or ten wires, crossing this partition, balls are strung, two in the smaller, or upper division of the board, five in the larger or lower; each of the first set stands for five, and each of the other for an unit; and by pushing one of the upper balls to the edge of the board as often as five is added to the number found, they can very conveniently keep the tens and units, and so on, in view, and add and subtract with expedition. (Barrow's China, 596. Martini, *Hist. Sinica*, 87.) Their numerals are remarkable, as bearing some resemblance to those of the Romans; but this affinity is merely apparent, and found only in four out of thirteen characters belonging to the *kai-nen*, or ancient language. In the *kwan-huei*, (dialect of the Magistrates) or Mandarin-like, fourteen symbols are used, most of which are merely abbreviations of the other figures; but their notation seems clearly to indicate, that the zero was borrowed from the Hindūs; for these figures have a local value from left to right, and are written horizontally, being thus both read and written in a direction contrary to that which is usual among the Chinese. In order to prevent the local value from being misunderstood, the index of each higher denomination is subjoined, and the whole scheme may be thus represented by means of the Roman or Arabic numerical characters, 1000 is expressed by C; 100 by cxlii; an cxli; or cv, or cxi; 100 by lvi, or lxvi; 10, by x; 1, by i; 0, by 0; 1000 by li; 100 by lii; 10 by li; 1 by li; 0 by li. It is plain that if the indices were placed above instead of below the line, each digit would have its proper local value, as in the Indian, or as it is commonly called, Arabic notation.

There is a certain turn of mind which has been aptly termed mechanical, and which is often found in great excellence where higher powers are wanting. This seems to be peculiarly prevalent among the Chinese. They excel in mechanical contrivances alone; and such branches only of science as bear that character have been cultivated by them with any sort of success. In Arithmetic this has been already shown to be the fact; and in Optics also they knew the use of lenses, and manufactured spectacles and burning-glasses of crystal, though they never discovered the simplest principles of the science by which optical phenomena can be explained. They observed and applied, but could draw no inferences. Many of the practical operations of Chemistry have been common among them for ages.

They can smelt iron, cast a neat and delicate kind of wire, harden it by annealing, and make steel of an inferior quality; but they succeed ill in manufactures of wrought iron. In the work of jewellers and lapidaries they show great skill; and they understand the art of polishing the harder kinds of stone by means of powdered crystal. They know that steam is more powerful than boiling water, and soften horn by means of it; but they have never discovered its impulsive powers. Observation and practice have rendered them very expert in extracting colours from a variety of substances, and in mixing and applying them; distillation also is a chemical process with which they have been long acquainted. Rice, as in India and the islands, is the grain most used. *San-chew*, (rice-wine,) their favourite spirit, has some resemblance to whisky; but they are just as ignorant of the principles of Chymistry as they are of Algebra and Geometry, Astronomy or Optics.

Medicine in China is little better than quackery. Medicine. There is no medical school, and the Priests and Esuuchs are the most eminent practitioners. Anatomy is wholly unknown; and their religious tenets, closely allied to Materialism, inspire them with such a veneration for the body, as makes a dissection nothing short of sacrilege. They study the pulse as an evidence of the state of the patient, but know nothing of the circulation of the blood. Heat and moisture, according to their theory, constitute the vital principle; the former seated in the heart and lungs, the latter in the intestines. The blood and spirits convey these essential principles to the rest of the body. Diseases, they say, always follow a regular course, passing from the heart through the liver and lungs to the stomach, and finally to the kidneys. At each stage of this journey a crisis occurs which it is of the utmost consequence to observe. The indications of the patient's condition to which they attend, are the tone of his voice, colour of his face and eyes, state of his tongue, nostrils, and ears. The pulse at the wrist is believed to sympathize with every other; and one great object is to discover where the pulse, which indicates the disease, lies. That once ascertained, the physician tells his patient that pains be felt, and what parts are affected. As women can neither be seen, nor have their hands touched by any one but near relatives, when a lady is ill, a silk string twisted round her wrist is passed through a chink in the wall, and the doctor on taking hold of it declares how many beats her pulse makes. The pulse is always laid on heat or cold, or *Fong-shuei*, i. e. ill-luck, when the physician has not the good fortune to hit upon some better expedient. Setting bones, replacing a dislocated joint, bleeding by scarification, or puncturing with a silver needle, and burning tow made of the leaves of wormwood (*Artemisia Saensis*) on the part affected, are nearly the sum total of Chinese surgery. The tow last named is the famed Moxa, (*Mo-sha*), believed, 150 years ago, to be a specific for gout and rheumatism. The barbers are surgeons of an inferior order, but seldom do more than cut corns, shampoo the joints, extirpate bristles from the nose, &c. The whole tribe of their medical practitioners have such a horror of blood-letting, that they dread the sight of a lancet; and have good reason to be shy of using a knife, for if the patient dies, the man in whose house he lodges, to say nothing of the operator, is liable to be hanged.

Options

CHINA.
Architecture

A tent suggested the first idea of a Chinese house, as is obvious from the upright posts which support its projecting and slightly inclined roof. This moreover shows what were the ancient habits of the people. High enclosures and a wider area are the principal points which distinguish the habitation of a grandee from that of an ordinary individual. The poor live in wretched huts; a small court with two or three low apartments, is sufficient to lodge a whole family of the middle rank. Brick and wood are the common materials, rarely stone. The ground floor, the part principally inhabited, is raised a foot or two above the soil, to guard against damps, and is paved with tiles. The upper chambers are used for store-rooms; and the stair-cases are mere ladders. The houses of the great occupy much space, are built round several courts, many of which contain three or four separate habitations, raised on stone terraces three or four feet high, and communicating by corridors with wooden pillars painted red. Oil-paper, horn, gauze, or mother-of-pearl, are the substitutes for glass in the windows. The rooms are sometimes heated by flues in the walls and under the floor. A table, some clumsy chairs, porcelain vases containing fragrant shrubs, copper chafin-dishes for perfumes, and ornamented lanterns of various materials, are the principal articles of furniture. The rich have splendid beds with gauze or silk hangings; persons of moderate fortune use benches formed in the walls of the house, which are heated by a stove in winter. A mat in the southern, and a mattress in the northern provinces, with a coverlid of felt, and a wooden cylinder covered with leather for a pillow, are the articles of bedding commonly used. The ornaments of their internal courts, flowering shrubs, vases filled with gold and silver fish, artificial rocks, &c. are well known from their screens and porcelain dishes. The principal entrance is generally splendid; and of the three gates the central one is never opened except for strangers of distinction. Even within the palace of the Emperor many of the apartments are wretchedly furnished and miserably out of repair; and the Hall of audience itself has little of the splendour, and less of the luxury of the dwellings of most Asiatic Princes. Larger dimensions and a greater abundance of painting and gilding, are the only points in which the Imperial residence surpasses any other.

Pagodas.

The ornamental architecture of the Chinese is principally remarkable for its swiftness and singularity. Some of their pagodas are from 80 to 160 feet in height, and have as many as nine stories, but always an uneven number. They seem to be intended merely for ornament, and though occasionally attached to Temples, are never, it is said, used as places of worship. They do not appear to suit the taste of the Tatar Sovereigns, for there are none of modern date, and most of them are in ruins. Such splendid ones as the tower of Nan-king are rare; the greater number have only two or three stories, and few can rival that which adorns Kew-gardens.

Triumphal arches.

Their numerous triumphal archways have all the same form, and seldom exceed twenty-five feet in height. They are often sculptured with flowers and other figures, but are generally ill-proportioned and heavy. In their sepulchral monuments a great diversity of taste is indulged. Diminutive dwelling-houses, ornamented vaults of various shapes and sizes, and a series of terraces, within the highest of which

the corpse is deposited, are some of the singular expedients which they have adopted in order to soothe the spirit of the deceased. Figures of his favourite slaves, dogs, and horses, are dispersed over the terraces to remind him of his former pleasures and attachments. Cylindrical or angular columns are also usually erected over the graves.

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The bridges of the Chinese are no less light and elegant than their pagodas; but they are seldom either solid or durable, often unprovided with side-rails, and frequently in such a dilapidated state as to be dangerous. As wood is the usual material, the builder can indulge in every variety of arch or ornament which his fancy may suggest; from a flat causeway on a line with the level bank of the stream, to an arch of such a span that a vessel of 800 tons can pass under it in full sail. The arches of stone are occasionally formed like ours, but are more frequently constructed of stones five or ten feet long, hewn into segments of the arch required; and instead of a key-stone, ribs of wood are fitted to the convex part, and bolted into the stones by iron bars. In other cases, the curved stones are mortised into long transverse blocks, running along the whole width of the arch. Some of these bridges are of great magnitude. That at Tâo-cheu, 600 feet long, is adorned with well-executed sculptures; and one was noticed by Lord Macartney's suite, which had ninety arches, the central ones being thirty feet high and forty wide.

But of all the architectural monuments in China, Great Wall. the Great Wall is certainly the most remarkable. A large bulwark or pile of stones thrown up on the edge of the Hwang Hai, or Yellow Sea, at the boundary of Lyao-tung, (nearly in lat. 40° N. and long. 119° 30' E.) forms one extremity of this vast work. From that point it proceeds westwards with various curvatures along the borders of the northern Provinces, Pû-chê-li, Shan-si, and Shen-si, to the mountains north-west of Ling-tao, (37° 20' N. 103° 30' E.) where almost impassable rocks and extensive deserts of sand afford a sufficient protection against an invading army without any artificial defence.

It is called by the Chinese *Han-li-chang-ch'ing*, "the Long Wall of 10,000 li," of which sixteen make a league. The sum of these would amount to nearly 1900 miles; and, in point of fact, including all its windings, it cannot be estimated at less than 1500. The only interruptions of its continuity, are a ridge of lofty mountains near Suen-hao, in Pû-chê-li, and the stream of the Whang-ho, which crosses it twice. It is carried by means of arches over smaller streams, and continued through valleys and morasses, as well as over all but impenetrable mountains. It consists of an embankment of earth raised upon a foundation of large square stones cased with the same materials or brick, and paved with flag-stones. The space between the enclosing walls is in many places broad enough for six horsemen abreast. Its height varies; but, in valleys and plains, is not less than thirty feet. In such places it is strengthened by square projecting towers, at the distance of a bow-shot from each other. It is said to be a mere mound of earth near its western extremity, and was probably never quite completed in that direction. Its magnitude is such, that calculation has been made by which it appears that its materials, supposing it were a solid mass of masonry, would be sufficient to surround the earth on two of its great circles with a wall

Tombs.

Their numerous triumphal archways have all the same form, and seldom exceed twenty-five feet in height. They are often sculptured with flowers and other figures, but are generally ill-proportioned and heavy. In their sepulchral monuments a great diversity of taste is indulged. Diminutive dwelling-houses, ornamented vaults of various shapes and sizes, and a series of terraces, within the highest of which

CHINA. six feet high and two thick. There are gates in it at intervals, strongly fortified and garrisoned. It was probably begun as early as two centuries and a half before the commencement of our era, under the Princes of Chao and Yen, petty States on the northern frontier, but was completed, according to the Chinese historians, (Martini, *Hist. Sin.* 237—239,) in the thirty-third year of the reign of Shi-hwang-ti, (a.c. 215,) under the direction of Mang-tyen, who had been sent at the head of 300,000 men, to disperse the Tatars and desolate their country. It was finished, say the same authorities, in the space of five years; every third man in the Empire, capable of such labour, being pressed into this service. When they add that the greater number sunk under the pressure of such severe fatigue, their account is more credible; but the whole appears to have been much misrepresented and exaggerated; and it is more probable that this stupendous undertaking, was the work of several generations than of one Prince, who had scarcely united the whole Empire under his own authority.

Great Canal.

The Ynn-ho, or Great Canal, is another of those vast undertakings which exceed the power of almost any but an absolute Sovereign, and which from its extensive utility may be considered as a sort of compensation for the injuries occasioned by its compulsory construction. It was completed in about 130 years, between 1289 and 1409, and unites the waters of the Wei-ho with those of the Hwang-ho and Yang-tai-kyang, terminating at the city of Han-cheu-fu, a course of almost 1000 miles. It commences near a small town called Lin-tsin, (nearly in 37° N. and 116° E.) crosses the Province of Shan-tong, and a part of Kyang-nan, and enters the river Hwang-ho at the town of Yang-kyu-yn. It passes by Yang-cheu-fu, enters the Yang-tai-kyang at Kwa-cheu, and resuming its course at Ching-kyang-fu, continues till it reaches Han-cheu-fu on an arm of the Tung-hai or Eastern Sea, supplied, in the greater part of its course, through a flat and probably alluvial country, by innumerable streams and pools. Strong dykes formed of alternate layers of earth and straw, and sometimes cased with stone, prevent its waters from overflowing wherever the country is low and swampy; the level of the soil being sometimes as much as twenty feet below that of the canal. In other places a bed has been excavated to the depth of 60 or 70 feet, and the whole has a width of about 200 feet. The slope of the country through which it passes is from north to south, and its current moves at the rate of about three miles in an hour. There are no locks but flood-gates, and in hilly tracts inclined planes interrupt and regulate the rapidity of the stream. So slight are the materials of which public works are constructed in China, that excepting those just mentioned, there are scarcely any monuments to be found the age of which exceeds three or four centuries.

Sculpture.

There is something little and puerile in almost every production of this people, and much as they excel in trinkets and trifles, they seem to have small power or inclination to make any thing great and durable in the Arts. The neatness and finish of their carving on stone and ivory, might lead us to expect some knowledge of Sculpture; but they prefer baked clay to bronze or marble, and paint and varnish to beauty of form and justness of proportion. Grotesque figures, remarkable for their absurdity, or monsters in a still

more depraved style, are their favourite subjects. In Painting their progress has been greater, but, even in this, brilliancy of colouring is the great object, while delicacy of touch and truth of outline are only secondary considerations. Expression and *keeping* are rarely attempted. There are, however, some honourable exceptions to these defects in the national taste and skill; and some of the drawings preserved in the Museum of our own East India House, show a knowledge of perspective, and an expression of character very unusual in the productions of Chinese artists.

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Painting.

Music is a favourite art, and the *Sia-king* ascribes Music, the same effects to the performances of Kwei, as were attributed by the Greeks to the lyre of Orpheus. From the earliest times, musicians were employed in all public and religious ceremonies. The Chinese have at present no airs but such as are extremely discordant and inharmonious. They have a method of noting their gamut of five tones and two semitones, but they know nothing of key, time, or expression. They are quite ignorant of the scientific part of music, and incapable of arranging their bands to play in parts, or to form any harmony from the union of different melodies. Their music has, therefore, been said to be either completely original, or the wreck of a style more ancient than any at present known. If the assertions of some Missionaries, that arithmetical calculations for the completion of the scale of notes are to be found in their ancient writers, should hereafter prove correct, the latter supposition will receive a strong corroboration, particularly as their ancient harmony is considered by them as now lost.

Dried skin, stone, metal, baked earth, silk, wood, the bamboo and the gourd are the eight bodies formed they *instru-* say, by nature, to give eight distinct sounds, whence the eight classes of musical instruments are derived.

1. *Drums*; commonly covered with buffalo-hides, and sometimes forty feet in circumference.

2. The *king*; a row of square silicious stones strung on a reed by one angle, and struck with a stick.

3. Bells; made of tin and copper, and sometimes in the shape of a crescent. One at *Yu-king* was thirteen feet and a half in diameter, twelve feet high, and weighed fifty tons. Cymbals, and especially the *lu* or *gong*, also belong to this class. It is a shallow kettle, three inches deep, made of copper, tin, and bismuth mixed together, and is struck by a wooden mallet covered with leather.

4. The *Hsue*; a hollow egg of baked earth, with six holes to produce notes and one for the blower.

5. *Shi* and *kin*; each of them a kind of lyre. The first is nine feet long, and often has twenty-five strings; the latter is only five feet long, and has seven strings of silk, played upon by the finger or a small stick. Different sorts of guitars, and a two-stringed, most discordant fiddle, are also ranked in this class.

6. *Chu*, *Yü*, and *Ching-tü*; the first is a hollow huskel, struck on the inside with a hammer; the second, shaped like a tiger, emits a sound when scraped on the back with a rod; the third is a handle of twelve pieces of wood, against which they beat time. Hollow wooden fishes, resting on a cushion, and struck with a leaved stick, are also placed in this class.

7. Flutes and clarionets; some very shrill, others monotonous and disagreeable.

8. The *Sheng* or *Sing*; the lower half of a gourd, in

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which a row of pipes is fixed, with a curved and lateral one on which the performer blows. This is one of the most agreeable of the Chinese instruments.

Noise and rudiment are the great criterions of excellence, and none cultivate the art but as the means of obtaining a livelihood. Their songs, often too nasal, and always plaintive and querulous, are far more pleasing than their instrumental music.

Writing and language.

The discovery or adoption of writing is one of the first steps in the transition from a savage to a civilized state; if, therefore, this art were really known to the Chinese as soon as some of their annalists pretend, they would have grounds for maintaining the extraordinary antiquity which they claim for their laws and institutions.

The Emperor Fû-hi, they say, (Martini, *Hist. Sinica*, 28), first substituted a written, or rather a painted character, for the knots previously used to express words and ideas. Others ascribe this invention to the third in succession, Hwang-ti, who flourished about 2700 years before the Christian era, and long anterior to the commencement of true history in China. But however we withhold our belief from this and other assertions of these writers, we may readily admit that the useful inventions which they ascribe to their first Sovereigns, date from a period more remote than that of their earliest records.

Whatever be the age in which these characters were first used, one circumstance respecting them, at least, is certain, and it is a fact which may hereafter lead to some curious speculations in the early history of this and some other nations. That is the strong resemblance between the different modes of expressing words anciently in use among the Chinese and the Americans, on the opposite sides of the Pacific, and the methods adopted by the Egyptians at the other extremity of the Indian Ocean. The Peruvians corresponded by means of *Kipos* or knotted strings, as the Chinese did before the time of Hwang-ti; and the characters which replaced these knotted strings, were hieroglyphics similar to those of the Mexicans and the Egyptians. Rude delineations of visible objects, the first symbols used, were soon reduced to an imperfect outline; and in process of time so little of the original figure was left, that nothing but a powerful association could recall it to the mind when the symbol was presented to the eye. Such was the hieratic character of the Egyptians, and such are at this day many of the Chinese radicals, as appears from a comparison of their ancient and modern forms.

Hieroglyphic and symbolic.



1. Class Seang-hing

These elementary characters, called *Syang-hing*, i. e. images, amount scarcely to 300, and are far from sufficient for the expression of abstract or complex ideas; but they are very deserving of attention in another point of view; for, as M. Abel-Rémusat has observed, they present a faithful picture of the state

of the people by whom they were invented, and carry us back to that remote period when the nation had not yet emerged from barbarism. *Le Vocabulaire d'un peuple*, says M. Rémusat, in a most ingenious essay on this subject, (*Journal Asiat.* il. 137.) *peut être considéré, jusqu'à un certain point, comme le miroir de son génie; voyons quelle idée les Chinois nous donnent d'eux-mêmes dans les rudiments de leur écriture: presque point de religion, nulle idée morale, nulle observation des phénomènes célestes, nulle connaissance de la division du temps; point de villes, de murailles, de temples. Aucune notion des rapports civils, des rangs, des états de la société; à peine quelques vêtements grossièrement façonnés; presque aucune de ces parures que les peuples barbares recherchent avec tant d'ardeur; un très-petit nombre de meubles et d'ustensiles de bois et de terre; quelques armes, telles que tous les sauvages en possèdent, et qui on peut les fabriquer sans le secours des métaux, car l'absence du nom des métaux est l'une des particularités les plus remarquables du tableau que nous traçons; enfin, un très-petit nombre d'animaux les plus communs, de ceux sur lesquels l'homme doit naturellement jeter les yeux, en commençant à vivre avec ses semblables, et un plus petit nombre de végétaux encore, parmi lesquels deux seulement semblent attester un commencement de culture.* The insufficiency of these meagre elements must have been felt as soon as the wants and knowledge of the people had increased with their civilisation; as soon, in short, as they had passed from the pastoral to the agricultural state; and in this stage of their progress, they gave an indication of acuteness and observation which could scarcely have been expected. They perceived that if every object were to be expressed by a different symbol, the number of these signs would be almost unlimited; of those already in use, they therefore assumed one as a generic term for all objects of the same kind, and added a few others, as the specific distinction of each individual. By this ingenious process a vast multitude of compound signs were formed, the origin of which may still, in many cases, be clearly ascertained; and from combinations of this small number of elements, probably less than 300, all the 40,000 characters, have arisen which at present are found in the best Chinese dictionaries.

As social relations were multiplied and extended, more complex ideas were formed, and thence arose the remainder of the (*hi-shu*) six classes of symbols still used by the Chinese. The first and simplest, called *syang-hing*, or images, has been already mentioned; the second, (*huo-i*, or combinations,) embraces abstract nouns and particular modifications of ideas, and often implies an ingenious metaphor: thus the sun and moon united signify light; a man on a mountain, a hermit; a bird and a mouth, a song; a woman, band, and broom, the mother of a family; a door and an ear, bearing; and water united with an eye, tears; thus

Second class, Hwei-er.



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Third class
Ch'ee-tse.

A third class, (*chi-se*, i. e. indicative,) marks position and such objects as have no figure; as



Fourth class,
Ch'uan-chu.

A fourth, (*chuan-chu*), indicates inversion, and contains forms previously known, placed in an inverted position; for example

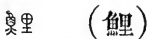


Fifth class,
K'ee-tse.

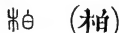
To a fifth class belong such abstract nouns as signify operations of the mind, the most difficult of all to express symbolically. These characters, by the Chinese justly called *k'ee-tse*, i. e. borrowed, have frequently been brought from a quarter whence none but a Chinese would have thought of taking them; thus "man" is expressed by a house; "woman," by a room. When a heart is used as the symbol of "mind," "understanding," a hand, for "artifice," two men face to face, for "salutation"; back to back, for "separation"; and men walking after each other, for the verb "follow;" the sense is sufficiently obvious. Some of these combinations are ingenious and amusing. A heart surrounded by a slave, signifies passion; two pearls side by side, a friend; and a woman, the sign of speech, and a net, are put together to express seduction.

Sixth class,
Hing-shing

The sixth class, and that a very large one, is the most modern, and perhaps the most singular of all. It consists of compounds, in which one symbol only is significant, and the other conveying merely a sound. *Hing-shing*, i. e. "representing the sound," is the name given to this class, which aptly corresponds with that denomination; for here the adjunct to the root or generic term is merely some word, universally known, which happens to be also the name of the object expressed; thus,



signifies the fish called *li*, i. e. a carp; the first character being *yu*, i. e. fish, and the second *li*, an itinerary measure which is rather more than one-third of an English mile.



means the tree called *Pé*, (i. e. a cypress,) the first figure signifying "tree," the second "white," which every body knows to be pronounced *pé*.

A sharp pin or style, and palm-leaves, or strips of bamboo, the instrument and materials first used for writing by the Chinese, have long been superseded by paper and painting-brushes; hence the thirty-two modes of writing mentioned in our article on *CONCRETS*, (ix. 491; and *Ilager's Monument de Yu*), seven of which, as more remarkable or useful than the rest, shall now be briefly noticed.

1. The most ancient are the *K'ho-tse*, or *rod-pole* 1. *Kho*-characters, ascribed by the Chinese to *Fó-hi*, (see p. 580,) in order to replace the knotted strings to which they bear some resemblance. The characters used in the celebrated inscription of *Yu*, believed to be more than 4000 years old, are very analogous to these.

2. and 3. *Ch'uan* and *Shang-fang-ta-ch'uan*, a hard, 2. *Ch'uan* stiff, and slender character, used from the sixth century before, to the second after, our era; found on ancient coins and inscriptions, and still employed for seals; particularly that variety which substitutes angles for curves, and resembles the angular fret-work of the Romans.

4. *Li*, the Court-hand, succeeded the more difficult 4. *Lee*. *Ch'uan*, in the second century before Christ, when *Mung-tyen* had invented hair-pencils; for this character would be as difficult to trace with a style, as the *Ch'uan* with a painting-brush.

5. *Ti' hao*, a running-hand, quite illegible without 5. *Tsao*. a key, is a bold reduction of the last from distinct lines and angles to curves and flourishes. It was introduced in the first century of our era, and is commonly used in prefaces, poetry, inscriptions on fans, sticks of ink, pictures, &c. and very often on small tea-boxes.

6. and 7. *K'yi-ming-pen*, and *kyi-hing-shé*, the 6. *Kel*-common character either as printed, or drawn rapidly with a pencil; the latter being necessarily less clear and correct than the former. Both these bear a close resemblance to the *Li*; but custom and a desire to please the eye have introduced certain deviations from the original forms and rules, respecting the thickness of the strokes, which are carefully observed.

Where the characters used are abridged hieroglyphics, such as the Chinese of our own days and the demotic of the Egyptians in the time of the Ptolemies, (the symbol expressing the idea without any relation to the sound,) they can only be arranged in classes, derived from some peculiarity in their form, common to a large number; if the characters are compound, all which have one common element may be placed together, and the Chinese grammarians, by adopting this plan, have contrived to arrange the 40,000 words already existing in their language, in such a manner as to render it easy to consult their dictionaries, when once the radical character is known. As to the number of these radicals, much difference of opinion prevails; a plain proof that the original hieroglyphics can no longer be ascertained; but 214 is the number admitted in the tables of their best lexicons. These radicals, or keys, are themselves arranged according to the number of lines of which they are composed; and the derivatives are ranked under their respective primitives on the same principle; but as the Chinese use a pencil instead of a pen, their notions of separate strokes are very different from ours, and nothing but

CHINA.
Ancient characters.

Arrangement of the characters.

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long habit can enable the student to determine at once the number of lines which each character contains. A still greater difficulty attends the investigation of the radical, for its place is liable to much variation; (Rémusat, *Gr. Chin.* sec. 36.) it is however usually on the left hand, and frequently larger than the other parts of the compound. M. Rémusat has given Tables, (*Gram. Chinoise*, p. 11, 204.) which considerably diminish these difficulties; and there are some in Chinese, intended for the same purpose, in Dr. Morrison's *Dictionary*, but he has explained the mode of using them so imperfectly, that they are almost a dead letter without a Chinese assistant. A more useful Table of the same kind is also to be found in M. Klaproth's *Supplement to the Chinese and Latin Dictionary* of M. de Guignes. When once the difficulty of ascertaining the radical has been surmounted, the written language may be easily acquired, for not more than 150 of the roots are of frequent occurrence; and out of the 40,000 characters contained in the *Great Dictionary*, published by order of K'hang-hi, not so much as one-third is requisite for any ordinary purpose. "Whoever," says M. Rémusat, "is acquainted with 3000, is never at a loss; and the *Tai-kuo*, a dictionary containing 33,000, furnishes all that is useful and practical in the language."

But though a knowledge of the written language may be thus acquired, little progress would be made towards a power of holding personal intercourse with the natives of China, were there no means of finding out words from their sounds; of ascertaining the character, and consequently the sense attached to the words which they utter. Their oral, as well as their literal language therefore must be studied; and even to the natives themselves this is so often desirable, that their dictionaries carefully indicate the pronunciation of the words; and several of them are arranged in a manner which might almost be called alphabetical. They are, indeed, more properly rhyming dictionaries, the words being classed according to their agreement in termination, and each class subdivided in the order of the four accents, which every Chinese word is capable of receiving. These are called *Tonic Dictionaries*; and this arrangement being indispensable for Missionaries established in China, has been followed in almost all the Latin, or Portuguese and Chinese lexicons sent over to Europe; not excepting the excellent one by Father Basile de Glemona, published at Paris in 1815, under the direction of M. de Guignes. The editor, however, has restored the arrangement according to the radicals, as most convenient for the European student. In the *Tonic Dictionaries*, there is not only a Table of the 214 radicals, but another containing all the words arranged under their radicals, and accompanied by their pronunciation. But it may be asked, how can the latter be expressed without the assistance of an alphabetic character? By a very simple contrivance, and nearly the same as that used by the Egyptians, for the expression of foreign names. A small number of words, the most ancient and common in the language, are selected to express all the initial and final sounds which it uses. Those sounds, when combined, are so few, as to form only 450 syllables; but by the application of the four tones or accents, their number is extended to 1808. At the beginning of every section of the *Tonic Dictionaries*, two of these select characters are placed, followed by the word *ts'hyü*, i. e.

divide; signifying that the first half of the one is to be added to the last half of the other. Thus the words *ts'hyü-wen-fü* signify, add the *w* of *wen* to the *ü* of *fü*, and they will form *wü*. As every word is a monosyllable, beginning with a consonant, and terminating in a simple vowel, compound or nasal, the initial and final sounds are all that are requisite. To express the former, thirty-six words have been set apart, and 108 for the latter, and they are arranged in classes, so that these initials and finals form what may be called the Chinese Alphabet. Their consonants are as follows:

Table I.				
k	k'h	g	ng	.
t	t'h	d	n	.
ch	ch'h	j	ny	.
p	p'h	b	un	.
f	f'	v	v	.
ts	ts'h	dz	s	s
ch	ch'h	j	sh	sh
y	h	y	ab	.
l	j	.	.	.

This arrangement approaches so nearly to that of the Hindüs, as plainly to indicate some former communication between the two countries. In the Dictionary of K'hang-hi, the pronunciation of the characters is expressed by means of a transverse line at the top of the page, for the words which supply the initials, and by a vertical column on the side, for those which give the finals; thus

.	p-ong	ch-ing	ts-ing	k-yen
k-u	pu	chu	tsu	ku
ts-yen	pyen	zhyen	tsyen	kyn
ch-ae	peo	chao	tsao	kao

That is to say, *ts* of *ts-ing*, &c. must be added to the *u* of *ku*, to form *ku*, *tsu*, &c. When all the variations produced by the different tones, of which almost every syllable is susceptible, are taken into the account, the whole number of words differing in sound is more than 1903; if, therefore 40,000, the number of characters contained in some dictionaries, be divided by 1900, the product 33, will give the number of words in each class, exactly agreeing in sound, but differing entirely in sense; and show how great the ambiguity of a language must be, in which the means of distinguishing different objects are so defective. Various are the contrivances to which the Chinese have recourse, in order to obviate this deficiency; expressive action; signs made in the air; contortions of the features; all are continually called into action; but the addition of synonyms is the most common expedient—thus the tea-dealer, who wishes to recommend his tea, writes on the top of his chest, "choose, select skin tea," lest his customers should misunderstand one or other of the verbs he uses. These compound synonyms, now become integral parts of the language, have almost rendered it polysyllabic. A similar process has apparently taken place in the Barmen, which has much affinity with the Chinese, and in the Malay, with its cognate dialects, which were once, in all probability, monosyllabic.

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Chinese alphabet.

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Table II.					
a	e	i	o	u	ü
-	-	ya	wa	-	-
ai	ei	-	wai	-	-
ao	-	yao	-	-	-
-	-	yu	we	-	-
-	-	yui	wei	-	-
-	-	yün	-	-	-
-	-	yu	-	-	-

Table III.					
an	ang	yan	yang	wan	wang
en	eug	yün	-	wen	weng
in	ing	-	-	-	-
-	ung	-	yung	-	-
ün	-	yün	-	-	-

if requisite, thus: ¹Fang ²hao ³shen; the King loves virtue. ¹T'ien ²tsi ³sheng ⁴tsen ⁵jin ⁶yu ⁷t'ien; the Son of Heaven may appoint a man to heaven, (i. e. the Emperor may appoint his successor.) 2. A dependant term always precedes that on which it depends; hence the attribute goes before the subject; the genitive is placed before the nominative; the adverb before the verb; and a conditional sentence before that to which it is annexed. Thus, ¹tsu ²tsin ³min ⁴fē ⁵tsung, signifies, the people follows (them) not (if they do)

not gain (its) confidence, (literally, not trusting, the people follows not.) No verb or subject is omitted, except such as can be immediately supplied by the context. On these three principles, all the construction of the language rests. There is, however, a considerable difference between the ancient style (*ku-rew*) used by Confucius, Mencius, &c. and the learned language of the present day (*Kwan-kwa*) or dialect of the Mandarin. In the latter, compound terms to obviate ambiguity; metaphors borrowed from poetry; particles performing the office of inflections in other languages; a new set of pronouns; verbal particles to distinguish tenses; compound adverbs; nouns used as prepositions or conjunctions, and interjections unknown to the ancient style, show how much the language has changed in the course of ages, and prove that the Classical Books are the productions of a remote period.

Et ceterum *Sinensium literarum difficultas*, says Father Martini, (*Hist. Sin.* 7.) *ut eorum cognitio humana vires et aetatem superare videatur*, and so it well might, according to the senseless mode of teaching their children which prevails among the Chinese. The first five or six years are wasted in acquiring nothing more than the pronunciation of the characters; the next four in learning to draw, describe, and trace them in the air; and it is not till the boy is fifteen or sixteen years old that he begins, by the help of a dictionary, to know something about their meaning. The first object of his studies is the *Pi-kye-king*, or names of 100 families, a list of proper names which cannot add one idea to the few he has already acquired. The next are the *Ta-tsi*; and (3.) *Tien-tai-wei*, "the Great letters," and "Collection of a thousand letters," an assemblage of short phrases; and then (4.) The *San-zi-king*, or "verses of three syllables," containing moral reflections on historical events. He afterwards proceeds to the (5.) *Sh-eh* or "Four Books" of Confucius, which are entirely learned by heart; and lastly, to the (6.) King or Classical Books; the *ne plus ultra* of Chinese learning. The first examinations are held in the presence of a *Chi-tyen*, or Mayor, of a third rate town; and the candidates, usually about twenty years of age, are 500 or 600 in number. Those who succeed, about two-thirds of the whole, are styled *Hien-ming*. At the second examination, before a *Chi-fu*, 300 candidates are generally successful, and receive the title of *Pi-ming*. They are afterwards, at intervals, examined by Mandarins, sent for the purpose from *Pé-king*, and, if approved, receive the title of *Syen-tai*, with certain privileges, or *Kyen-weng*, a less honourable, but, at the same time, less laborious rank. They then repair every three years to the Capital of the Province, in

Tones of
accents.

One ambiguous sound has perplexed the Europeans more than all the rest, it appears to be a guttural liquid indistinctly uttered, corresponding with the double *l* of the Welsh and Spanish, in *Llangollen* and *llenan*; in the Portuguese orthography it is expressed by *llor ulh*, i. e. the French *ll*, and Italian *gl*, in *brilliant*, *figlia*; but Dr. Morrison assigns *ark* as its equivalent, most unaccountably, if the *rk* is to have its proper sound, since all other writers concur in asserting that the Chinese are incapable of pronouncing that letter. He therefore perhaps means to express nothing more by this combination of letters than the final *a* of America, Louisiana, &c. The initial *ng* is a strong nasal, and has the same power as in the middle of the words ringing, singing, where the hard sound of the *g* is lost. The *ë* and *ü* of the above Table have the power of the French *e*, and *e* mute.

The variable intonations of the monosyllabic languages, and especially of the Chinese, must present great difficulties to a foreigner, and much diversity of opinion prevails even among the native writers, as to the number and accentuation of their vowels; the difficulty, however, of acquiring an intelligible pronunciation is not insuperable, and some Europeans have even spoken Chinese so well as to deceive the natives. A circumstance which occurred in the great street at Canton, about three or four and thirty years ago, affords a remarkable proof of this, and at the same time a curious instance of the national prejudices of the people. A blind beggar, sitting alone by the wayside, asked an alms of two Englishmen, who were passing by: one of them, who had been for some years resident in the place, inquired into his history, on which he began a long and piteous tale; but before he had got half through it, some of his countrymen coming up, reproached him for thus disgracing himself by talking to a *Sai-kwei*, (so it seems Europeans are called at Canton,) and the beggar immediately poured forth a torrent of abuse on the gentleman who had made these kind inquiries, for presuming to speak as if he were a native of "the Central Kingdom."

Grammar.

As the Chinese consists of strings of monosyllables incapable of receiving any variation or inflection, it can have none of the distinctions of gender, number, case, mode, tense, or person, which appear so indispensable to render a speaker, or writer intelligible. An invariable order of words is the principal expedient by which this defect is remedied. 1. The subject, verb and immediate object must always follow each other in succession; and afterwards the remote object

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order to be candidates for the tide of *Kyu-jia*; and the year after it has been obtained they go to Peking, to enter into competition for the high literary honour of a *Tsin-tsé*. These honours are often purchased, and often dispensed with, though according to the laws of the Empire, no one can be raised to any dignity who has not obtained them. The candidates are examined to separate apartments, and well-drawn, well-chosen, uncommon characters, never introduced twice, are the great criterions of excellence. Some account of the classical literature, rhetoric, poetry, and drama of China, has been already given in the article on *Conferences*, (ix. 600,) in which several topics of greater interest were also noticed; but then only briefly and incidentally, as illustrative of that philosopher's life and doctrines. They have therefore, as their importance demanded, been more fully detailed in this place.

Agriculture.

Of all the Arts practised by the Chinese, none has been more patronised than the culture of the earth. It is the most favoured occupation, next to learning, and is considered as the basis of natural prosperity. The Emperor is sole proprietor of the soil, and every tenant pays one-tenth of the produce as a rent for the land he holds. It is a fixed maxim never to dispossess any land-holder who is exact in the payment of this charge; and he is allowed, if he pleases, to underlet his estate. This is commonly done at the rate of one-half of the whole produce, so that the tenant under Government makes a clear profit of two-fifths. The land is on the whole equally divided; little, except for the Emperor's use, is devoted to pleasure-grounds, parks, &c.; and there are no restrictions on the taking fish or game. Famines, however, are very frequent from drought, inundations, the ravages of locusts, and civil commotions. The Government, also, with all its professions, is very improvident; while on any emergency, the restrictions on external commerce, and the unproductive state of the adjoining countries, cut off all hope of a supply from abroad. The extraordinary diligence of the peasantry in cultivating every inch of soil, so much exaggerated by some of the earlier writers, is no fable with respect to the immediate neighbourhood of towns and cities. There not a foot of ground is lost; and the hills are formed into terraces, as is the case in Malta and the Pays de Vaud. But banditti, want of cattle, imperfect drainage, and beyond all, the oppression of men in power, counteract the letter as well as the spirit of the law, and check the cultivation of less favoured tracts to such an extent, that more than one-fourth, perhaps two-thirds of the whole Empire are either swamps or wastes. Any one may, as is the case in Turkey, obtain a grant of waste land, on engaging to pay the stipulated tenth into the hands of the proper officers; but the ignorance and poverty of the great body of the people, prevent such speculations from being often attempted. The Chinese are indeed ill-adapted to manage land on a large scale; and are more fit for gardeners than farmers. Their implements of husbandry are singularly defective; and their plough, drawn by a single buffalo, seldom makes a furrow more than four inches deep; new soil, therefore is never turned up. The ground is never allowed to lie fallow; in some places, two crops of rice are raised in one season; wheat follows cotton or indigo, and is cut in May or June; beans are sown between

the drills of wheat and ripeo after harvest; lentils, sweet potatoes, and yams succeed wheat.

The want of domestic animals is likewise the source of another evil, the scarcity of manure; an evil the more felt, as the soil is generally loose and sandy, and therefore soon impoverished. Dung can be procured in small quantities in the north, where horned cattle are most plentiful; but the commonest manure is a compost of which human ordure is the largest ingredient. All sorts of excrements are therefore carefully collected and preserved; filth of every description is raked together; slime and mud dredged up from ponds and ditches, and even the barbers diligently pocket every hair from the heads and beards of their customers, in order to sell it for the benefit of the soil. Lime, burnt bones, decayed wood and leaves, mixed with these materials, are thrown together into a hole well plastered; and the mixture, after being moistened with urine or water, is poured in a fluid state over the fields. Manure, in the form of dried cakes, is carried for sale from one part of the country to the other, and it is conveyed in every state by water carriage over the whole Empire. The combining of different soils is well understood; and sandy grounds are worked up with marl and clay, as stiff lands are with sand and gravel. Rice is the staple produce; then barley, and after that wheat, especially to the north; buckwheat, millet, (*Sorghum*), maize, peas, beans, and other vetches are the other kinds of grain and pulse most cultivated. Sugar-cane, cotton, hemp, lincseed, tobacco, indigo, tea, mulberries, varnish-trees, (*Rhus Vernix*), camphor, tallow-trees, (*Stillingia sebifera*), and cinnamon are the trees and shrubs most common to the fields and gardens. Besides our esculent vegetables, a kind of cabbage, called *Pe-tshai*, earth-nuts, (*Arachis hypogaea*), yams, and sweet potatoes are raised in large quantities.

Rice is sown in March and July; and most grains are steeped in lime-water, or urine before sowing. In April barley is very forward, and common is in flower and beginning to ripen; but the mulberries and tallow-trees (*Stillingia sebifera*), are scarcely in leaf. Drilling is the most common kind of husbandry; broad-cast the least; rice is often transplanted from seed-beds. A sowing-machioe is used in the northern provinces; and great care is taken, everywhere, to clear and irrigate the rice. Three feet is the average height of the straw of rice, wheat, and barley; five of millet, (*Sorghum*). The harvest, in the middle provinces, begins in June; in the south, in April or May. The rice sown in March ripens in June; that sown in July is reaped in September and October; it yields twenty-five or thirty, the other kinds of grain, from ten to fifteen for one. The grain is often thrashed in the field, or trodden by oxen and buffaloes. Oats are never cultivated; the horses being fed on straw, beans, or grass. Asses and mules as well as horses, are used for draught cattle, but they are very scarce except in the northern provinces.

The Arts in which the Chinese excel, are almost always such as require a minute attention, not such as demand enlarged views; and thence perhaps it arises that they are better gardeners than farmers. Here, however, quantity rather than quality is their great object; and they have not yet learned the advantages of excluding cold, augmenting heat, or changing the aspect. They have no idea of the many artificial methods by which European gardens are enriched with such a

CHINA.

Cattle, poultry, &c.

Grains.

Ga. riding.

CHINA. variety and excellence of vegetable productions. A contrivance for the propagation of fruit trees, common to them and the Levantines, is worthy of notice. After stripping off the bark of a bearing branch, in the spring, for about an inch in width, they enclose it in a ball of vegetable mould, secured by matting or pieces of tile, and hang over it a pot of water, in the bottom of which there is a small hole just large enough to allow the water gradually to ooze through, and keep the ball of earth constantly moistened. The part enclosed soon throws out new roots, and if sawn off and planted in the autumn, will produce fruit in the following summer. This is probably a Chinese invention imported into the west, with the orange and lemon tree.

**Orna-
mental
Gardening.**

For ornamental gardening, the Chinese have been extolled as far surpassing every other nation; and certainly when their style is compared with the formal parterres and ponderous wildernesses of our forefathers the contrast is striking. The variety, brilliance, and airiness of the Chinese pleasure-grounds, leave the stiff monotonous gardens of France and Italy, once so much admired, far behind them;—because the Asiatics imitated Nature's beautiful irregularity, while the Europeans strove to force upon trees and greenwards a symmetry which is entirely out of nature. The defect of the Chinese gardeners is, that they attempt too much. Rocks, forests, plains and valleys, all are to be crowded within the narrow compass of a few acres; while the uncouth farns of their artificial caverns, with an excessive profusion of cascades and pagodes, not only show the effort of art at every step, but oppress the eye with a superfluity of surprising objects. The grotesque figures of lions, tigers, dragons, and other creatures of a distorted imagination, all from the kilns of the porcelain manufacturer, are ornaments suggested by the same wretched taste, which has peopled the gardens of Versailles and the Tuilleries, with the heroes and demigods of Greece and Rome. The Imperial pleasure-grounds of Yuen-min-yuen, near Peking, occupying nearly 60,000 acres, and comprehending thirty separate palaces, as well as those of Je-ho, beyond the Great Wall, to the north-east of the Capital, are magnificent samples of the Chinese taste and skill, well deserving, from their magnitude and constant succession of beauties, the admiration of Europeans as well as of Natives.

**Manufac-
tures.**

If the Chinese have little to boast of with respect to the fine arts, their skill in several of those which are more mechanical, is far from inconsiderable. In the construction and use of fire-arms, which will be noticed when their military force is described; in printing and engraving; in the manufacture of silk and cotton cloths, and especially in their earthenware; they appear to have taken the lead, and in the two last still equal, if they do not excel the Europeans themselves.

1. Engraving.

1. Their sculpture, which is almost all in low relief, is closely allied to the art of engraving; an art probably of great antiquity among them, from their constant use of seals as signatures to all deeds and public documents. Their works of this kind in wood, mother-of-pearl and ivory are known to every one; and their hollow spheres, included within each other, are often preserved as curiosities in public collections. Out of one solid ball of ivory they carve fifteen hollow globes, all distinct from each other, all movable by a

touch, and ornamented with figures and open work, like the sticks of a fan. Yet these singular productions of art, which appear to require so much skill and labour, are soon finished, and sold for a trifle.

CHINA.

2. Printing.

2. From the impressions of their seals, it is probable that the Chinese caught the first idea of the art of printing; an art said to be known to them more than nine centuries before the Christian era, but, like most of their inventions, still in its infancy. It is nothing better than a clumsy kind of stereotype, with all the inconveniences and few of the advantages of that ingenious contrivance. The characters to be printed, are first drawn by a skilful manager of his pencil, on a sheet of thin transparent paper, which, when dry, is glued on a smooth board. It is then delivered to the engraver, who scrapes out all the spaces between the strokes of the letters, which are thus left in relief, and the paper is carefully washed off. Each board contains two pages; ink more fluid than that used in writing, is laid on with a hard-brush, a sheet of paper is applied, a softer brush is passed over it, and an impression is taken. Four or five can be thus thrown off without reworking the ink. The sheets when printed, are folded back and form two pages. A few movable types of the most common characters, are sometimes, but very rarely used. All authors, who are Mandarins, must lay their works before the Emperor, who orders the *Han-lin*, or Royal Society of Peking to examine the manuscript, and if approved, it is printed at the expense of Government. *Su-chien-fu*, on the great canal, in the province of Kyang-san, is a great emporium for books, particularly poetical works; but there are printing-offices in most of the large towns.

3. The imitative powers of the Chinese are very great; and it may be in general remarked, that those nations which are least remarkable for original inventions, succeed most readily in arts which are merely imitative. In Europe this has been said of the Poles and Russians, each of whom have a peculiar aptitude at seizing the accent and acities of a foreign language, (Barnett's *Poland*, 320,) and the skill of the latter in counterfeiting with the minutest precision, has been shown in several extraordinary instances, (Clarke's *Travels*, i. 88.) A Chinese at Canton, who had never before seen a watch, made one in every point complete, except in the main-spring; they are therefore capable of imitating our machinery; yet they have scarcely any thing of the kind, their own being extremely clumsy and simple. It has been conjectured, that their backwardness in this respect, arises from discouragement on the part of the Government, who are not willing to diminish the call for manual labour. May it not be more naturally accounted for, by the well-known vanity and self-sufficiency of the nation; ever willing to rate its own skill too high, and averse to the introduction of any thing that is foreign?

4. The Jews are the best silk manufacturers in the Empire, and most numerous in the provinces in which silk-worms are reared; it has therefore been conjectured, that the art of weaving silk was introduced by Jewish emigrants after the conquests of Alexander. This, however, is very inconsistent with the lofty pretensions of the Chinese, one of whose historians speaks of lacredes, as being in use nearly 300 years before our era. The quantity of silk now produced and manufactured is almost beyond calculation; it forms the principal article of clothing for the rich;

**4. Silk
manufac-
tures.**

CHINA.

and the Province of Che-kyang, between the twenty-seventh and thirty-first parallels of northern latitude, is the country from which the finest, softest, and whitest is brought; but the adjoining Province of Kyang-nan has the greatest number of weavers, and all articles intended for the Emperor's use, are made there, particularly in its Capital, Nan-king. The productions of the Chinese looms are said to be more showy than substantial; their brocades are embroidered with gilt paper, and are therefore soon spoiled. Ganzes, whether flowered or plain, are the manufactures in which they excel; and those most in use, are a strong dull satin, called *tsi-ngan-tse*, and a close, grey taffety, which washes well, and is suitable for drawers, linings, &c. The *Kyen-chai*, spun by an insect somewhat differing from the silk-worm, and abounding in the Province of Shan-tong, furnishes a thick rough material, resembling druggot, and much valued by the Chinese. The silk goods exported to Europe, are manufactured in or near Canto, and the raw material is brought from Kyang-nan.

Nankens.

That Province also produces the crown cotton, (*Gossypium religiosum*), which is manufactured into nankens; particularly in the city of Nan-king, whence the name of those cotton cloths is derived.

Lions.

Narrow, stout, and fine lines are manufactured at Nan-king and in Fö-kyen; they are called *Ko-pai* by the natives, and *Nanes* by the Portuguese.

Paper.

Paper is another article of which the Chinese claim the invention; the first having been made from the bark of a tree, (*Morus papyrifera*), and old linen, by Tsai-lun, a Mandarin who flourished about a century and a half before Christ. The bark of that tree, and the *Ko-chu*, hemp, nettles, straw, the cocoons of the silk-worm, cotton, rags, and the fibres of the bamboo are the materials now used; from the second of these, the most common sort is made; whence *tsi-chai* has become the usual term for paper. The inner bark of the bamboo, after maceration in water, is reduced to a paste by boiling and bruising in a mortar; it is then spread out, on frames of fine bamboo threads, and formed into sheets of various lengths, from three to ten feet. The whitest, softest, and most durable is made from cotton rags. A size, consisting of seventy-eight parts water, three isinglass, and one alum, is used to prevent the ink from running; but it makes the paper more liable to tear, or be injured by damp and worms. A strong rose-coloured transparent paper is used in the windows at Pö-king, as a substitute for glass. This kind is brought from Corea.

Ink.

That Peninsula is also said to be the country where the Chinese learned the secret of preparing their excellent ink now so universally used by our artists under the name of Indian Ink. It was not brought to perfection till the ninth century; and is made of the soot deposited by the smoke of pines or oil. This is formed into a paste by a strong solution of isinglass, with the addition of a little musk, to correct the smell. Isinglass prepared from asses-skin and the soot of lamps, which is the lightest kind, make the best ink; and Hwei-ched-fü, near the south-eastern boundary of Kyang-nan, is the place in which it is brought to the greatest perfection. A smooth shining fracture, clear black colour, and readiness of solution are the qualities which show the ink to be good; and, if accidentally injured by moisture, it should be dried gradually in order to prevent it from cracking.

CHINA.

The delicate painting-brushes, called Camel's hair-pencils, were probably invented by the Chinese. The far of rabbits is that of which they are generally made, and to the natives of China, they are as indispensable as pens to us. They are held between the thumb and two first fingers, the point of the pencil being kept about an inch beyond the little finger.

Tools.

Almost all trades are itinerant in China, and the tools commonly used are few, clumsy, and unserviceable. The barbers are most active; shaving the whole face, extirpating bristles from the nostrils, adjusting the eyebrows, and plaiting the only lock which the *Tatars* will allow their Chinese subjects to retain. Carpenters and tailors also ply in the streets; but japanners always work in shops, and even keep their windows shut as if to conceal the mysteries of their art. The Japanese were the inventors of it, and their neighbours on the continent have never been able to rival their skill. The articles varnished are either made of paste-board, (*papier maché*), or thin wood; black and red are the favourite colours; and the best workmanship is that of Kyang-nan. It is superior to that of Canton; probably because the great demand at the latter place causes the work to be too much hurried. Great care is necessary to preserve the goods from dust, while still moist, and not to dry them too rapidly.

Beggars.

Extreme indigence is the lot of thousands, and beggars abound; but charity is not a virtue much practised in China; a thimbleful of rice is all that a beggar can hope to obtain. The tradesmen, however, have associations like our benefit societies, or clubs, for the relief of their distressed brethren.

The fishermen, a most numerous class, are generally in a very wretched condition, perhaps from living entirely on fish and ducks, though they have some vegetable food, for they raise onions, garlic, &c. on rafts of bamboo, covered with beds of earth. They allow fish at night by lights, as is done elsewhere; but their most singular method of fishing is the employment of a tame water-fowl, of the corvina tribe, (perhaps the *Pelecanus aquaticus*, or Man of war.) These birds are carried out on rafts, and have a ring round their necks which serves for the double purpose of bringing them back, by means of a string, and preventing them from swallowing the fish they have seized. After a certain time the ring is removed, and the bird is allowed to provide for himself. Their ducks also are so well trained, that they return to the boats on hearing their master whistle.

But of all the manufactures for which the Chinese Pottery have been celebrated, their earthen-ware is perhaps the most remarkable. Its peculiar excellence made it long an import of considerable value, gave its name to the finer kinds of pottery among ourselves, and rendered it a favourite article of luxury in the Courts of Central and Western Asia, long before China was known to Europe.

Porcelain.

Their materials themselves, and the care with which they are cleansed and prepared, are the real causes of the superiority of the Chinese porcelain over that of most European manufacturers. The forms of their invention, though not always inelegant, have neither the lightness, variety, nor beautiful outline of the Grecian vases; and their designs are wretched when compared with those of European artists, either ancient or modern. The two sorts of earth which are most used in the formation of their porcelain, are called *kao-ling*

CHINA. and *pé-tsin-tai*; the first, a kind of soap-stone mixed with a small proportion of mica; the other a granite in which quartz greatly predominates. The whitest pieces of each are always preferred. The *pé-tsin-tai* is reduced to powder, thrown into a vessel full of water, well stirred up and then left to settle. A thick cream rises, which is skimmed off and poured into another vessel filled with water. This process is repeated till the cream ceases to rise; and that thrown into the second vessel is allowed to remain untouched, till a crust is deposited below, and the water above is quite clear. The paste thus formed is dried in moulds, and, before it is completely hardened, is cut into cakes, having nearly the shape and size of a brick, which are sold in the market for so much per hundred. The *kao-ling* receives its name from a hill near King-ti-chin, where it is found in large masses under a stratum of red earth. It is subjected to the process just described, and is formed into cakes like those of the *pé-tsin-tai*. For the purpose of making porcelain, these earthen are mixed together in different proportions, according to the degree of fineness required; for the best sort in equal quantities; for the second best, four parts of *kao-ling* are added to six of *pé-tsin-tai*; and for the worst one of the former to three of the latter. A greasy kind of chalk, called *thea-shé*, is sometimes substituted for *kao-ling*, after having been prepared in a similar manner; the porcelain thus made is whiter and more transparent, but more brittle and expensive than the other. *Shé-kao*, a kind of gypsum, is likewise sometimes used; but it is not so hard and tenacious as *kao-ling*.

The mixture when properly worked up, is thrown into a pit, well paved and plastered with a hard cement; it is then trodden down till it has acquired a sufficient consistency. From this mass portions are taken and spread upon large slates, on which they are rolled and kneaded till every vacuity and rough substance has been completely removed. The vessel is then formed, if spherical or cylindrical, by a wheel; and is delivered to a second workman, who adds the rims, feet, and other ornaments; a third shapes it on a mould, a fourth pares its edges, and after passing through twelve or more hands, it is at length fit for the furnace. Figures in relief, spouts, handles, &c. are not formed at the same time as the vessel, but cemented on when nearly dry; the seams being so nicely pured and smoothed as not to appear at all. When sufficiently hardened, the vessel is given to the painters, each of whom has his peculiar province; one to trace circles round the edges, another to draw the landscape, a third to sketch the figures, and so on till the last applies the colours. Each piece is then put into a separate case, at the bottom of which there is strewed a bed of fine sand, covered with a layer of powdered *kao-ling*. These cases are next placed in the furnace, resting on a floor of coarse sand, and piled one upon the other; first, those containing the coarser wares, then the finer, and lastly, the finest in grain and colouring, which are nearest to the mouth of the oven. Just room enough is left between the piles to allow a passage for the flame; but as they have no means of regulating the heat, it often happens that the whole is spoiled and converted into a shapeless mass. The cases are put into the furnace and removed, when necessary, by means of a kind of iron ladle, with a long wooden handle.

Porcelain is called *Tai-ki* by the Chinese; and King-ti-chin, a village to the east of the Lake Poyang-hü, in the Province of Kyang-si, is the place at which the finest China-ware is made. This is exclusively reserved for the Emperor. Blue and white are the ordinary colours; red one of the most esteemed and expensive; and gilt figures on a black ground are in great request. The gilding is formed by mixing gold-dust, water, and sugar, well together; and it is laid on by a hair pencil first dipped in clear gum-water, and afterwards into this mixture. When the vessel has been taken out of the furnace, the gilding is polished with fine-grained moistened sand.

A light brown clay is also much used for making brown earthen-ware, in which the Chinese excel, as well as in porcelain. Jars and vases of every size, pots, cups, lamps, and spoons, &c. made of this material are sold for a very small price. Fuller's-earth is used for making water coolers, and another kind of clay for vessels which are believed to improve the taste of the food cooked in them.

Notwithstanding the perfection of their porcelain, the Chinese know scarcely any thing about the art of making glass. Their mirrors are metallic; a compound, it is said, of zinc and copper. It is dubious whether there is a single glass-house in the whole Empire, or any place at which that beautiful and useful manufacture is carried on, except Canton; and nothing more is done even there than the melting down old glass, and blowing or moulding it into a new form.

The abundance of natural resources possessed by Natural China is manifest from its diversity of climate, soil, and level, which together with several of its most remarkable vegetables and minerals, were mentioned in the account of each of its Provinces given above. It will be unnecessary, therefore, to enlarge upon any of them here, except such as have not been previously noticed, or more particularly belong to this head.

Among the minerals, the white copper of Yun-nan should be noticed as one of the more rare kinds. It is naturally brittle, but is rendered ductile by a mixture of zinc. It is perhaps the grey copper of Professor Jamieson. Coal is not uncommon, and collieries are numerous, particularly near Canton. They are worked by levels cut in the sides of the hills. The coals are charred at the pit, pounded, mixed with earth and formed into cakes in the shape of bricks. Stones also are hewn and shaped in the quarry, before they are severed from the native rock, as was sometimes done by the Greeks. The torrents descending from the mountains of Yun-nan, Kwei-cheu, and Shen-si wash down stones which yield an agreeable sound, and are used for making musical instruments. The stone called stones. Yu is most esteemed. It varies in colour from the blue of whey to that of a cinder, passing through all the different shades of blue, yellow, red, and green. That which is of a greenish white colour is most valued. It has been erroneously called Chinese Jade, Nephrite, or Prehnite, but is probably undetermined, and nearly allied to axe-stone. Some pieces of it are three feet long, and a foot and a half broad. Marvellous stories are told of their hardness and ponderosity. Another kind resembling agate, and called ox-fat-stone, is not so hard or heavy, and is found in smaller masses. It is perhaps pyritous.

The course of the rivers in China, as in other countries, points out the position of the hilly regions; and

CHINA. the sources of the Whang-ho and Yang-tsé-kyang, in the mountains of Tâtary, show that the whole of the Chinese Empire forms a part of the eastern declivity of that central ridge which is apparently the most elevated level on the surface of the earth. The heights, therefore, which are nearest that culminating point must be the boldest, most rugged, and least productive; and accordingly we find that the hills on the northern and eastern boundaries of China are rocky and barren, while the more southern ridges, in Ho-nan, Kwang-tong, and Fô-kyen, are richly wooded. Granite and lime-stone are the most common rocks; and no traces of volcanoes, either active or extinct, have yet been found on the main land, though there are many in the neighbouring islands.

Trees.

China produces all the European fruits, but some of them do not succeed well; the apples, grapes, and pomegranates are very indifferent; olives, though abundant are gathered for eating, but not for making oil; a wild apricot, however, which flourishes in bleak tracts and a barren soil, is much used for that purpose. The oil is expressed from the kernels, and the stones are consumed as fuel. There are lemons no bigger than walnuts, and large oranges with an almost solid pulp, which are valued for culinary and medical preparations. The southern Provinces are warm enough for most tropical productions, so that the produce both of cold and hot climates is indigenous in China, and it has also many fruits and vegetables peculiar to itself. Such are the *Li-chi* (*Dioscorea litchi*) already mentioned; the *Loang-yun*, Dragon's eye, (*Dioscorea longan*) *Huang-pi*, (*Cookia punctata*), &c. The second is tart and juicy, and more wholesome than the *Li-chi*, which it somewhat resembles. The *Huang-pi* is like an unripe gooseberry. The *Shi-tse* (*Diospyros kaki*) called *Shi-ping* when dried, is said to taste like a fig, but is a kind of date-plum. The *Lin-kyo* (*Trapa bicornis*) is the fruit, or root, of a water plant, which has a peculiar taste, and is used in soup, or made into a cake with honey. *Pi-tsi*, used as a cooling diet for invalids, is the bulb of the *Trapa natans*. A species of *Chenopodium* (*Beta*) is said to afford much nutritive food; its roots and stem being dried and pulverized are made into cakes, and used as bread, while its leaves are either boiled or dressed as sallad.

Vegetables Po-ty.

The *Pe-tai*, or white herb, a kind of mustard, (*Sinapis brassicata*.) is cultivated in large fields, and eaten either fresh or pickled, like the German *Sauer-kraut*. Scarcely a lake or morass in the Empire but produces the beautiful water-lily, called *Nelumbium* by our Botanists, and *Lpin-hua* by the Chinese. Its seeds, most agreeable to the palate, but least digestible when green, are as favourite articles of diet with the Chinese, as they were with the Egyptians of old; for it is the *Cymus* or Egyptian bean celebrated by Herodotus, (ii. 92.) Strabo, (xvii. l. sec. 15,) and Theophrastus, (iv. 10.) Its singular seed-vessel, and shield-formed leaves which fold up at night like an Indian screen, figure on most of the Egyptian sculptures; and the whole plant, under the names of *Sri-ahn*, *Camali*, and *Hô-fu*, is consecrated in the Hindû and Chinese Mythologies. The root, as nutritive and pleasant as the bean, is sometimes pickled and eaten with rice, or others ground into flour and beat up with milk into a sort of bumpy pudding. This remarkable plant, which adorns every ditch and pool in China, resisting equally the cold of the northern and heat of

the southern Provinces, has hitherto baffled all attempts to naturalize it in Europe, and has long since disappeared in Asia Minor and Egypt, where we know from the faithful descriptions of Dioscorides, (ii. 126.) and Herodotus, it was once so universally cultivated. A kind of *Begonia*, called *Hat-tang*, resembling the peach-blossom in colour, is a favourite subject with the painters and poets of China. It has dark green leaves and purple branches, from the extremities of which its buds come out in clusters. The *Yé-hyang-huô*, or *Yay-tsang*, night-smelling flower, (*Pergularia odoratissima*) is a trailing plant, the slender branches of which must be trained on a frame. Its greenish yellow blossoms emit a most fragrant and powerful odour in the night; and it is so highly valued, that a fine plant will sometimes sell for nearly ten guineas, but it is too tender to bear the open air at Pê-king. Of all the medical plants in request among the Chinese, none has obtained such universal repute as the *Jin-seng*. The mountain forests of Eastern Tâtary are the place of its native growth; and, in 1709, 10,000 soldiers were employed for six months in collecting it for the Emperor, whose sole property it is. Father Jartoux gave so good a description of it in the *Lettres Édi-fiantes*, that Laflau, another Jesuit, recognised it in the woods of Canada, in 1745, and it has since that time been imported into China by our merchants. According to the Chinese practitioners, this plant is a sort of panacea, and an infallible remedy for diarrhoea, palsy, and convulsions; it is therefore naturally an essential ingredient in the immortal beverage dispensed by the Priests of Lao-tse; but the European physicians have not succeeded in discovering its virtues, and have never admitted it into their list of the *Materia Medica*, though it is well known as an unbel-liferous plant, and called *Panax quinquefolia* by modern Botanists.

Among the trees peculiar to China, the following deserve particular notice; the *Tye-li-mai*, or iron-wood, (*Baryxylum*, Lour.) used for making anchor-stocks; the *Nan-mu*, or cedar (*Pinus cedrus*) used for beams and pillars; the *Lo-ya-seng*, (*Larix*?) a deciduous pine, the timber of which is said to abound in a very acrid resin; and the *Syang*, or chestnut (*Castanea*), of which the barks contain much of the tanning principle, and are therefore useful for fixing colours, while the fruit serves as food for pigs. The *Long-yu-tu* is used for household furniture, and yields a fruit, which when boiled to a jelly is applied as a preventive against chilblains. The *U-lyei-mu*, or tallow-tree, (*Stillingia sebifera*), has bright red, heart-shaped leaves, and bears a fruit, of which the pulp nearly resembles tallow in smell and colour; it must, however, be softened by linseed oil, in order to reduce it to a proper consistence for making candles. There are likewise two plants on which wax is deposited by insects; the one a shrub flourishing in a dry rocky soil, called *Kan-ko-shô*, (dry wax-tree) by the Chinese, the other a tree which requires moisture, named by them *Shui-tô-shô*, (moist wax-tree.) The wax of the former is white, shining, and pellucid, and is supposed by the Chinese to heal and invigorate. The *Tong-shai*, (*Dryandra corallata*) yields an oil, which, when properly purified, is called *Wang-yé*, oil of wood, and is used in painting. The *Tsi-ahh*, or varnish-tree, (*Agua Sinensis*), exudes, from incisions in its trunk, a red acrid gum, a solution of which forms the far-famed varnish of the Chinese.

CHINA.

Ginseng.
Panax
quinque-
folia.Trees pe-
culiar to
China.

Nan-moo.

Long-yu-
tu.Oo-ko-
moo.

Tong-shoo.

Tse-shoo.

CHINA. The trees are let for the season at the rate of three-pence per foot, and the gum-gambier must be carefully protected against its pernicious effluvia. *Tec-san*, or rose-wood, is dark red, fragrant, and much used for furniture, as it requires no varnish.

Tchang, camphor. The *Chung*, or camphor-tree, (*Laurus Camphora*), grows to a large size. Its young shoots, when boiled and strained, yield camphor, which is purified by being laid on beds of pulverized earth, and then exposed to a moderate heat. The bamboo-cane, which forms so elegant an ornament in the landscapes on the Chinese screens and earthen-ware, is as useful as it is ornamental; and from the numberless variety of purposes to which it can be applied, deserves to be noticed, though not peculiar to China. Its tender shoots are brought to table, its fibres used as the wick of candles, its macerated wood is converted into paper, and its stems serve for almost every object of the carpenter, wheelwright, and cabinet-maker.

Tea. But the vegetable production which is now most peculiarly the exclusive property of China, is Tea. This shrub, from the leaves of which this beverage is prepared, is considered by some writers as a native of the mountainous tracts between the Berman and Chinese Empires; but it has long been naturalised in the latter; and the art of drying and preparing its leaves, seems to have indispitably originated with the Chinese. The plant is by them called *Ch'ha*, and, in some dialects, *Ch' or T'he*, whence its European names have been borrowed. *Yün-nan* and *Sü-chwen* in the south and west; *Hü-kwang* and *Kyang-nan* in the centre; and *Ché-kyang*, with *Fö-kyen* on the south-eastern side of the Empire, are the Provinces in which it is raised in the greatest quantities. The green teas, (*Sü-ang-lo*), are brought chiefly from *Kyang-nan*; the black, (*Fü-fü*), or *bohea*, from *Fö-kyen*, called the *Bohea* country by the *Supra*-cargoes at Canton. Osbeck, however, conjectured, and the Chinese affirm, that the difference between those kinds of tea is occasioned entirely by a difference of soil and preparation. The flavour and quality appear to depend upon the age of the leaf, rather than upon any specific difference in the plants; and in fact the distinctions between the *Bohea* and *Fü-fü*, established by Linnaeus, are so trifling and liable to variation, that they have been disregarded by many Botanists.

Animals. China has scarcely any animals which are not common to other countries, except we give credit to a work on Natural History, published by authority of K'hang-bi, in which gigantic rats, scaly tigers, and dragons, the favourite emblem of power and majesty, are described and figured. It must not, however, from thence be inferred, that their voluminous works on Natural History are a mere tissue of fables. Their figures and descriptions are generally respectable; and the account of the *Mé* or Chinese tapir, extracted by M. Rémyssat, (*Journ. Asiat.* iv. 163.), from the *Pen-tsoo-kang-na*, shows that some useful information may be obtained from such works. The description, indeed, and figure would perhaps have been deemed creatures of the author's invention, had not the animal represented been lately discovered in the Peninsula of Malacca. The musk-deer is among the valuable quadrupeds which China possesses; its buffaloes are usually grey instead of black; and its pigs so cleanly, as to be petted in the house as domestic favourites.

Birds. The *Han-hing*, a kind of hawk, found only in Shen-si, is called the king of birds, and is reserved for the

Emperor's exclusive use. Small birds of beautiful plumage and water-fowls abound, among which the Mandarin duck, (*Anas gularis*) merits particular notice on account of its singular beauty, and the value set upon it by the Great. The eggs of ducks, a favourite article of diet, are hatched in sand-baths, as the Egyptians hatched chickens in ovens.

Besides the fish common in Europe, the Chinese Fishes have many unknown to us; as the *Sho-kyo-yu*, or fish in armour, (*Tetradon*), which tastes like veal, and is covered with spines; a kind of cod, caught and salted on the shores of *Fö-kyen*; *Hai-seng*, an unpalatable fly-seng, kind of blubber, (*Méduca*), which is eaten by the common people; and *Ku-yu*, or gold-fish, (*Cyprinus Kie-yu*, *auratus*), a constant ornament in the ponds and reservoirs in their pleasure-grounds. The *Pi-mü-yü*, of *Peé-moo*, which absurd tales are told, is a kind of flat-fish, and the *Ming-fü-yü*, or bright belly, is a *Mollusca*, probably one of the *Polypus* tribe.

The splendid butterflies, and multitudes of singular insects peculiar to China, are well known as favourite subjects of the Chinese artists; but that country has one insect not so commonly known, which produces a substance called *U-pei-tse*, (i. e. nests filled with eggs), which has all the appearance of a gall-nut, and is filled with a fine and exquisitely bitter powder. (*Grosier*, iii. 409.)

The valuable productions of their soil, together with Trade.

the many arts and manufactures successfully carried on by the Chinese, furnish materials for no extensive commerce; but foreign trade receives no support from the Government, it is barely tolerated, for it is always at variance with that jealous policy which draws a line of perpetual demarcation between China and the rest of the world. Internal commerce, on the other hand, as it excites no apprehension of a dangerous rivalry, is not an object of distrust, but has met with some encouragement. The inland navigation, which is the channel by which it can be most advantageously carried on, has been carefully improved, so that the whole distance from Canton to *Pé-king*, an interval of nearly seventeen degrees, and considerably more than 1000 miles, can, with the exception of one day's journey, be travelled by water. In the construction and management of their boats the Chinese show much ingenuity; those designed for pleasure or parade are highly ornamented, as well as light and elegant in their forms. A projecting gang-way of broad planks, on each side, serves as a deck, on which the sailors can manœuvre the vessel without incommoding the passengers; and the large oars of bamboo, at the stern or near the bow, by which the boat is impelled against a contrary wind and current, are so well managed, as never to interfere with those of other boats passing close by them, in the same or an opposite direction.

But it is only in their rivers and canals that the Ships and Chinese are good sailors; at sea they are awkward, unskilful, and cowardly; and their ships are as ill-constructed, as their seamen are clumsy in managing them: the long voyages, therefore, of which their historians speak, could have been nothing more than excursions in the eastern Archipelago, magnified by Chinese bombast and exaggeration. When at sea they keep no reckoning, and steer from point to point, as the Greeks and Romans did, never, voluntarily, losing sight of land. Their compass is so imperfect, as to be of little use, and is, therefore, rarely looked at. The discovery

CHINA.

CHINA. of that peculiar property of the magnet, by which it causes the needle to point northward, has indeed been ascribed in the Chinese; but if they were the inventors of the mariner's compass, they have been no improvers of it. Their instrument is a shallow circular box of a foot, or a foot and a half, in diameter, with a central cavity of a few inches in circumference, just large enough to allow for the vibration of the needle, which is not an inch long, and traverses to fixed points, instead of being attracted to the card. The circle which marks the quarters of the heavens is divided into eight points, each of which is subdivided into three. Beyond this there are many more, sometimes twenty or thirty concentric circles on the margin of the box, containing the names of the twelve hours of the day, the twenty-eight lunar mansions, the twenty-four seasons, the cycle of sixty years, (formed by the combination of two others, one of ten, and the other of twelve;) certain constellations with their place in the heavens; the five elements, and astrological rules, for finding out unlucky days. A shrine, altar, and spiral taper, kept constantly burning, are usually placed behind the compass, in which the sailors pay a kind of adoration.

Junks.

Their trading vessels called *Ch'uen*, (and by us *Junk*, from the Malay word *jong*) are so ill-built, and unfit for sea, that it is surprising how they can ever reach the Moluccas and New Holland, the most distant voyages they attempt. With a square bow, no keel or bow-sprit, thick masts of new piece, single sails of bamboo-matting, folded like a fan, heavy and unmanageable, and a movable unsteady rudder; these crescent-shaped vessels adorned with dragons' mouths, frightful heads, and goggle eyes, are almost ungovernable in rough weather, and frequently upset or too cowardly to take in sail while they have time; not being willing to elimb the shrouds, and press the folds of the sails down with their feet, when the vessel labours. Instead of pitch they use a compound of gum, lime, and bamboo threads, (called *tong-ped*), which is said to become by exposure to salt water, hard and impervious to moisture. The hull is subdivided by thick partitions well caulked, a precaution of great service in case of leaks. These vessels draw little water, and are calculated for shallow seas. They sometimes carry as much as 1000 tons; but from 300 to 600 is their usual burden. They have occasionally 100 different owners, each of whom has his own birth and portion of the vessel, in which his goods are stowed, and placed under the charge of himself or one of his family.

Money.

The circulating medium in China consists either of silver or copper; the former in bars or lumps, which are estimated by weight, the latter in the form of a small coin called *taen*. Scales, weights, and scissors are necessary for every payment; the quantity of alloy also must be ascertained, especially in discharging debts to the State, which will receive nothing but pure silver. The *taen*, scarcely worth one-third of a farthing, is a thin round piece of copper, with a square hole in the middle, bearing the name of the Emperor, or in Chinese on one side, and in the Manchu character and language on the other. Each of these coins weighs *ten fen*, equivalent to one thousandth part of an ounce (*shih*) of silver, and is alloyed with *tuten-gur*, a compound of zinc or iron, lead, bismuth, and copper, which renders it pale-coloured and brittle. The payments on the part of Government are made

in silver or copper, according as either happens to be wanted, that there may be no deficit in the currency.

Silver coin of any denomination is received according to its intrinsic value; and Spanish dollars are the sort most current among the European merchants. The authorized rates of interest are as high as thirty-six per cent, and from fifteen to eighteen per cent may always be obtained. Money-lending is a trade well suited to the genius of the Chinese; and there is no country in the world where the pawnbroker's business is better understood, or more extensively practised.

All the Chinese weights and measures are derived from one basis, the *Aweng-chong* or musical reed, and measure the number of grains which it will contain; and according to their philosophical writers, each denomination, whether of weight or measure, increases according to the decimal scale; but this appears to be merely theoretical, for in actual practice the weights and measures used in different provinces differ considerably. The authorized standard is that used by the *Hu-pu* or Board of Revenue; it is followed in the subjoined Table, excepting where any deviation from it is specified, and the Malayan or Portuguese names used at Canton, are given as well as the Chinese terms.

1. Long measure.

1200 grains	= 1 <i>fen</i> .
10 <i>fen</i>	= 1 <i>taen</i> or <i>punto</i> .
10 <i>taen</i>	= 1 <i>chi</i> , corado or cubit = 14.625 inches at Canton.
10 <i>chi</i>	= 1 <i>ch'hang</i> .
10 <i>ch'hang</i>	= 1 <i>yn</i> .
5 <i>chi</i>	= 1 <i>pa</i> .
360 <i>pa</i>	= 100 <i>ch'ing</i> = 1 li = 34 statute miles nearly.
200 li	= 1 <i>ta</i> or degree of the Meridian.
Formerly 1 <i>chi</i> or cubit = 100 grains placed crosswise = 10 inches nearly, but now 1 <i>chi</i> = 100 grains lengthwise = 12½ inches; hence the modern cubit exceeds the one used formerly by ¼ in; and formerly 1 <i>ta</i> = 250 li, but now 1 <i>ta</i> = 200 li.	

2. Square or land measure.

1 <i>king</i>	= 100 <i>mu</i> .
1 <i>mu</i>	= 240 <i>pa</i> or square paces.
1 <i>su</i>	= 24 <i>pa</i> .

3. Geographical and Astronomical measures.

1 <i>king</i> or sign	= 30 <i>ta</i> or degrees.
1 <i>ta</i>	= 60 <i>fen</i> or minutes.
1 <i>fen</i>	= 60 <i>chao</i> or seconds.
1 <i>chao</i>	= 60 <i>wi</i> or thirds, &c. to <i>chin</i> or sixteenths.

4. Dry measure.

1200 grains	= 1 <i>ya</i> .
10 <i>pa</i>	= 1 <i>li</i> .
10 <i>li</i>	= 1 <i>shing</i> .
10 <i>shing</i>	= 1 <i>tsu</i> .
10 <i>tsu</i>	= 1 <i>bu</i> .

5. Weights.

100 grains	= 1 <i>chu</i> .	
10 li, <i>cas</i> or <i>denier</i>	= 1 <i>fen</i> , <i>kandiri</i> or <i>cedoria</i>	= 0.8
10 <i>fen</i>	= 1 <i>taen</i> or <i>mas</i>	= 0.8
10 <i>taen</i> = 24 <i>chu</i>	= 1 <i>leing</i> , <i>tahil</i> or ounce	= 6.8

As the Chinese have no coin, except the *tong-taen*, the value of an article is estimated according to the current price of an ounce of silver; its ordinary value, therefore is affixed to the ounce and its subdivisions in this Table.

The external trade is carried on principally by Commerce, foreigners; for every Chinese who obtains permission to go abroad, for commercial purposes, is obliged to return within a limited period, and is treated as an outcast if he exceeds that term. Canton is the only

CHINA. place in which maritime commerce exists to any extent, being the only port open to Europeans; but a considerable traffic is kept up with the Tatars and Russians upon the northern boundaries. The former give horses in exchange for coarse tea; the latter used to despatch caravans to Peking from time to time, conformably with the treaty concluded at Kyakhta in 1728, by which they were allowed to send one every three years; but as little advantage accrued to the Government from these caravans, they were discontinued by order of the Empress Catharine, in 1793; since which period the trade at Kyakhta has been left entirely to private traders, and has rapidly increased. Its gross annual amount in 1777, was calculated at £800,000; but it was not so high in the preceding and following years. The trade of Taunkhai, the other frontier ports established by the same treaty, has not flourished, as the road to it lies over rugged and almost impassable mountains. Coarse tea, tobacco, blue cottons, a few silks, silk thread and other trifles are exchanged there for cattle, furs, ordinary cloths, &c.

No ships can be equipped for a trading voyage except at Canton, E-mauy and Ling-po or Ning-po, (Liu-po.) They set sail for Japan in May or June, and return in October; carrying out rhubarb, jinseng, silks, catgut, sweet-smelling woods, leather, cloths, and sugar, and bringing back pearls, gold, copper, sword-blades, paper, and japanned ware. The profit on this voyage is said to be cent. per cent.

To Manila the Chinese carry silks, embroidery, varnishes, drugs, porcelain, and tea; while birds'-nests, (made by the *Hirundo edulis*), dye-woods, pearls, and bullion are the return. Fifty per cent. is supposed to be the highest rate of profit in these ventures.

Batavia, the port to which the Chinese carry the largest cargoes, receives from them tea, porcelain, tutenague, copper, and drugs; and returns silver, tin, pepper, nutmegs, cloves, tortoise-shell, and European goods.

Gold, areca, and cinnamon, are brought to Canton from Cochina-China; tin, camphor, resin, birds'-nests, ivory, and rhinoceros' horns from Malacca and Siam.

European
trade.

Tin, lead, spices, cotton, and broad-cloths, are the most important articles carried from Europe to the port of Canton, while the tea alone, exported from thence, is more than sufficient to cover the value of those imports. Nothing short of a very lucrative trade could induce any set of men to suffer the privations experienced by the Europeans engaged in this commerce. Watched and restricted in every quarter, all but imprisoned, liable to perpetual insults and impositions, prohibited from trading with any except the Hong merchants, a privileged body of eight or nine individuals, debarred from access to the officers of Government, except through persons over whom they have no control, their position is, in most respects, the least enviable that can be imagined.

For nearly one-half of the year, the *Sopra*-cargoes, (as the Company's servants in China are usually styled) are separated from their families, and obliged to live in the Factory at Canton, which no European woman is allowed to enter; and during the remaining months, they are confined to the little island of Macao, not two miles in circumference. Happily the climate is not unhealthy, and the emoluments attached to their post very considerable; so that an appointment at

Canton is considered as one of the most desirable pieces of patronage in the gift of the East India Directors.

The exports from Canton are the different sorts of tea, sugar, sugar-candy, cinnamon, camphor, musk, turmeric, dragon's blood, anise-seed, rhubarb, jinseng, alum, borax, tutenague, mercury, gold, porcelain, and wankens; and the returns are made in amber, areca-out, *asafetida*, azure, Surat cottons, tin, wax, cloves, nutmegs, Cochenille, tortoise-shell, copper, gold and silver thread, ebony, sandal-wood, camphor, tobacco, ivory, coral, steel, birds'-nests, opium, (a prohibited article,) rabbit and otter skins, glass, mirrors, pearls, watches, and spice.

On arriving at Macao, the Captain of every ship must go on shore, announce his arrival, and receive a pilot; when he has reached the *Bocca Tigris*, (*Boca de Tigris*), a soldier is sent on board, who remains there till the ship has reached Wampoo, where there is a Custom-house. After this period, nothing but provisions are allowed to be received unexamined. The ship is unrigged, and part of its rigging is lodged on shore, under temporary sheds. In two or three days, the *Kwan-pu*, or Commissioner of the Customs, called *Ho-pi* by Europeans, comes with the Hong merchants and interpreters, and measures the ship in order to determine the duty which is to be claimed. If the deck exceed 154 *chang*, or 1540 Chinese feet, (*che*.) 7 *tdhils*, 4 *mas*, 4 *condorins*, 8 *cas*, *per chang*, is the sum levied; 6 *tdhils*, 8 *mas*, 4 *condorins* are paid by second-rate ships, exceeding 120 *chang*; below that standard, 4 *tdhils*, 7 *mas*, 8 *condorins*, 8 *cas*, *per chang*, is the charge; and a *douceur* of 1960 *tdhils*, (equivalent to \$650.) is paid to the *Ho-pi* by every foreign vessel, whatever be its tonnage. The cargo is conveyed in Chinese boats from this place to Canton, and carefully examined by the officers of every Custom-house in the way. The coin necessary for the completion of the intended purchase must be sent up at the same time, and care taken to send no more than is absolutely necessary, as not a farthing which has once been landed can be reshipped. The return cargo is sent down at the expense of the Hong merchants, who apply to the *Ho-pi* for pilots, passports, &c. as soon as the ship is ready. The *Sopra*-cargoes remain at Canton for some time, after the fleet has been despatched, in order to make their bargains for the cargoes of the next season. According to M. de Guignes's calculation, the expenses incurred by a ship which measures 100 *chang* or 1000 feet (*che*) during its detention in the river, amount to 4766 Spanish dollars, or rather more than £1000.

From these various resources, natural and artificial, the Chinese Government cannot fail to draw a revenue in some degree proportionate to the extent of its territory, and the abundance of its population. In this, however, as in other questions respecting the real state of the Empire, the early writers on China were misled by their own mistaken views, and by placing too implicit a reliance on the statements they received. The exaggerated account of the population given by one of the Chinese ministers to Lord Macartney, shows how little credit their reports deserve; and though \$60,000,000 sterling, mentioned on the same authority as the annual amount of the revenue, is a sum far below that which might be raised in a country of such extent and resources, yet the

CHINA.
Exports
and im-
ports.

Forms
observed
on arrival.

Revenue.

CHINA. £12,000,000. stated as the excess of the receipts over the expenditure, appears much too small; nor is it at all likely, that the Chinese would so far depart from their usual caution and reserve, as to give any real information on such a topic. M. de Guignes, judiciously taking this consideration into the account, and observing how little, even in private transactions, the word of the Chinese can be relied upon, supposes that £30,000,000. would perhaps exceed the truth.

Taxes. The principal sources of revenue, are a land-tax substituted for the capitation-tax by Yoog-ching, (1722-1735,) and an assessment on the work-shops of artisans. One-tenth of the profit, after making a deduction for necessary expenses, is the proportion claimed; and for that purpose all lands are carefully registered, and their produce estimated. In cases of drought, inundations, &c. the whole or a portion of the tax is remitted. Besides these, which may be called the fundamental taxes, there are excise duties on salt, coal, and almost every article not the growth of the soil, as well as upon home manufactures; hence excisemen and licenses, permits and penalties are as common in China as among ourselves. But if the Chinese are oppressed, it is not by direct means, for the burden of the taxes is meant to fall very lightly upon the people. There are Custom-houses with their attendants, and swarms of collectors, appraisers, &c. in every considerable town. These officers are said not to be troublesome to strangers, except at Wampoo, where they are beyond measure provoking and insolent; but, as no Europeans, in modern times, except Missionaries, have gone beyond Canton, unless it were under the protection of an Ambassador, few have had any opportunity of ascertaining the treatment they would receive as unprotected individuals; while the Missionaries, shielded by poverty and insignificance in the eyes of the natives, are not likely to excite the cupidity of revenue officers. About one-half of the land-tax is paid in kind, and the remainder in money; the whole is conveyed in the first instance to the cities of the first rate, and after the salaries of the provincial officers, civil and military, have been discharged, (which is done by payments chiefly in kind), and a portion of the grain has been laid up in the public granaries, in order to answer incidental expenses, the surplus is remitted, principally in specie, to the Imperial Treasury. The *Hu-pu*, or Board of Revenue, reviews all the accounts of receipt and expenditure, inspecting the detail of each Province, as well as the general results for the whole Empire. The extraordinary expenses occasioned by an insurrection, are defrayed by an extraordinary assessment on the neighbouring Provinces; as being the most benefited by the suppression of the commotions.

The Emperor's household, said to consist of not fewer than 100,000 persons, is maintained principally by contributions in kind from the general stock; rations of rice, and other grains, silk, cotton, &c. being distributed according to the rank and office of each individual; little comparatively is paid in specie, and little is drawn from the privy purse; but it is continually replenished from an inexhaustible source, under the name of monopolies, confiscations, seizures, presents, gratitude, and benevolences. Extensive domains within, and vast flocks and herds without the Great Wall, are also the personal property of the

Emperor; so that £4,000,000. is a moderate estimate of the amount of his personal receipts.

The following approximation is derived from the calculations of M. de Guignes.

Receipts.		£.
According to an Imperial Rescript of 1777, the Land-tax amounted to	17,260,000	
Ditto on rice districts, second crop	6,721,670	
Assessment on merchants, artisans, &c.	1,250,000	
Excise	4,115,416	
Customs	250,000	
		29,597,086
Expenditure.		£.
Civil expenses	2,400,000	
Military ditto	13,020,540	
Naval ditto	4,166,700	
Canals	1,250,000	
		20,837,540
Receipt	29,597,086	
Expenditure	20,837,540	
Surplus	8,759,546	

The very imperfect data, however, on which such calculations rest, make them, even as an approximation, extremely fallacious; and it may be remarked, that the Customs stated in the above estimate, are only those levied in the Port of Canton; the sums collected at other ports, as well as the duties paid on goods imported by land from Russia and elsewhere, having been entirely omitted; a deficit, which cannot be a mere trifle. In the above Table, the sums required for the maintenance of the army, form one of the largest heads of Expenditure; and Lord Macartney was led to suppose, that her military establishment cost China little less than £50,000,000. sterling; but this, like the other statements given by the Chinese Ministers, was, no doubt, intentionally exaggerated. M. de Guignes, from the report of the Missionaries, and the accounts of the Chinese themselves, rates the whole number of troops below 900,000 men; the cavalry at 240,000, and the infantry at about 600,000. The military profession is one which the Chinese peasantry are eager to embrace, notwithstanding their cowardice, for the soldiers, who are rarely, if ever, removed from the Province in which they are enrolled, are seldom called into actual service; but so decided a preference is given by the Government to its Civil servants, that none who can obtain the education requisite to qualify them for a Civil post are willing to enlist, the soldiers are therefore drawn from the lowest and poorest classes of the people. The Tatars, who are almost considered as soldiers from their birth, take the lead in this as in every other department. The protection of the northern frontier and conquered Provinces, is intrusted to the Tatar cavalry; and the regiments of Tatar infantry garrison all the great cities of the Empire. The smaller towns and villages are occupied principally by Chinese troops. The ordinary pay of a horse soldier may be estimated at about ten pence per diem, including his rations; that of a foot soldier, at sevenpence; but each man has a house and garden of his own, and is allowed to work at his trade when out on duty. In time of war, six months' pay in advance is allowed; and a deduction is made by

CHINA.

CHINA. Government for the support of a soldier's family, as long as he is absent from home.

Accoutrements. The dress of the military varies in different Provinces: blue jackets bordered with red being worn in some, brown and yellow in others; but sugar-loaf caps, terminated by a spear and long tufts of scarlet hair, seem to be the proper distinction of a soldier, just as the head on his bonnet marks the rank of a Mandarin. From each side of these conical helmets, which, by the way, must make the Chinese army look like the heroes of Garth's *Dispensary*, long flaps hang down on the shoulders, and are tied by a riband under the chin: divers also, are the materials of which these head-dresses are made, from gilt pasteboard to glittering steel. Cuirasses of quilted cloth, thickly studded with brass knobs, are worn in some districts, especially by the archers. Shields of basket-work, two feet long, and painted to look like the heads of dragons, are used by a corps called the *Tigers of War*; but the fans and umbrellas, which are a part of the equipment of every Chinese soldier, remind the European of that formidable corps, the Pope's body guard.

Arms. Their arms are swords, pikes, matchlocks, and bows; except when, acting as police-men, they exchange these for a more offensive weapon, the whip. Matchlocks are preferred to muskets, and are provided with a sort of stand, upon which they can be fixed when discharged; a pouch for balls, a powder-horn, and a match-bag fastened to his sleeve, complete a soldier's accoutrements. They estimate the power of a bow by the weight requisite to bend it; fifty pounds being the lowest, and eighty pounds the ordinary rate of the bows used by the army. The archer's thumb is guarded by a thimble of horn or agate. The form of their arrows is very various; some are barbed with small hooks, and others have cavities in which letters may be conveyed clandestinely into the enemy's ranks.

Tents. Their tents are either made of coarse linen, and fixed on a wooden frame, fourteen feet long and five and a half high, or they are round and covered with grey felts. The latter are peculiar to the Tatars. Five soldiers occupy each tent, together with two camp-followers, whose duty it is to pitch and dismantle it.

Banners. Each company consists of twenty-five men, and has its own standard, which is triangular and about six feet high; hence the Chinese army is estimated by the number of banners; but in the Tatar army each company has 100 men, according to the Manchou authorities quoted by Mr. Huttman, (*Annales de l'Orient*, lit. 153.) The colours of these banners vary in the Tatar regiments, being either white, yellow, red, or blue, with or without borders; among the Chinese they are usually green. The Tatars and Chinese of the northern provinces form the most serviceable part of the army, which does not inspire an European with any exalted idea of its military skill or prowess. The Tatars, indeed, accustomed to the management of horses and to the use of arms from their infancy, are not deficient in spirit and enterprise; but their favourite proverb, "that the neighing of a single Tatar horse would put the whole Chinese cavalry to flight," shows the contemptible opinion which they entertain of the valour of their subjects. Great pains are taken by the Government to keep up this spirit; and no one who distinguishes himself in the field, is left unnoticed or unrewarded.

Among the inventions ascribed to the Chinese, are the arts of manufacturing gunpowder, guns, and fireworks. The soil and climate in Tataria and China, as well as India, are favourable to the spontaneous production of nitre; it is therefore not unlikely, that its explosive power, when combined with sulphur and charcoal, may have been discovered by the natives of those countries long before it was known in Europe. This, however, seems very doubtful; and it is equally probable, that the art of making gunpowder, together with the use of fire-arms, was introduced into China by the Tatars in the latter half of the thirteenth century. But whatever may be their claim as inventors, it is certain that the Chinese have made no progress in the art. They have neither any public powder-mills, nor any fixed rules for proportioning the ingredients. One part sulphur, one charcoal, and two nitre are the quantities used by some, while others add two-thirds, or even five parts of nitre; which is, moreover, often employed in so impure a state, as speedily to attract moisture and render the powder useless. Having no method of granulating their powder, it is likewise very liable to cake into a solid mass. If they were ever acquainted with the use of artillery, they had forgotten it before the Missionaries entered the country, in the sixteenth century; and though they admired and imitated the cannons presented to the Emperor by the King of Portugal, in 1681, they have never been able to mount a park of artillery; nor can anything be more wretched than the condition of those Chinese batteries which have fallen under the notice of modern travellers. The petards, with which they first salute, have a bore not larger than that of a pistol-barrel; they are stuck perpendicularly in the ground, and discharged by a train communicating from one to the other. Their fire-works are really excellent, and excited the admiration of Lord Macartney almost as much, at the close of the last century, as they astonished the Jesuits two hundred years earlier. Father Magalhães says, that in one of their exhibitions he saw the representation of a bower overshadowed by a vine; in which every part, root, branches, stem, leaves, and clusters, had each its natural form and colour; and the whole was so gradually consumed as to fade away almost imperceptibly. Some exhibited for the amusement of the Court of K'uang-hi, (Du Hilde, li. 292.) continued for upwards of an hour to shoot out fresh images, each, if possible, more brilliant than the preceding one; and Lord Macartney has described those of which he was a spectator so happily, that it would be an injustice not to give his account in his own words. "A green chest," he says, "of five feet square, was hoisted up by a pulley to the height of fifty or sixty feet from the ground. The bottom was so constructed as then suddenly to fall out, and make way for twenty or thirty strings of lanterns, enclosed in the box, to descend from it, unfolding themselves from one another by degrees, so as at last to form a collection of at least 500; each having a light of a beautifully coloured flame burning brightly within it. This evolution and development of lanterns (which appeared to me to be composed of gauze and paper) were several times repeated, and every time exhibited a difference of colour and figure. On each side was a correspondence of smaller boxes, which opened in like manner as the others, and let down an immense net-work of fire,

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Gunpowder, fire-arms, and fireworks.

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with divisions and compartments of various forms and dimensions, round and square, hexagons, octagons, and lozenges, which shone like the brightest barnished copper, and flashed like prismatic lightning, with every impulse of the wind. The diversity of colours, indeed, with which the Chinese have the secret of clothing fire, seems one of the chief merits of their pyrotechny."

Fortifications.

The Chinese have many fortresses; but they are rather calculated as a protection against robbers, than as a check upon the progress of a regular force. Besides their castles on exposed points, their cities are all fortified by a broad rampart, sometimes flanked with square towers at intervals, faced with stone or brick, as well as protected by a ditch. These ramparts are usually twenty or twenty-five feet in breadth at their base, and from twenty-five to thirty feet high; their breadth at the top being ten or twelve feet; the road to which is so gradual, that a man on horseback can ascend them with ease. Little attention is paid to the guns, but the gates are constructed and guarded with much care. The single gates are a simple passage through the wall, in the double gates this passage is faced by a semi-lunar outwork, the entrance to which is placed obliquely with respect to that which passes through the wall; the triple gate is the most uncommon, and differs from the double one by a returning passage between the outwork and the city wall, so that the first and third gates are nearly on a line. The gateway is seldom ornamented, but sometimes surmounted by small towers, and provided with a few small cannons laid flat on blocks of stone.

Navy.

The difference in the estimate of the public expenditure given above, between the sums allowed for the army and the navy, will show how small the latter must be when compared with the former; and, in fact, if the Chinese army, notwithstanding its tens of thousands, does not appear very formidable to an European, their navy is truly contemptible. A bottom somewhat narrower, and a lower head and stern, are the principal points in which their men-of-war differ from their merchant-ships. Small cannon and carbines are the arms they carry, and their port-holes are so small as scarcely to leave room for the guns to be worked. A parapet of bamboo protects the crew, the military part of whom are provided with bucklers and lances. None but ships of war are allowed to carry arms; a restriction imposed, probably, for the double purpose of keeping offensive weapons out of the hands of the people, and discouraging naval enterprise. By a sort of fatality this people, whose vessels are so ill calculated to resist the violence of the elements, inhabit a country, the shores of which are desolated by hurricanes, perhaps the most tremendous ever witnessed. The *Tai-fong*, (a name which will not fail to remind the etymologist of the *Typhon* of the Greeks and *Tifón* of the Arabs,) of which the roar would make the din of ten thousand drums and trumpets completely inaudible, annually sweeps away hundreds of these frail barks; and from Canton alone ten or eleven thousand persons are supposed to perish every year by shipwreck, so that the return of a merchantman from a distant voyage is hailed, with almost public rejoicings, as an unlooked-for event.

On finishing this contracted outline, for such it must be termed when compared with the magnitude

of the subject delineated, a few remarks may without impropriety be added, respecting the inferences which arise from it, with regard to the condition of the Chinese, political, moral, and religious. That those inferences are highly unfavourable to the character of the people themselves, and still more so to the Government by which their moral energies are repressed, need scarcely be observed; yet it cannot be denied, that several of the earlier writers have depicted the Chinese in colours which leave a very different impression; and one modern author, whose learning and ability have not always guarded him against preconceived partialities or national prejudices, has gone so far as to justify that narrow, illiberal, and mischievous policy, by which the Government of China perpetuates its own ignorance and the misery of its subjects. "*C'est une mine abondante*," says M. Rémusat, when speaking of Chinese literature, (*Journ. Asiat.* lv. 165), "*dont on ne pourra remplacer les produits tant que les Européens seront exclus de la Chine, c'est-à-dire pendant long temps encore, si le Gouvernement de ce pays entend bien ses véritables intérêts, et qu'il ne mette pas en oubli le soin de sa tranquillité*." Why an intercourse with the nations of Europe, on the same liberal footing as that on which they communicate with each other; or why a mutual interchange of arts and knowledge, in which the advantage would be almost exclusively on the side of China, should interfere with her true interests, or endanger her tranquillity, it must be left for M. Rémusat to make out; and till he has done so, it will be allowable to believe, with such observers as Mr. Barrow and M. de Gignères, that China has much to learn, and more to unlearn, before she can really enjoy tranquillity, or her subjects be either moral or happy. But of all the evils entailed on her by this exclusive system, which seems to have excited M. Rémusat's admiration, none is greater than the bar thus presented to the removal of that intellectual thralldom by which all her children are now enslaved. As long as Europeans are excluded from China, there can be little probability of the conversion of the Chinese to a better hope than that which the endless transmutations of Buddhism afford; but if the Christian religion can be diffused without the aid of personal instruction and example, the circulation of those inspired books which contain the history and doctrines of its Author, must be the means by which that glorious end will be effected. Two versions of the Bible into the Chinese language have already been completed. The members of the Anabaptist Mission at Serampore, not far from Calcutta, finished the printing of their translation, which had cost them unremitting labour for sixteen years, in 1823; that work, it should be observed, was begun and completed under great disadvantages, and at a vast distance from China, and consequently far from the aid of native assistants. The other translation, which was the joint work of Dr. Morrison and Dr. Milne, was brought to a conclusion in the same year at Canton; in the New Testament, partly their own work, partly compiled from earlier versions, having been printed and put into circulation in the beginning of 1814. We have not sufficient data to vouch for the accuracy of these translations; and we have learned so mistrust many of the boasted versions which modern zeal has promulgated; but the ground may hereafter be opened to the exertions of judicious and well regulated piety, and a new era

CHINA.

General Inferences.

CHINA. may be dated from the time at which a correct translation of the Christian Scriptures is accessible to the Chinese.

CHINCHE

The following works are the best authorities for the history, civil and natural, of China. *Ancient Asia*. Hist. xx. 109; *Mod. Univ. Hist.* viii. contains a good abstract of Du Halde and the earlier accounts. Nieuhoff's *Travels*; De Halde's *Gen. Account of China*, in 4 tomes 4to; a detailed abstract of the Accounts sent by the Jesuit Missionaries. *Mémoires concernant les Chinois*, 15 tomes 4to, containing large materials well abridged and condensed in Grosier's *Description de la Chine*, 4 tomes 8vo, 1818; an excellent work, also sufficient to replace many ponderous volumes. De Maille's *Histoire Générale de la Chine*, in 13 vols 4to. Lebrun's *Ides, Travels*; Oubeck's *Travels*, useful for its observations on Natural History; Bell's *Travels* in 1721, much esteemed for its fidelity; Sonnerat's *Voyage*, and De Pauw's *Recherches Philosophiques sur les Egyptiens et les Chinois*; Sir George Staunton's *Account of Lord Macartney's Embassy*; Barrow's *Life of Lord Macartney*, and *Travels in China*, an excellent work; De Guignes, *Voyage à Pékin*, also much esteemed, though severely criticised by those who are partial to the Chinese

historians; Van Bruam's *Embassy*, a very meagre production; Ellis's *Account of Lord Amherst's Embassy* in 1816; and Dr. Clarke Abel's *Travels*, 4to, 1819, which is very valuable for its remarks on the Natural History of China.

For the language and literature, the following books may be consulted: *Lettre sur les Caractères Chinois*, with plates; *Lettre de Pékin sur le Génie de la Langue Chinoise*; *Histoire de l'Académie des Inscriptions*, xxxvi. Morrison's *Hours Sinica*, and *View of China*; Sir George Staunton's *Translation of the Tü-ting-ku-lee, or Chinese Code of Laws*; Marshman's *Dissertation on the Characters and Sounds of the Chinese Language*; Morrison's *Chinese Grammar and Dictionary*, and especially Abel-Rémusat's *Grammaire Chinoise* and his edition of the *Chun Tseu* of Confucius, together with his *Tracts relating to China*, in the *Mémoires de l'Académie des Inscriptions*, and the *Notices et Extraits des Manuscrits de la Bibliothèque du Roi*; Father Baile's *Grammaire Chinoise et Latin Dictionary*, edited by M. de Guignes, with M. de Klaproth's Supplement, and Montucci's *Comparison of the Two Chinese Dictionaries*, with the recent translations from the Chinese by Sir G. Staunton, Mr. Davis, &c.

CHINA.

CHINE.

CHINAMPAS, in *Mexican History*, the name given to the floating islands, constructed by the subjects of Montezuma and other Mexican rulers, on the lakes Xochimilco and Chalco, which partly surrounded their Capital, and which are also used for supplying the Metropolis of the State with fruits, flowers, and vegetables at the present day. They are about 328 feet in length, by sixteen or twenty in breadth, and are formed on rafts of reeds and brush-wood, covered with soil to the height of three or four feet above the level of the lake, from which they are constantly watered; and the earth, though it is strongly impregnated with muricite of soda, becomes, by this continual washing, at last very free from salt and fit for vegetation. They are moved from one place to another by men with poles; and some of them contain cottages, in which the proprietor or his deputy resides to overlook the gardens. Peas, beans, potatoes, artichokes, cabbages, &c. pimiento and flowers of all sorts, particularly hedges of rose-trees, luxuriate on these moving gardens, and afford both pleasure and profit to the inhabitants of Mexico; many of them, however, become fixed on the borders of the lake, on account of the general decrease of the waters.

It is said to be a most interesting spectacle, which may be observed every morning at sun-rise, to see the abundant supplies of fruits, flowers, and vegetables, brought from these little artificial islands in canoes and boats to the markets of Mexico, and the most delightful amusement is afforded to its inhabitants by the opportunities they embrace of roving about amongst the floating gardens of Ixtacalco.

CHINCHE,

CH'INCHU,

CH'INCHU.

See CHICK.

For *chincos* and *chinos* is richness

That no can chase hen and chicken

And hen defoule in middle way

They loven full better, so God me speede

Than doeth the riche chinkie grede.

Chaucer. *The Roman of the Rose*, fol. 144.

But such a other chinkie as hee

Men wisten nought in all the londe.

Chaucer. *Conf. Am.* book v.

For right as men blamen an swartion man, because of his swartion and chinkerie, in the same wise is he to blame, that speaketh oter largely.

Chaucer. *The Tale of Melibour*, vol. ii. p. 117.

CHINE, v. } Fr. *chine*; It. *china*; and the *chine*,
CHINE, n. } back-bone, ridge of the back.
CH'INCH, adj. } *Chinkier*; to *chine*, divide or break
CHINE-BONE. } the back; probably from the A. S. *cinan*, to *chine*, chink or rive. Spenser has the expression "it chyn'd his back."

And as for all their men, their pages and their swaines,
They choke the up with eighns of beete, to multiply their gaires.
Gauguin. *Flowers*. A glove upon this Tent, &c.

— No did it ever rest

Till on her bones kinder parts it fell;

Where biting drops, so dewily it imprest,

That quite it chyn'd his backe behind the sell.

Spenser. *Fairie Queene*, book iv. can. 6. st. 13.

— And he that did desire

To cheare the lords (come faint from fight) set on a blasing fire,
A great braze pot, and into it a chine of mutton put,
And fat goutes fleth.

Chapman. *Homers Iliad*, book ix. fol. 120.

— Achilles, then, himself

Advancing near the fire an ample tray,

Spread goat's flesh on it, with the flesh of sheep,

And of a fatted hog; of each a chine.

Chapman. *Homers Iliad*, book ix. l. 213.

These are they, these most chinkie rascals that undo us all.
Barnard and Fletcher. *The Successful Lady*, act v. sc. 1.

His heart pierced and torn in divers holes or pieces, three of his ribs broken, the chine-bone of his back cut almost in sunder, and under the point of the shoulder blade, on the right side within the skin, three bullets were found by the lord Hunsdon.

State Trials. 27 Elizabeth, 1584. *Imposition upon the Death of the Earl of Northumberland*.

I learned from him, that he had killed eight fat boys for this season, that he had dealt about his chinkie very liberally among his neighbours, and that in particular he had sent a string of buns puddings with a pack of cards to every poor family in the parish.
Spectator, No. 309.

CHIN-
GELPUT.

Boundaries

Soil and
product.Sagm-
brum-
haucum.

CHINGELPUT, (*Sing'hala-petta*), or the JAGIR, is the third of the seven Districts or Collectorships into which the Carnatic is now divided, (xix. 309.) It was called the Jāgīr, or feudal domain, because granted, as such, to the East India Company, by the Nāboh of Arcot, in payment of arrears, in 1750 and 1763. It is bounded by the District of Nellore on the north, by the Bay of Bengal on the east, and by Arcot on the south and west. The original Jāgīr was comprehended between the Paliyācūta Lake and Alam Parva, and extended nearly 108 miles along the shore, with a breadth of forty-seven in the widest parts.

The soil is, in most places, a thin bed of vegetable mould on a substratum of granite, which frequently rises in large masses above the surface; and, as water is extremely scarce, a small portion only of the country can be rendered productive. A few fields are sown, in the rainy season, with rice, (*Elesine corocana*), and other dry grains. The *palmeira* (*Borassus flabelliformis*) flourishes in this soil, and its fermented juice or *tider*, (toddy,) as well as its inspissated juice, or *jagari*, could they be rendered more palatable, might become a source of considerable emolument. At Sayamhrām-bākam and Sri Permaturu there are large tanks; and in so rocky a tract it would probably not be very expensive or difficult to increase the number of those reservoirs which are indispensable where springs are rare. This District has been overrun several times by invading armies; and in 1784, was almost depopulated. In 1802, the permanent assessment was established; and in 1817, its public revenue was as follows:

	Sri Pagoda.
Land revenue	304,016
Salt	77,310
Land customs	16,084
Spirit monopoly, (<i>Ab-kār</i>) ..	11,273
Stamps	2,608
Sundries	1,740
	<hr/> 413,031 = £165,212. 5s.

The principal Towns are Madras, Chingelput, and Conjeeveram. The first, with a small area immediately surrounding it, though comprehended within the limits of this District, forms a distinct jurisdiction, and will therefore be described in a separate article.

1. Chingel-
put Town.

1. The Town of Chingelput, or Sing'hala-petta, (the lion-like fortress,) formerly Capital of the District, in lat. 12° 46' N. and long. 80° E., is only thirty-eight miles to the south-southwest of Madras. It was taken and retaken in the war against Haider and the French, in 1751-1752, and is now much reduced, though tolerably well fortified, with a ditch and rampart about two miles in circumference.

2. Conje-
veram.

2. Kāñchiveram, or Kāñchi-puram, (the golden city,) the second town in the District, is situated in lat. 15° 49' N. and long. 79° 41' E., in an extensive valley, watered by a small stream called Wēgawati. It is six miles in length, and is still populous. Its streets are straight, wide, and shaded with rows of coco-nuts and bastard-cedars. A large portion of the inhabitants are weavers, and red handkerchiefs, turbans, and cotton-cloths, are the articles they make. The Temples of Kāñchiveram are its greatest ornament. The largest has a lofty entrance, surmounted by a pyramid, like that at Tanjaur, and the court, to which it leads, contains a large building, adorned with pillars richly sculptured.

Within this is a second court, too holy to be entered by the profane. This temple is dedicated to the Great Divinity, (Mahā-Dēva) Siva. The view from the top of the gateway is extremely beautiful; a fine piece of water, surrounded and broken by groves of luxuriant trees, interspersed with richly ornamented pagodas, is spread over a wide area, which is terminated by a range of mountains.

CHIN-
GELPUT.

CHINK.

3. San Thomé or Malla-puram, (Peacock Town,) 3. Saa on the sea-coast, in lat. 13° 2' N. and long. 80° 30' E., is a small town which received its Christian name from Vasco de Gama, in the fifteenth century. The many Nestorians whom he found there, made him suppose that this was the place where the Apostle St. Thomas first planted the Christian faith in India. This town, after having often changed its masters, came into the possession of the English during the wars in the Carnatic.

4. Sri Permaturu, in 19° 27' N. and 80° 9' E., is remarkable as the birth-place of Rāmānuja Achārya, a Purana-Saint famous among the Brāhmins for his zeal in suppressing the heretical Baud'dhas and Shīrwaks, followers of Budd'h and Jina, in the eleventh century.

5. Mahā-bali-puram, (the City of the Great Bali,) in 5. Mavell-19° 36' and N. 80° 16' E., is remarkable on account of the ruins in its neighbourhood. It is called by seamen "the Seven Pagodas." That number, if ever extant, has long since ceased to exist; but the sea appears to have encroached, and has perhaps washed away the remains of some no longer visible. Some isolated rocks close to the shore, are entirely covered with sculptures and inscriptions, relating probably to Bali, the hero from whom the place has received its name. Chambers, temples, statues, and figures in *alto rilievo*, some of them well finished, are all hewn out of the solid rock; and a mile and a half to the southward, two temples, with an elephant of the natural size and a colossal lion are also sculptured from one mass of stone. Most of them seem to have been rent by an earthquake. The oldest of these temples are sacred to Vishnu, anciently as favourite a Deity on this side of the peninsula, as Siva was on the other.

6. Sadras, (Sātrī?) in 12° 31' N. and 80° 14' E., is 6. Sadras. one of the oldest of the Dutch settlements on this coast. It is near the mouth of the Palūr or Palāru, and is called "a beautiful town" by Frā Paulino, (73,) who passed through it in 1776. It has been in possession of the Dutch since 1647, and is celebrated for its manufacture of gingams. It was taken by the English in 1795, but restored to its former possessors in 1818.

Hamilton's *Gazetteer* and *Hindostan*, ii.; *The Travels* of Frā Paulino di San Bartolomeo; *Asiatic Researches*, i. 145. v. 69; Lord Valentia's *Travels*.

CHINK, *n*. } A. S. cian, to gape or chaw, as the
CHINK, *n*. } think, or rive. Sommer. The verb is
not of common occurrence.

Rich beams of honour, shed your light
On these dark rymes; that my affection
May shine (through every rhynde) to every sight
Graced by your revision!

Ben Jonson. Ode to James Earl of Desmond.

Those beams that irradiate only, and gild your honey-suckle fields, do search and pierce this chinky ryming soil, and so put too many wrinkles upon the face of our common mother the earth.
Howell. Letter, xiv. book i. vet. 1.

CHINK.
—
CHIO-
COCCA.

The common wall between
Each parted house, retain'd a *chink*, unseen
For ages past. The lovers soon espy'd
This small defect, for here is eagle-eye'd,
And in soft whispers soon the passage try'd.
Hughes. Pyramus and Thisbe.

So poets sing
Gramscin, to domestic vermin sworn
An everlasting foe, with watchful eye
Lies nightly brooding o'er a *chinky* spy.
Proceeding her fell ways, to thoughtless sin
Sure ruin. *J. Phillips. The Splendid Shilling.*

The fabric of superstition has to this our age and nation re-
ceived much ruder shocks than it had ever felt before; and
through the *chinks* and *brachies* of our prison, we see such
glimmerings of light, and feel such refreshing airs of liberty, as
daily raise our ardour for more. *Burke. A Vindication of Natural Society.*

CHINK, v. } *Tessire, voir a zero ficta. Skinner.*
CHINK, n. }

Such is the worth of sack; I am (me thinks)
In the exchequer now; hark, how it *chinks*
And do esteem my venerable self
As brave a fellow, as if all the pelts
Were sure mine own.

T. Bousman. The Virtue of Sack.
He *chinks* his purse, and takes his seat of state;
With ready quills the dedicators wait;
Now at his head the devout task commences,
And, instant, fancy feels th' imposed scene.

Pope. The Dunciad, book iii. l. 197.
Not an extravagant young heir,
Beet with duns and in despair
When joyful tidings reach the ear,
And dost retire by Heavens commands,
To leave his *chink* to better hands;
E'er felt a joy in such distress
As Frank reliev'd from this distress.

Somerville. Fables, can. 2.
At length the busy time begins
"Come, neighbours, we must wag—"
The money *chinks*, down drop the *chink*,
Each logging out his bag.

Cooper. The Yearly Dutton.
The doly comfort that I know
Is, that 't was said an age ago,
'Ere Milton soar'd in thoughts sublime,
'Ere Pope reha'd the *chink* of rhyme.

Lloyd. An Epistle to Mr. Colman.
You ancient prude,—
With bony and unkerchief'd neck, defies
The rude inclemency of wintry skies,
And sails, with lapet-head and mincing airs,
Duly, at *chink* of bell, to morning pray'rs.

Cooper. Truth.
CHINTZ, n. a word of modern introduction into the
English language from the Hindustanee;—written
with a final, though a must be pronounced.

Chintzes are gaudy, and engage our eyes
Too much about the party-colour'd dyes.
Swift. Prologue to a Play, for Benefit of Distressed Weavers.
And when she saw her friend in deep despair,
Observes how much a *chink* exceeds mohair.

Pope. Moral Essays. To a Lady, epin. 2.
The chamber in which they sleep, breathes the richest and
purest of all odours, unalloyed by the fumes, which cannot but
arise, where the sleeper lies under two or three blankets and
a quilt, for the bed covering here is nothing more than a single
piece of fine *chintz*. *Cook. Voyages, book iii. ch. xii. vol. ii.*

CHIOCOCCA, in Botany, a genus of the class *Pre-
tandria*, order *Monogynia*, natural order *Rubineae*.
Generic character: corolla funnel-shaped, equal; berry
one-celled, two-seeded, inferior.

Two species, *C. racemosa*, native of Jamaica, and
C. barbata, native of the Friendly Islands. Willd.

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CHIONANTHUS, in Botany, a genus of the class
Diandria, order *Monogynia*, natural order *Oleaceae*.
Generic character: corolla four-cleft, segments very
long; seed-vessel a drupe containing a striated nut.

Five species, natives of both India
CHIOPPINE, n. Sp. *chippa*, which, Delpino says,
is Arabic. Mr. Steevens—Shakespeare, vol. vii. p. 300,
—calls it a high shoe, or rather a clog, worn by the
Italians. Minshew—a high cork shoe.

What my young lady and mistress? by 's lady your ladyship is
neerer heaven than when I saw you last, by the altitude of a
chippine. *Shakespeare. Hamlet, act iii. sc. 2.*

I do wish myself one of my mistress's *chippins*. Another
demands, why would he be one of his mistress's *chippins*? A
third answers, because he would make her higher.
Ben Jonson. Cynthia's Revels, act ii. sc. 2.

Archdeacon Nares, (*Gloss. ad voc.*) remarks, that
Venice, a city in which walking was least required,
carried the fashion of wearing *CHIOPPINES* to a greater
excess than any other place. It is singular, he adds,
that no corresponding word, not even *chippino*, which
Jonson has coined in the passage quoted above, is
found in the common Italian Dictionaries. Hall,
(*Parad. iii. 67.*) writes the word *chippin*.

CHIP, n. } Dutch and Ger. *happen, cadere*,
CHIP, n. } *accure*, to chip or chop. See to CHOP.
CHIPPY, n. }

Right such thought is in mine heart, for commonly it is
spoken, and for so old proverb it is lodged: he that heweth to
his, with *chippes* he may lose his sight.

Chaucer. The Testament of Love, book i. fol. 294.
Their matties madly sayde,
Nothing devoutly praid;
Their learning is so small;
Their pyrras and laours
And lepe out of their lippes
Lyke sowdout or dry *chippes*.

Shelton. Colyn Clost.
I wote howe hungry Hope
bath led me by the lip,
And made me moue so redlesse soilt
well worth an okes chip.

Turkville. An Answer to Dispraise of Wit.
Sot. Sirrah, what humor is the Prince of?
FAL. A good shallow young fellow: he would have made a
good pantler, hee would have *chipp'd* bread well.

Shakespeare. Henry IV. Second Part, fol. 84.
But he was also notoriously wanton, intemperately ambitious,
a constant dissembler, prodigiously profane, so that he had sunk
his estate, had he not met with a reasonable support of abbey
land, he being one of those who well varnished himself with the
chippes, which fell from the falling of monasteries.

Feller. Worthies, vol. ii. p. 388.
BUT. What are they, Andrew?
AND. The one to blanch your bread from *chippings* base, and in
a moment, as thou wouldst an almond; the sect of the Epi-
cureans invented that.

Bonnet and Fletcher. The Elder Brother, act ii. sc. 3.
We always chase to eat the old black-rinded trees; for these
have less sap, and require but little pains to *chip* or cut it.
Dempster. Voyages, book iii. fol. 1676.

In front a parlour meets my ear'ring view;
Oppos'd a room to sweet reflection due.
Here my child's veins are warm'd by *chippies* fires,
Through the bor'dick above, the smoky expires.

Somerset. The Wanderer, can. 1.
From the marrowless bones of these skeleton establishments,
by the use of every sort of cutting, and of every sort of fretting
tool, he flatters himself that he may *chip* not rasp an empirical
alimentary powder, to diet into some similitude of health and
substance the languishing chimeras of fraudulent reformation.

Burke. On the Nobles of Arca's Delle.

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CHIPPEN
HAM.
—
CHIQUEL-
TUS.

CHIPPENHAM, an ancient Borough in the County of Wilts, spoken of as *Villa Regia*, in many Saxon Chronicles. It has returned two Members to Parliament from the reign of Edward I. The town stands on the banks of the river Avon, and manufactures broad-cloth largely. The Church is a Vicarage in the gift of the Dean and Chapter of Christ Church, Oxford. Population in 1831, 3506. Distant from London ninety-three miles west; from Bath thirteen east.

CHIPPING NORTON, *copman*, (Saxon) to buy, i. e. *Markes* Norton, an ancient Town in Oxfordshire, built on the side of a considerable hill, which sent Burgesses to Parliament in the 30th of Edward I. and the 32d and 33d of Edward III. Of a castle erected here in the reign of Stephen nothing but part of the foundation now exists. Some ruins of a monastic building are still to be seen near the entrance of the town from Woodstock; and the remains of a chapel, which probably belonged to it, are still in good preservation as the cellar of a shop in the High-street. The Church is a venerable Gothic structure. The endowment is a Vicarage in the gift of the Dean and Chapter of Gloucester. A coarse woollen cloth, used for waggons, tilts, &c. is the chief, if not sole manufacture. Population, including the hamlet of Chipping Over, in 1831, 2640. Distant seventy-three miles and a half north-west from London; nineteen from Oxford.

CHIQUELLANES, one of the powerful tribes on the Andes, in amity with the unconquered native tribes of Chili. The territory of the Chiquellanes is combined with that of the Pehuenches, and extends from about thirty-seven degrees north as far as the thirty-third degree of south latitude, or opposite the Capital of Chili, (Santiago,) on the eastern face of the Cordillera; their eastern limits are still undefined. It composes the fourth *Uthalampu* or Province of Indian Chili.

The Araucanians, the Puelches, Pehuenches, Chiquellanes, Canches, and Huilliches, compose this singular confederacy of nomadic tribes, which has hitherto resisted all the efforts of the Europeans and their descendants to conquer Independent Indian Chili.

Falkner, who resided nearly forty years in Patagonia, has given two highly interesting large maps of this country, with Patagonia and Chili; but the names of the tribes are somewhat different from those by which they are now known. The Moluches are also added, but are stated to be the same race as those named Aweas or Araucanians, (revolters) by the Spaniards. *Moluche* is the Chilic word for warrior, and is therefore indiscriminately used by writers on the manners and customs of all these tribes; and Falkner asserts, that all the hordes we have already named, are only divisions of the Araucanians. We know, moreover, that they have nearly the same language. *Canche* or *Pienche*, signifies northern people; *Puelches*, eastern; *Pehuenches*, people of the pine tree, the beautiful *Pehuen*; and *Huilliches*, the southern race.

The Chiquellanes are probably only a division of the Puelches, and are now united with these under the same government as the Araucanians, and have the same laws and magistrates. Molina states, that in the second and third articles of the treaty of Lonquima in 1784, the limits of each *Uthalampu* is marked out and expressly defined, and gives the free Indians a territory which extends to the frontiers of Mendoza and to the Pampas of Buenos Ayres.

CHIKUITOS, (Small people,) a very large and com-

paratively unknown country of La Plata in South America, lying to the north and east of the Province of Santa Cruz de la Sierra, and embracing an immense extent of territory which reaches to the Brazilian frontier on the Paraguay; its extreme latitude extends from 16° to 30° south latitude, whilst its length eastward is 140 leagues, or to the Lake Xarayes.

It was partly colonized by the Jesuits in 1738, but the Indians are generally free: they are small-sized, active, and brave, and have hitherto resisted the Portuguese, who have frequently attempted to enslave them; some few still live in the Spanish missions, but the others lead a wandering life amid the mountains and plains of their native land.

The climate is very hot and humid, and therefore favours the growth of vast forests, which shelter multitudes of wild animals and venomous reptiles, amongst which are enormous and poisonous spiders: cinchona or Jesuit's bark, the wild cinnamon, honey, wax, resins, and precious balsams are abundantly produced.

The Parapiti rising in Peru in 15° south latitude, flows through Chiquitos under the names Condorillo, Parapiti, San Miguel, Sara. It joins the Piray and the Plata with several others, and becomes a broad river in 14° south latitude, under the name of Mamore till 16° south latitude, when it enters Brazil, and is called the Madera, continuing till 3° 15' south latitude, and 60° 40' west longitude, when it discharges its immense stream into the Marañon or Amazonas, after a course of 1400 miles.

San Josef de Chiquitos, the chief place of this country, is thirty-six miles north-west of Santa Cruz.

South of the Chiquitos Indians, is another tribe, named the Chiguanoes, who are still wanderers, and the terror of the western Provinces of Buenos Ayres: they are also continually at war with their brethren the Chiquitos.

Maratori, in his work entitled, *Il Cristianesimo felice nelle Missioni de' Padri della Compagnia di Gesù nel Paraguai*, also enumerates the Manichas as amongst the inhabitants of this vast territory, and states the remarkable circumstance, that nature provides abundant harvests of rice in the great wastes of the Paraguay for the subsistence of these tribes.

For a further account of these people, the reader may consult *La Relacion historial de las Misiones de las Indias que llaman Chiquitos*, by Father Fernandez, Madrid, 1796.

CHIRK, *v.* } "A. S. *ceariscan*, *creptare*, *garrire*,
CHIRKING, *n.* } to chatter; to stridle, to crash, to gnash, to creak, to make a noise, to chirp, or, (as in Chaucer's language,) to chirke." Sommer. Dutch, *cirken*, to chirp. See an example from Holland's *Plusie* under CHAMP.

And kineth hire wote, and chirkerth as a sparwe.

Chaucer. The Sompnours Tale, v. 7386

All full of chirking was that sovy place.

Id. The Knightes Tale, v. 2006.

This house was also full of giggers

And also ful eke of chirkinges.

Id. The Third Book of Fame, fol. 263.

CHIRM, *v.* } Janius has *chierre*, *gemere* *instar tur-*
CHIRING, *n.* } *surum*, and in the Dutch, *karien*, *kar-*
rien, *koerren*, is, *gemere* *instar turritoris* *sive columbe*. A. S. *ceariscan*, *ceariscan*, *queri*. Dr. Jamieson refers to Dutch, *hermen*, *lamentari*; and observes, that applica to birds, it denotes the mournful sound emitted by

CHIQUEL-
TUS.
—
CHIRM.

CHIRM. them; especially when collected together before a storm: and also their chirping.

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The sparrow chimis in the walls clyft.
Douglas. *Encyclos. Proteger*, book xii. fol. 403.

That vnderstandis the cours of every star
And chyrme of every byrds voce on ler.
Id. *Ib.* book iii. fol. 80.

O Trojan kyng, that secrets his of great Gods caust diuine,
Whom Phœbus token trees and starres of heauen hath taught
to skrie,
Both chirpinge tongues of birdes, and wynges of fowl that swift
doth flie.
Phœr. *Æneid*, book iii. p. 23.

For hee [Perkin Werbeck] was conuicted leasurly on horse-
backe, (but not in any ignominious fashion,) through Chesapeake
and Cornwall, to the Tower; and from thence backe againe
vnto Westminster, with the charme, [in the Latin version, *con
chere*], of a thousand taunts and reproches.
Bacon. *King Henry VII.*, fol. 186.

CHIROCENTRUS, from the Greek *χίρ*, a hand,
and *σπίρ*, a spine, Cuv. In Zoology, a genus of animals
belonging to the family Clupeoides, order Mala-
copterygii Abdominales, class Pisces.

Generic character. Middle of the edge of the upper
jaw formed by the intermaxillary, and the sides by
the maxillary bones; both jaws furnished with strong
conical teeth, of which the two middle in the upper,
and all those in the lower jaw are remarkably long;
tongue and branchial arches having the teeth arranged
in rows, but none on the palate; above each pec-
toral fin, (the rays of which are very strong,) is a
long scaly spine; ventral fins extremely small: dorsal
shorter than the anal, and opposite to it; body elong-
ated, compressed, and acute above.

There is but one species,

C. Indicus, Cuv.; l'Esoce Chirocentre, Lacép. Native
of the Indian seas.

See Cuvier, *Règne Animal*; Lacépède, *Histoire des
Poissons*.

CHIROGRAPH, (*χίρ*, a hand, *γράφω*, I write,) a
word used in the *Roman Law*, and familiar to Cicero,
to signify any document written by the hand of the parties
concerned. Salsmanns, (*Mod. Usur.* 391.) gives it
a somewhat different sense. Sometimes the Chiro-
graph itself was recorded more permanently than in
writing. Roger Gale, the Antiquary, published in
1736, *A Copy of an Ancient Chirograph, or conveyance
of part of a bepalchre, cut in marble, lately brought from
Rome, with remarks.* The Anglo-Saxons so termed
any public instrument attested by the subscription and
crosses of witnesses. After the Norman Conquest, in
order to prevent fraud, two copies of each instrument
were engrossed upon the same parchment contrariwise,
and between them were written some words or letters;
occasionally the whole or part of the alphabet in cap-
itals; sometimes a precatory form, in nomine Domini—
Jhesus Maria. In nomine Patris et Filii et Spiritus
Sancti; but most commonly the word *Chirograph*
itself. The parchment was then cut through the in-
scription, either evenly or indentedly, and each party
retained one-half as a tally. The first use of Chiro-
graphs in this form is referred to the reign of Henry
III. In the Court of Common Pleas, *Fines* are still
recorded in this manner by an officer called the Chiro-
grapher of Fines.

Richard Gething, a Herefordshire writing-master,
who fixed himself in London early in the seventeenth
century, published, in 1645, thirty-seven plates of
Pennmanship, under the title *Chirographia*.

CHIROMANCY.

CHI'ROMANCY, } From *χίρ*, the hand, and
CHI'ROMANTIAL. } *μαντινεία*, to foretell.
Divination from inspection of the hands.

Chiromancy hath these aphorisms to foretell melancholy.
Burton. *Anatomy of Melancholy*, fol. 29.

Nor do we observe it verified that there is much considerable
in that doctrine of chiromancy, that spots in the top of the nails
do signify things past; in the middle, things present; and at the
bottom, events to come. That white specks preange our felicity,
blew ones our misfortunes. That those in the nail of the thumb
have significations of honour, those in the fore-finger of riches,
and so respectively in other fingers.

With what equity chiromantical conjectures deery these de-
clarations in the lines and mounts of the hand?
Id. *Cyran Garden*, ch. v.

The middle sort who have not much to spare,
To chiromancers cheaper art repair,
Who clap the pretty palm, to make the lines more fair.
Dryden. *Juvenal. Satire*, vi.

A pretence as groundless and silly, as the dreaming Oniro-
criticks of their Artemidoreum and Astrompychus, or the modern
chiromancy and divinations of gypsies.

Bentley. *Sermon*, iv.
Of the precise origin of the art of CHIROMANCY, it is
by no means easy to speak with entire certainty, for the
profoundest adepts are content to leave it in obscurity
by tracing it, as *divination*, to Hermes, and it is not for
us to decide either who this mysterious personage was,
nor to what times he is to be referred. Homer, "the
greatest Poet and divine of the Greeks," according to

Blackwell, "wrote a complete Treatise upon the Lines
of the Hand; but unfortunately this curiosity, like
many others, has not reached us, having been des-
troyed by the injuries of time." The recovery of this
piece is doubtless as much to be desired, and would be
a far greater marvel, than that of the lost books of
Livy or Tacitus.

Some of the cultivators of this art have cited Jose-
phus in order to prove that Julius Cæsar detected the
pseudo-Alexander, among other means, by an inspec-
tion of his hands; and so the Historian says he did,—
but not by Chiromancy. The sagacious Roman ob-
served that the hands of the impostor were rough
and hardened by labour. (Josephus, *Ant. Jud.* xvii.
34.) That the Romans, however, in the time of
Domitian, were acquainted with this mode of divina-
tion, is clear from the account of the lady who, ac-
cording to Juvenal, (vi. 583.) *frontemq; monumque
Præcibi rati*, which Dryden has rendered above with-
out much attention to his original.

Aristotle, (*Hist. Anim.* and in a MS. de *Chiromanthia*
in the British Museum which is also stated to be from
his pen, Ayscough's *Cat.* 8030.) Galen, (*de Complic.*)
and Avicenna, (*de Hepate*), are claimed among the
earlier believers and professors; but the first
regular work on the Art which is known to be extant,
is as late as the XVth century. Then it was that
the learned Hartlieb published his precious volume,
Die Kunst Chiromantie, of which only three perfect

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copies and but few more imperfect are believed to exist. Lord Spencer is the possessor of one unblemished impression, which was plundered by a French General from the Imperial Library at Vienna, and purchased at a great price, (100 guineas,) by the present noble owner. It is one of the earliest specimens of Black printing, and is preceded by a notice in German to this effect: "The following book was written by the hand of Dr. Hartlieb in German, at the request and calling of her Serene Highness the Princess Anne of Brunswick, wife of the virtuous and illustrious Prince, Duke Albert, Duke of Bavaria and Count of Vanbourg. This took place on Friday, being the Conception of the glorious Virgin, 1448." The Hands presented to the student's notice in this Treatise, are of most gigantic size: some of them measure ten inches and a quarter in height, and are not less than seven in breadth. A fuller account of the book itself, and some specimens from it, may be found in Heinecken, *Idée générale d'une Collection complète d'Estampes*, 479, and in Dibdin's *Bibliographical Decameron*, l. 147.

Of the innumerable fry of writers on the same subject, who succeeded Dr. Hartlieb, we cannot hope to mention even a tithe. Among some of the least common volumes are the following; Bartholomei Cocleitis *Chyromantie ac Physiognomie Anatasis*, 1504. This beautifully printed volume contains an elegant Preface by Achillius of Bologna, the celebrated Averroist; Cocles, the author of it, excelled in his Art, and three veritable predictions by him are recorded, by Varrillas, (*Annec. de Florence*, vii.) He assured his friend Luke Gaucic, Bishop of Civita Ducale and a brother Prophet, that he would soon be punished undeservedly but not capiti; and in effect Gaucic having foretold the expulsion of Bentivoglio, Lord of Bologna within a year, was whipped by him for his pains. Caponi, the son of this Bentivoglio, not long after consulted Cocles, to whom his person was unknown; "Alas, my friend," said the seer, "you are fated to commit a detestable murder before nightfall." The oracle was too true, for Caponi assassinated him that very evening by a stroke of an axe upon his head, and thus completed another prediction, in which Cocles had declared that his death was to be occasioned by a blow on that particular part. In his closet after his decease, were found numerous papers relative to friends whose hands he had inspected, and concerning whose destiny he had always spoken in terms which the event sufficiently justified. These stories are related also by Giovanni Imperiale, (*Notte Beriche*, li. 5.) and his authority is of some value, for he was no believer in this species of divination; notwithstanding that Count Martio Capra, a noble of Vicenza, upon inspecting his hand in the year 1648, predicted that he would be attacked by a severe illness, but not unto death, in the year 1655. Accordingly, adds the arch Physician, in that very year I was for many days confined to my bed by an oppressive cold. It must be confessed that his scepticism therefore was not a little ungrateful.

England has the honour of producing a work on Chiromancy as early as the time of Cocles. It is anonymous, but is entitled *The Art of foretelling the future events of life by inspecting the hand*, and its date is 1504. Johannes ab Indagine, in 1592, dedicated to Albert, Archbishop of Mayence, his *Introductiones Apotelesmaticæ elegantes in Chyromantiam*. This volume is a beautiful specimen of

printing, but the author who, as was usual in those times, united a knowledge of Physiognomy to that of Chiromancy, did not display much judgment when he prefixed his own portrait to the Treatise. He must be carefully distinguished from his namesake Johannes ab Indagine or Jean de Hagen, a learned Carthusian of the same date, whose works were of a less abstruse cast, and are not included like those of the Astrologer, among the *Libri prohibiti*. In 1525, was published *Expositiones del Tricasso Mantuano sopra il Cielo*. Of the date of another work belonging to the same period we cannot speak precisely, but it is usually assigned to an early place in the XVIIth century. *Ercolentinus et singularis Viri in Chiromantid exercitissimi Mogiatri Andree Carvi Mirandulensis, ad illustrissimum Johannem Franciscum Mantue Marchionem benemeritum opus rarissimum de eadem Chiromantie facultate destinatum*. It is printed by blocks, and the bands which are white, are relieved by a black ground and enriched with fanciful borders. In 1560 the work of Cocles was republished by Baldvinius Ronseus under the following title, *Tricassi Cesarisensis Mantuani exarratio pulcherrima principiorum Chyromantie*; to this was appended *Chyromanticum absolutissimum incerti Auctoris*. Ronseus was Physician to the Duke of Brunswick, and in his *Isagoge in Chyromantiam*, prefixed to this work, he falls foul of some heresies which had been introduced into the Art by the unhappy Antiochus Tibertus. Tibertus, a native of Cesena in Romagna, was instinctively led at an early age to imbue himself deeply in all the forbidden mysteries of magic. With the stake before his eyes, he ventured openly to profess a commerce with Satan, which no one had been bold enough to avow for two hundred years, since the death of Peter of Abano. For this he escaped unhurt, but he was not equally lucky when he mixed in earthly politics. Malatesta of Rimini imprisoned him upon suspicion of participation in some conspiracy. Impatient of captivity, he attempted to escape, and, being detected, he was immediately beheaded. Three books by him on Chiromancy were edited by Dryandrum in 1541. Antiochi Tiberti Doctoris in *Chyromantia*, lib. iii. per Joannem Dryandrum, *Medicum Marburgensem*. The same learned Rodolphus, (Marburg in Hesse,) fostered the labours of Rodolphus Goelenius, who is known as the author of *Aphorismatum Chiromanticorum Tractatus*, 1597; *Chyromapia*, 1618, and *Physiognomica et Chyromantica Speciosa*, 1621. In point of time we should first have named an English work, *A Pleasant Introduction into the Art of Chiromancy and Physiognomy*, 1558, and another, *Antonii Piccolli, seu Rapti Renovati Cenetensis Jurisconsulti de manû inspectione*, libri iii. 1597. In 1663, Lectures on Chiromancy were publicly read in another German University yet more celebrated by being the seat from which Luther began to promulgate his doctrines. The Professor, Pompius or Pompelius, has left his Syllabus behind him. *Precepta Chyromantica Nicolai Pompilii, Infer. Math. in alind Wiltelbergensium Acad. Professor*. It consists of brief heads illustrated by 163 diagrams.

But much more full in explanation and larger in prediction, than all which we have hitherto mentioned, is a work by a countryman of our own, *Physiognomie et Chiromantie, Metoposcopye, the symmetrical proportion and signal moles of the body fully and accurately handled, with their natural, predictive significations. The subject of Dreams, Divinatione, Stigmographica and Lullian*

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Sciences, whereunto is added the Art of Memorie, by Richard Saunders, Student in the Divine and Celestiall Sciences, 1653. It were hard indeed if Lilly would not vouch for such a volume as this; accordingly in a preliminary Epistle he assures the reader that his friend Saunders far exceeds the long-winded genius of Coeles, the indolite contradictory aphorisms of Taisnerus, the abrupt and rustic considerations of Iodagines, and the too much brevity of Goclenius; nay, he adds, the English writer is more copious and significant than even Trissassus himself. Our readers are already acquainted with all these illustrious names, excepting that of Taisnerus. He was a native of Ath in Hainault, and in the XVIIth century he made great proficiency in the Mathematics, in Jurisprudence, in Philosophy, and in Music. For many years he was engaged by Charles V. as tutor to his pages, and he accompanied that Prince on his Tunisian expedition. After travelling over most of the known world, he returned to his native country and dedicated himself entirely to the Sciences which relate to futurity. It should be added, however, that he was roundly accused of plagiarism, and that Naude, (*Bibliographia Politica*, 62,) distinctly charges him with appropriating to himself a work of Coeles on Physiognomy. Of his Chiromantic labours Tomasini, (*Elog.* 162.) thus expresses himself: *Uno volumine quatuorque Chiromantiam attigerent complexus est. At crecente illo in vastam molem factum est ut studentium animos defatigaret quos sibi propererat eruditores.*

Beyond the days of Saunders and Sir George Wharton, (whom we shall soon have occasion to mention,) Chiromancy was not generally professed. It was superseded by the rapid advances made by the sister Art of Physiognomy, which appears to have owed its elevation to the works of Michael Scot and Baptista Porta.

Sir George Whartoo was descended from an ancient family in Westmoreland, and was born at Kirby Kendal in 1617. After studying at Oxford, where he dedicated himself chiefly to Mathematics and Astroonomy, on the breaking out of the Civil War, he raised a troop of horse for the King. At the battle of Stow-on-the-Would, he was severely wounded. On the decline of the Royal cause, he came to London and supported himself by composing prophetic Almanacks and Ephemerides. The loyalty, which, in spite of all attempts at self-restraint, crept into these publications, gave great offence, and Whartoo was several times imprisoned. His captivity on one occasion in Windsor Castle, was a source of pleasure rather than of trouble, for it introduced him to the acquaintance of his brother conjurer William Lilly. These two great men were opposed in politics; nevertheless they had opportunities of giving each other mutual assistance, for Lilly showed Whartoo much kindness during his confinement, and Whartoo, after the Restoration, screened Lilly from prosecution. On Charles the Second's return, Whartoo was appointed Treasurer and Paymaster of the Ordnance, and created a Baronet. He died in 1681. His works were collected soon after, and it is to one of them that we shall principally refer in our succeeding matter.

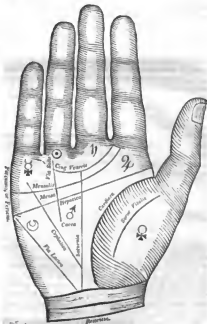
Sir George Wharton, in his Epistle Dedicatory to his translation of that "matchless piece" of Jobo Rothman, *Doctor in Physick*, entitled *XEIPOMANTIA*, (which it is well, from the specimen afforded by its

title, that the learned Doctor wrote in Latia rather than in Greek,) or *The Art of Divining by the Lines and Signatures engraven in the hand of man, by the hand of Nature*, assures us that once but a madman or a fool dare say that the Signs in the hand of man are idle or vain; but that they are there placed by nature with intent to make known to us the inscrutable works of God, if Job, (xxxvii. 7.) may be credited. Nevertheless he by no means holds that Chiromancy is so exact a Science as Astrology; for that it was not so much ordained by Providence for the use of such whose purer sights can penetrate the celestial spheres, but rather for such that be of a grosser genius, and whose dimmer eyes cannot discern the decrees of nature at so great a distance.

Notwithstanding the different interpretation which we have been used to put upon the text of Scripture quoted by the sagacious Baroet, we shall, without entering upon controversy, collect such materials as he affords for a knowledge of the art of Chiromancy, and these for the most part are such as pervade the other works on the same subject mentioned before.

The Lines on the palm of the hand are divided into Principal and Less Principal, and may be traced in the diagram below.

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1. Cardiac; Vitalis; Temporalis; or Dextra Trianguli; the Line of Life, embracing the Mount of the Thumb. 2. Hepatic; Stomach; or Basis Trianguli; the Line of the Liver; the Natural-Mean, running transversely across the palm from the root of the fore

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finger. 3. *Cephalica*; *Cerebri*; *Finisita*; *Prosperitatis*; *Sinistra Trianguli*; the *Line of the Head*. These three lines form a Triangle. 4. *Mensualis*; *Thoralis*; *Fortune*; *Necessaria*; *Martia*; *Vascularis*; *Renalis*; *Generativa*; *Epidemica*; *Pestifera*; *Tabula Line*; or *Line of Fortune*, commencing at the root of the little-finger, and extending to the fore-finger. 5. *Restricta*; *Discriminal Line*; or *Dragon's Tail*, which separates the hand from the arm, "by simple or double transgression," and determines the *vis insensibilis*, or subject of the Art.

The Less Principal Lines are not so distinctly seen, even if they exist on all hands. They are, 1. *Via Solis*, a right line from the *Tuberculum* or muscle at the root of the ring-finger, into the cavity of the hand. 2. *Via Lactea*, running upwards from the *Restricta* through the *Ferius*, or *Percussio*, (the mound comprehended between the *Mensualis* and *Restricta*, under the *tuberculum* of the little-finger.) 3. *Saturina* running through the middle of the palm to the *tuberculum* of the little finger: if this be cut or parted it is called *Via Comestiva*. 4. *Cingulum Veneris*, a semicircle from the space between the fore-finger and middle-finger to the space between the ring-finger and little-finger: this line is of rare occurrence and of evil omen. 5. *Linea Martia*, or *Soror Italia*, parallel to the *Cardiacæ*.

The *Tubercula* are thus assigned; that of the thumb to Venus; the fore-finger to Jupiter; the middle-finger to Saturn; the ring-finger to the Sun; the little-finger to Mercury. The *Ferius* or smiling part is attributed to the Moon. The *Cava* or hollow to Mars. The *Mensa* between the *Mensualis* and *Hepatica*, to Fortune.

Est Pollex Fortis; et Jupiter Indici gaudet;
Saturus Medius; Sol Middlemque tenet;
Hinc Stithus Minimus; Ferientem cavula Luna
Possidet; in Cava Mars sua castra locat.

On this point, however, it must be confessed that all authors are not agreed. Some give the thumb to Mars, the *Cava* to Mercury, and the little-finger to Venus. The joints of the fingers also are under the influence of the Signs of the Zodiac in the following order. The fore-finger beginning from the upper joint, *Aries*, *Taurus*, *Gemini*. The ring-finger, in the same order, *Cancer*, *Leo*, *Virgo*. The little finger, *Libra*, *Scorpio*, *Sagittarius*. The middle-finger, *Copricornus*, *Aquarius*, *Pisces*. It is indifferent which hand is judged by. The lines which are most distinct in either may be consulted; but one point is essentially necessary; no one should approach a Chiromancy, *χρησις χείρων*, take it in the precise words of one of the initiated: "*primum manus sint lae, temperata ab opere, humectae magis quam aridae, clard luce, jejuno stomacho.*" If both hands agree, they declare constancy of fortune and health. He who is born in the day time, or with masculine planets in the ascendant, is said to have the signs clearest in the right hand; and on the contrary he who is born by night, or with a feminine planet as lord of his geniture, bears them in the left. If they are alike in both, then he is born in the day under a feminine planet, or vice versa by night.

The following deductions are too solemn to be abridged, and we therefore give them entire.

Of the Line of Life.

1. Which being broad, of a lively colour, and decently draws in the corners, without intersections and

points, shows the party long-lived, and subject but to few diseases.

2. If slender, short, and dissected, with adverse little lines, and deformed, either by a pale or black colour, it presageth weakness of the body, sickness, and shortness of life.

3. If orderly joined to the Natural-Mean, and beautified in the angle with parallels, or a little cross, it argues a good wit, or an evenness of nature.

4. If the same have branches in the upper part thereof extending themselves towards the Natural-Mean, it signifies riches and honour.

5. If those branches be extended towards the *Restricta*, it threatens poverty, deceits, and unfaithfulness of servants.

6. If in this line there be found some confused little lines like hairs, be assured of diseases; and they to happen in the first age, when they appear below; if towards the *Cava*, in the middle; if towards the *Hepatica*, in the declining age.

7. If this line be anywhere broken, it threatens extreme danger of life, in that age which the place of the breach sheweth: For you may find out (almost ad unguem) the dangerous or diseased years of your age, if (this line being divided into seventy parts) you begin your number and account from the lower part thereof, near the *Restricta*, for the number falling where the breach is, determines the year.

8. If the character of the Sun, (as commonly it is made by Astrologers,) be found in this line, it presages the loss of an eye; but if two such characters, the loss of both eyes.

9. A line ascending from the Vital beneath the Congress of it and the *Hepatica*, to the *Tuberculum* of Saturn, designeth *hominem cunctis prosperum*, (that is, an auspicious man, who rejoiceth at another's calamity;) the site of others concurring. This also frequently shows a most perilous Saturnine disease, as is the Plague, &c. in that part where it touches the Vital; and so much the worse if it cut the same.

10. But such a line passing from the Vital to the Annular or ring-finger, promiseti honours to ensue, from or by means of some famous woman, or Queen, or the painful favour of some lady of honour.

11. The Vital line thicker than ordinary at the end under the fore-finger, denotes a laborious old age.

12. A Line passing through the Vital to the *Cava* of Mars, foretells of wounds and fevers, and of misfortunes in journeys.

Of the Hepatica, or Natural-Mean.

1. This line being straight, continued, and not dissected by adverse little lines, denotes a healthful body.

2. If it be short, (or broken,) and reach not beyond the concave of the hand, it bodes diseases, and shortness of life.

3. By how much more the same is produced, by so much longer the life may be warranted.

4. If cut at the end thereof by a small intervening line, it threatens poverty in old age.

5. If in the upper part, it be distant from the Vital by a great space, it bodes distemperatures of the heart, as palpitation, syncope, &c.

6. This also shows prodigality, especially if the table be broad.

7. If tortuous, [that is, if it wind and turn several ways,] unequal, of a different colour, and dissected,

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It argues an evil constitution of the liver, and thence diseases proceeding from the weakness thereof: covetousness also, and a pravity both of nature and wit; especially, if from under the region of the middle finger, it approach towards the *Cardiacæ*, thereby making a short or narrow triangle.

8. If decently drawn, and well coloured, it is a sign of a cheerful and ingenious disposition.

9. If it have a sister, it promises inheritances.

10. If continued with some little hard knots, it demonstrates man-slaughters, either perpetrated, or to be perpetrated, according to the number of these knots.

11. If therein a cross be found under the region of the middle-finger, it denotes death at hand.

12. If it terminate with a fork towards the *Ferient*, it is a sign of a depraved wit, of hypocrisy, and evil manners.

13. When it tends to the *Mensual*, it is a token of a slanderous and reproachful tongue, and of envy.

14. When it projects a remarkable cleft through the *Vital*, to the *Mons Veneris*, and the sister of Mars, especially if the same be of a ruddy colour, it bids beware of thieves, and intimates also fraud and deceit of enemies.

15. This cleft likewise insinuates a most vehement heat of the liver, proceeding from the rays of Mars, whereby the life is disquieted, for that the *Lioe* of life is dissected.

16. This *Lioe* having some breach, yet such a one as that nevertheless it seems to be almost continued, shows, that the manner of life will be, or is already changed. And this is a declining age, if the breach be under the ring-finger; but if under the middle-finger, in the strength of years.

Of the *Cephalica*.

1. This is called the *Line of the Head and Brain*; which, if, (arising from its place in a due proportion,) it connect the *Lines of the Liver and Heart*, in a triangular form, have a lively colour, and no intersection falling out between, declares a man of admirable prudence, and one of no vulgar wit and fortune.

2. By how much more decent the triangle is, by so much happier shall the temperature, wit, and courage be: but if it be obtuse, it argues an evil disposed nature, and a man that is rude; if no triangle, far worse: (a fool, a prodigal, a liar, and commonly a short life.)

3. The superior being a right angle, or not very acute, foretells the best temperature of the heart; but when it is too much acute, especially if it touch the *Line of Life* upon the region of the middle-finger, it argues covetousness.

4. The left angle, if it be made upon the *Natural-mean*, in the *Ferient*, and be a right angle, confirms the goodness of the intellect.

5. But when the *Cephalica* projects unequal and incompassed clefts to the *Mons Lunæ*, thereby making unusual characters; in meo, it denounces weakness of the brain, and dangerous sea-voyages; but in women, frequent sorrows of mind.

6. Equal lines, (thus projected,) presage the contrary in both sexes; viz. in men, a good composure of the brain, and fortunate voyages by sea; in women, cheerfulness and felicity in child-bearing.

7. This one thing is peculiar to the *Cephalica*; if

it project a cleft, or a manifest star, upwards, to the *Cereæ Martia*, it signifies boldness and courage; but if it be let fall the same, downwards, thefts and deceitfulness.

8. The *Cephalica* joined to the Dragon's tail, by a remarkable coeourse, promises a prudent and joyful old age.

9. The same drawn upward in the shape of a fork, towards the place of fortune, signifies subtilty in managing of affairs, and craftiness either to do good or bad.

10. If in this fork a mark appears, resembling the part of fortune, as it is noted by Astrologers, that gives an assurance of riches and honours to succeed, by means of ingenuity and arts.

Of the *Thoræ Line*.

1. This is also called the *Line of Fortune*; it is termed likewise the *Mensual*, because it makes up the table of the hand; which *Line*, when it is long enough, and without incisions, argues a due strength in the principal members of man, and withal, constancy: the contrary, if it be short or crooked, cut, or parted.

2. If it terminate under the Mount of Saturn, it shows a vain and lying fellow.

3. If projecting small branches to the Mount of Jupiter, it promiseth honours.

4. If there it be naked and simple, it is a sign of poverty and want.

5. If cutting the Mount of Jupiter, cruelty of mind and excessive wrath.

6. If it project a branch betwixt the fore-finger and the middle, in a man it threatens a wound in his head, in a woman, sorrow and trouble.

7. Three lines ascending directly upwards from this *Lioe*, one to the space betwixt the middle and fore-finger, a second to the space betwixt the middle and the ring finger, and a third to the space betwixt the ring and the little finger, argues a contentious person in many respects.

8. A little line only thus drawn to the interval, or space betwixt the middle-finger and the ring-finger, sorrow and labour.

9. If annexed to the *Natural-Mean*, so, as that it makes an acute angle, it bringeth sorrow and labour.

10. If the *Natural-Mean* be wanting, and the *Thoræ* annexed to the *Vital*, it threatens decollatio, or a dandy woud.

11. If no *Mensual* at all, it shows a man malevolent, contentious, faithless, inconstant, and of base conditions.

12. Confused little lines in the *Mensual*, denote sicknesses; if under Mercury, in the first age; under the *Soo*, in the flower thereof; under the middle-finger, in old age.

13. When in this line there are certain points observed, they argue an amorous disposition.

Of the *Caudæ Draconis*, or the *Restricta*, and the *Lines arising thereon*.

1. If this be dooble, or treble, and drawn by a right and continued track, it promiseth a good composure of the body.

2. That line which is nearest the hand, continued, and of good colour, assureth of riches.

3. But if the same line be cut in the middle, crooked,

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and very pale, it denounces debility of body, and a want of all things.

4. A cross or star upon the *Restricta*, forebows tranquillity of life in old age.

5. If there be a star, simple or double, or any lines near the *Tuberculum* of the thumb, in women, they denote misfortune and infamy.

6. A line running from the *Restricta* through the *Mons Veneris*, presageth adversities, either by the means of some kindred, or a wife.

7. A line extended from the *Restricta* to the *Mons Lunæ*, denotes adversities, and private enmity. If it be crooked, it doubles the evil, and betokeneth perpetual servitude.

8. Such a line also being clear, and straight, and reaching so far as the region of the Moon, foretells many journeys, both by sea and land.

9. If it extend to the *Tuberculum* of the fore-finger, it tells the man he shall live in a foreign country, in great estimation.

10. If to the *Hepatica*, it argues an honest behaviour, and prolength life.

11. If to the *Mons Solis* (be it simple or doubly,) it shows inseparable good, and enableth to govern, or rule in great affairs.

12. By the same reason, if it pass to the *Mons Mercurii*, it betokeneth a man that is fit for many things. But if it reach not the *Mons Mercurii*, but be broken about the middle, and end beneath the *Mons Mercurii*, this marks out a prating fellow, a liar, and a mormarer.

13. If directly ascending to the *Mons Saturni*, it signifies a good position of Saturn, in the geniture, whose decrees shall shortly follow; but if crookedly both towards the *Restricta* and the *Hepatica* especially, it bodes a man that is covetous, laborious, and hard.

Of the Via Solis, or the Sun's-way.

This being whole, equally drawn, and well-coloured, promiseth the favour of great men, and joyful honours; but if dissected and unequal, the contrary, and exposes to divers impediments, and envy in attaining the same.

Of the Via Lactis, or the Milky-way.

This, well-proportioned and continued, presages journeys that be fortunate, both by sea and land, and moreover, a good brain; the favour of women, (*Venus* ascending,) a comeliness and gracefulness of speech; if it be cut, or distorted, it argues infelicity and lies; but whole, and ascending to the little-finger, is a sign of great happiness.

Of the Saturnia, or Line of Saturn.

1. This being fully and wholly protracted to the middle-finger, is an argument both of profound cogitations, and likewise of fortunate events in counsels and actions.

2. Combust or deficient, an evil sign, portending many misfortunes, unless other positions favour it.

3. Bending backward, in the *Cavea* of the hand, towards the *Pericardium*, in the form of a semicircle, threatens imprisonment.

4. A line drawn from the *Vital* through the *Hepatica* to the *Tuberculum* of Saturn, (if there it touch the *Saturnia*;) the same.

Of the Cingulum Veneris, or the Girdle of Venus.

If this line have a sister, it argues intemperance in

love, and if it be dissected and troubled, loss and disgrace in consequence.

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Of the Via Martis, the way or Line of Mars, or the Vital-arter.

This line, (so oft as it appeareth,) augments and strengthens the things signified by the *Cardica*; but (particularly) it promises good success in war, provided it be clear, and decently red.

So far say Dr. Rothman and Sir George Whartoo: We may add that it is necessary to observe the length, depth, complexion and shape of these lines, and how they touch and cut other lines; they are not always of the same hue, nor of the same appearance at different periods of life; and the less principal, in particular, frequently vary. The Planets have great effect according as their signs are happy or unhappy, that is, as the lines in their several *Tubercula* are equal, and their characters fair and proportionable, as a cross, stars, parallel lines, ladders, little branches, a square, the character of Jupiter, &c.; the unhappy characters are troubled lines and uncouth figures, as breaks, semicircles, gridirons, or the character of Saturn.

Venus, when fortunate in her *Tuberculum*, implies that handsome form of body, and gay and cheerful tone of mind which the Goddess may especially be supposed to animate. "Sometimes," (says Wharton with a strange want of connection,) "she produceth Priests and Pedagogues, Apothecaries, Gardeners, &c." When unfortunate, or with a cross over the first joint of the thumb, she betokens illicit love. Mars, when fortunate, naturally enough gives courage, when unfortunate, eboler. A Saturnine particle in the *Cavea* of Mars denotes a fall from a precipice; a crooked line from the *Cavea* to the *Tuberculum* of Saturn threatens imprisonment; and a line from it to the *Restricta*, terminating under the place of the Moon, is an infallible proof of much travel. Jupiter, when fortunate, presides over honour; when unfortunate, cramp, inflammation of the lungs, and diseases requiring carminatives are to be dreaded. If a line transversely cut his *Tuberculum*, and afterwards tend to the place of Saturn, making three little hairs, it threatens apoplexy. Saturn is the ascendant of the silent, the solemn, and the bilious. If he be unfortunate fearful indeed is their lot, he makes men sorrowful, laborious, sordid, humble, covetous, unfaithful, liars, luckless, malicious, incurbed and oppressed with perpetual griefs and anxieties. Thus also he afflicteth with dangerous diseases, catarrhs, coughs, melancholy, hydropical infirmities, the dropsy, gout, falling-sickness, hectic and quartan fevers: he likewise occasioneth imprisonment, falls from houses, and endangering of life by waters. A gross line running from the interval of the middle and fore finger, to the *Mons*, and breaking or interrupting it, denotes diseases or wounds in the lower part of the belly. Sol is very similar in his influence to Jupiter, his diseases, when unfortunate, are fluxes of rheum in the eyes, trembling of the heart, syncope, &c. Luna, as fortunate or unfortunate, protects or harms in travels; her diseases are paralysis, epilepsy, canker, and colic. Mercury is the Lord of ingenious men of science, or when unfortunate, of liars, prattlers, thieves, cheats, unconstant, faithless, traitors. Respecting all these Planets and their *Tubercula*, their

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admixture with and correction of each other, is to be carefully remarked.

If the *Mensa* be broad, liberality and similar qualities may be predicted, the contrary if it be narrow. A cross or star within it, especially under the region of the ring-finger, betokens honours. The character of Jupiter, notable ecclesiastical dignities. The *Mensa* sharpened by the concourse of *Mensualis* and *Cardiacæ*, points out deceits and dangers of life. If it be obscure or watery it shows obscurity of life or fortune. A little circle in it shows perfection of wit.

Clear, long, overthwart lines under the thumb, confer riches and honours. A line drawn from the upper joint to the *Cardiacæ*, threatens violent death or danger by married women. Contentious men have lines every where dispersed in the middle joints.

A line surrounding the thumb, in the middle joint, portends hanging. Equal furrows drawn under the lower joint argue riches and possessions. If the first and second joint want incisures, it is a token of drowsiness and idleness.

Many lines in the upper joint of the fore-finger denote inheritances; in the middle joint envy. Right lines between them in women denote fertility, in men sarcasm. In the first joint near to the *Tuberculum* of Jupiter, they show a jovial disposition.

A star in the middle-finger shows violent death by drowning or witchcraft. A gross line from the root through the whole finger argues folly and madness.

A line throughout the ring-finger, or equal lines on the first joint, show fame and riches; overthwart lines, the enmity of Princes. It is better when they are intersected.

In the little-finger eloquence and ingenuity are implied by a star in the first joint; unfortunate signs in the first and second joint mark a thief; in the third, perpetual inconstancy. Some hold that the little lines on the *Tuberculum* predict the number of wives. This is doubtful, but it is by no means to be disputed, that if the end of the little-finger does not reach so far as to touch the last joint of the ring-finger, it signifies a wife most impetuous in all things; the truth whereof may be approved almost in any body.

There are certain proportions between parts of the hand and other parts of the body, which should be diligently noted; and the frequent agreement of which, with the rules laid down, may be cited as a fit testimony in favour of this veracious art.

1. The whole hand is of equal length with the face.
2. The greater joint of the fore-finger (which adjoins upon the *Tuberculum* of Jupiter,) equals the height of the forehead.
3. The other two (to the extremity of the nail) are the just length of the nose: (viz. from the *Intercilia*, or place betwixt the eyebrows, to the tip of the nostrils.)
4. The first and greater joint of the middle-finger is so long, as it is between the bottom of the chin and the top of the under lip.
5. But the third joint of the same finger, is of equal length with the distance that is betwixt the mouth and the lower parts of the nostrils.
6. The greater joint of the thumb, gives the width of the mouth.
7. The distance betwixt the bottom of the chin, and the top of the lower lip, the same.
8. The lesser joint of the thumb is equal to the dia-

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stance betwixt the top of the under lip, and the lower part of the nostrils. The nails obtain the just half of their respective uppermost joints, which they call *Ongchies*.

Of the Nails thus much should be remarked. When short, they imply goodness; when long and narrow, steadiness but dulness; when curved, rapacity; black spots upon them are unlucky; white are fortunate; but the particulars in which they are to affect the object vary with the planets which preside over the separate fingers. It must be confessed that there is no point of Chiromancy on which there appears to be so much discordance among its Professors, as in the oracular powers of the Nails, and we do not affirm the above consequences without some diffidence. There is, however, one assertion from which we think few, if any, will be inclined to depart. "When the extremity of the Nail is black it is a sign of husbandry."

Richard Saunders is most copious in regard to the Nails, and his aphorisms are as follows: Broad Nails imply gentleness but cowardice; white and long, sickness; narrow, love of field sports; long, suspicion; oblique and crooked, deceit; little and round, anger; fleshy, calumnies and idleness; pale and black, a Saturnine complexion; red, a choleric disposition.

The Nails of the feet, according to Baptista Porta fall under Physiognomy, nevertheless some great students in Chiromancy, when they tell people their fortunes will see their feet as well as their hands, which, continues Saunders, is a foolish and irrational thing.

On the Nails depend Onimancy, (an art of which we will not attempt to trace the derivation) Coscinomancy, Electromancy, Clidimancy, and Dactylomancy. Cosimancy, or the observation of the angled *Uriei*, is thus performed. Upon the Nails of the right hand of a young boy or a young virgin, or the palm of the hand, is put some oil of olives, or what is better, oil of walnuts mingled with tallow or blacking. If money or things hidden in the earth be sought, the face of the child must be turned towards the east. If crime be inquired into, or the knowledge of a person out of affection, towards the south, for robbery towards the west, and for murder towards the north. Then the child must repeat the seventy-two verses of the Psalms, which the Hebrew Cabalists collected for the Urim and Thummim. These will be found in the third book of Reuelin on the Cabalistical art, and in a Treatise *de verbo mirifico*. In each of these verses occurs the venerable name of four letters, and the three-lettered name of the seventy-two angels, which are referred to the inquisitive name *Schemhamphoras*, which was hidden in the folds of the lining of the tippet of the High Priest. When the curious student has done thus much, Saunders assures him that he "shall see wonders," but he omits to specify what these wonders are. Coscinomancy is practised with a sack or sieve, in which is placed a pair of tongs in the middle of a circle, and each side of these tongs is put upon the Nails of the thumbs of two persons who look one upon the other; although some, among whom was Saunders himself, found it more fitting to place them on the Nails of the middle-finger; for especial care must be taken to lay the tongs on the middle of the Nails, and also to consider whether they be round, or good, or long. Then let each call by name the person whom he suspects of aught, and afterwards let them

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pronounce these words, *Dies mihi jectet, benedictet, dormius emetentus*. Then the sieve shakes and moves, and falls towards him who has pronounced the guilty name, or if both names be innocent it does not stir at all. Of Electromancy or ALLECTOMANTIA, we have already given a brief notice, to which the following particulars may be added. In practising it, a circle must be made in a good close place, and this must be divided equally into as many parts as there are letters in the alphabet. Then a wheat-corn must be placed on every letter, beginning with A, during which the depositor must repeat this verse, *Ecco cum veritate*, &c. This must be done when the Sun or Moon is in Aries or Leo. A young cock, all white, should then be taken, his claws should be cut off, and these he should be forced to swallow with a little scroll of parchment made of lambkin upon which has been previously written 27 verses. Then the diviner holding the cock should repeat, *O Deus Creator omnium, qui firmamentum pulcherrimum stellarum formasti, constituens eas in signa et tempora, infunde virtutem tuam operibus nostris, ut per opus in eis consequamur effectum*. Next, on placing the cock within the circle, he must repeat these two verses of the Psalms: *Domine, dilexi decorem domus tue et locum habitationis tue. Domine Deus virgatum, converte nos et ostende faciem tuam, et salvi erimus*. These are exactly the midmost of the seventy-two verses before-mentioned, and it is to be noted on the authority of an ancient Rabbi, that there is nothing in these seventy-two which is not of some use in the Caballistical secret. The cock being within the circle, it must be observed from what letters he pecks the grains, and upon these others must be placed, because some names and words contain the same letters twice or thrice. These letters should be written down and put together, and they will infallibly reveal the name of the person concerning whom inquiry has been made; a fact which no one can hesitate to admit, who recollects the story of Valens; though in the end he was outwitted by Theodosius the Great, who thereby manifestly proved the verity of the cock, (Zonaras, iii. *Valens*.) In Chiromancy, which should be exercised when the Sun or Moon is in Virgo, the name should be written upon a key, the key should be tied to a Bible, and both should be hung upon the Nail of the ring-finger of a virgin, who must thrice softly repeat, *Exurge Domine, auferas nos et redime nos*

propter nomen sanctum tuum. According to the key and book turns or is stationary, the name is to be considered right or wrong. Some ancients added the seven Psalms with litanies and sacred prayers, and then more fearful effects were produced upon the guilty; for not only the key and book turned, but either the impression of the key was found upon him, or he lost an eye, whence came the Proverb, *Ex oculis quoque excusio hodie fur cognoscitur*. Dactylomancy was performed by rings put on the Nails when the Sun entered Leo and the Moon Gemini; or the Sun and Mercury were in Gemini, and the Moon in Cancer; or the Sun in Sagittarius, the Moon in Scorpio, and Mercury in Leo. These rings were made of gold, silver, copper, iron, or lead; but how they operated we are not informed.

Finally, the Hands are an abridgement of the three worlds, the elementary, the celestial, and the intellectual, but we dare not venture deep enough to explain this mystery. Chiromancy, by the rules of its principles, comprehends all the divinitive and magical sciences. "The hands of man are wonderful, the apes of God; the abridgements of the more perfect things of Nature; the heavens wherein our good or misfortunes are read, the epitome of this all, and the ornament of this little world."

Such is a brief and imperfect summary of an art which once exercised the meditations of the studious, and influenced the designs of the great; but is now only practised upon those who believe not its power, by a few wandering and mendicant Gipsies; Professors who may perhaps one day add the mysteries of Phrenology to their present craft. We know not how far the Chiromantic doctrines of our own days may differ from those which we have given above, but the reader may rest assured, that we have not presented him with any dicta which are not supported by the grave sanction of antiquity. On the value of the art we forbear from expressing any opinion of our own, but we shall rather conclude in the words of Sir Thomas Brown in the continuation of a passage which we have already cited. "If there be any thing therein it seems not confutable unto man; but other creatures are also considerable, as is the fore foot of the mole, and especially of the monkey, wherein we have observed the Table Line, that of Life, and of the Liver."

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CHIRONECTES, from the Greek *χείρ*, a hand, and *νεκτήρ*, a swimmer, Illig. In Zoology, a genus of animals belonging to the family Pedemana, order Marsupialia, class Mammalia.

Generic character. Incisor teeth, above, ten, below, eight; cuspidated teeth longer than the incisors; muzzle sharp; face hairy; eyes lateral; ears naked and short; tail scaly and voluble; feet distinct, pentadactylous, and the toes connected by webs; thumbs on the hind feet; nails hooked on the fingers and toes, but wanting on the thumbs.

C. Guianensis; *Didelphis palmata*, Geoff.; *le petite Loutre de la Guiane*, Buff. This animal is brown above, with three transverse greyish lines, broken in the middle, white below; in size it is rather bigger than the Field-Mouse. Illiger has separated it from the genus *Didelphis*, on account of the feet being webbed.

See Illiger, *Prodromus Mammalium*; Cuvier, *Règne Animal*.

CHIRONIA, in Botany, a genus of the class Pentandria, order Monogynia, natural order Gentianeae. Generic character: corolla silver-shaped, stamens inserted into the tube; anthers becoming apical; style declining, seed-vessel of two inflated valves.

Eighteen species, *C. canturium*, *C. littoralis*, and *C. pulchella*, are natives of England. Eng. Bot.

CHIRONOMIC, Gr. *χειρωναμία*, to regulate the hands.

From *χείρ*, the hand, and *νέμω*, *regere*, to rule, to regulate.

In the original it is called *natatō*, which means a motion of the hands, accommodated either to one's own or another's education. Our language does not supply a proper word for this

CHIRONOMIA.

gesture, as indeed we have too little occasion to find the want of it: *chironomic art*, so much studied by the artists, being in the number of those which have been so long since lost.

Mimoth. Note on Piny. Letter, 34. book ix.

Melmoth in the above quotation appears to have distressed himself needlessly. The *Chironomia* of the Romans was a ballet, or pantomimic dance, which all nations, savage as well as civilised, possess more or less; (see an interminable acie by Salmasius on the *Carmina* of Flavius Vopiscus, *Hist. Aug. Script.* ii. 698, Ed. Var.;) but which probably was never carried to such a pitch either of magnificence or of science, as during the height of luxury in Rome. Bathyllus and Pylades are the two most celebrated Professors whose names have been handed down to us. The former, an Alexandrian by birth, was a slave of Mæcenas; he had seen the latter dance in Cilicia, and spoke of him in such terms to his master that he was sent for to Italy. The two introduced the spectacle in question, (Suidas, *ἀρχον.*) in which every thing was represented by action, and with which Mæcenas was so pleased that he gave Bathyllus his liberty. Pylades excelled in grave and tragic dancing; the temper of Bathyllus was of a lighter vein, *Dapertius*, an Athenian, (l. 17.) calls it. Pylades wrote a Treatise on this art, which from himself and his friend derived the name of *Italic*, (Id.) The extent of knowledge required of a Chironomist (as the catalogue is delivered by Lucian, *περί ἀρχήων*) would terrify any modern *figurante*. He must understand Music, Geometry, Natural and Moral Philosophy, Rhetoric, Painting, and Sculpture. Dialectic alone are unnecessary to him. But above every thing else his memory must be powerful. All which the poets have feigned, all which the mythologists have taught, all which the historians have recorded, *τα εἴδη, τὰ ἱστορικά, τὰ ἱερὰ*, must ever be present to his recollection. The unhappy schoolmaster of Juvenal need not be more minutely learned.

¹ *Et legat historias, auctores narrat omnes, Tanquam ungues, digitosque suos.* (iii. 231.)

And there, continues Lucian with sly solemnity, he must be able to produce and represent with such perspicuity, that the spectator may understand him as clearly as the Pythoæss (Herod. l. 47) understood her votaries, though dumb or speechless. Of the success of these Pantomimists the artist has given a striking instance in the praise which celebrated Chironomist, in the time of Nero, extorted from the Cynic Demetrius. The passage chosen for action was the loves of Mars and Venus. It was represented without musical accompaniment, and so accurately was the story told in all its parts, that the crabbed Philosopher could not help bursting out into involuntary applause, "I hear all that you are doing; for it is not only my sight that you address; but your hands appear to speak." Not less marked than the testimony of the Cynic was that of the Prince of Pontus, whom Nero requested to name the present which should be bestowed upon him on his departure from Rome. To the Emperor's surprise he chose a Chironomist, and assigned as a reason that he had many neighbours of whose language his own people were ignorant, but that if he were in possession of one of the dancers, whose performance he had witnessed with so great delight, henceforward he need not provide himself with interpreters. Hence they were sometimes honoured with a higher title than

that of *Χειρονομῆς, χειρονόμος*: and this indeed they deserved as long as their art remained unprostituted to licentiousness. Augustus largely patronised them. By his command they were exempted from that corporal punishment to which mimics and players were exposed, and they were indulged moreover by a release from certain civil prohibitions. (Suet. *Aug.* 45; Tac. *Ann.* l. 77.) But the insolence consequent upon such extraordinary distinctions soon made the revocation of them necessary. Bathyllus and Pylades became jealous of each other's accomplishments; and the factions quarrels of their separate partizans disturbed the Capital. Pylades was banished for pointing out to the indignation of the assembled spectators, an unhappy critic who had hissed him, (Suet. *loc. cit.*) but the popular clamour speedily led to his recall, (Dio. liv.) The death of Bathyllus soon after freed him from this rival, but another arose in the person of his pupil Hylas. Macrobin, (vii. 7.) has preserved some particulars of their contest. Pylades it seems, according to these accounts, was gifted with a keen wit. On one occasion, when his competitor was representing *Œdipus*, he appeared to dance somewhat too mincingly for a blind man. "You have eyes," (*ὅς βλέπεις*) cried out his cunning opponent. At another time when himself was representing *Hercules* in a paroxysm of insanity, and the spectators did not seem to comprehend the loose and uncertain gestures by which he characterised madness, pulling off his mask in indignation, he exclaimed with untranslatable bitterness, *μαυροί, μαυροί, μαυροί ἀρχόνται*. In order to represent the character of *Agamemnon* in a particular line which termed him the *Great*, Hylas endeavoured to increase his stature by rising on *tip toes*; "that," said Pylades, is being tall, not great." The spectators called upon him to dance it better himself; when he came to the same passage, he threw himself with exquisite judgment into an attitude of profound meditation; thus conveying the idea of *βελήβριος ἀδελφῆς*, as the first characteristic of a great King. Augustus once expressed great alarm at these disputes, and at the viracity with which they were espoused by the populace. Pylades was better acquainted with the temper of the times, and pointed out the advantage which the Emperor gained as long as the attention of the Romans could be diverted by any other subject from the consideration of their political subjection. "Sire," he said, "you are ungrateful, the best thing that can happen to you, is that they should busy themselves about us."

Hylas, however, did not escape with impunity. He continued his provocations till he was soundly whipped at his own door. (Suet. *loc. cit.*) In the reign of Tiberius matters grew yet worse. Blood was shed in the theatres, and not only were the lives of some spectators sacrificed in the squabble, but some of the guards also, who attempted to preserve the peace, were hurt or killed. It was proposed in the Senate once again to subject the Chironomist to corporal punishment; but the *diktum* of Augustus was considered too sacred to be repealed. Regulations, however, were imposed upon the enormous sums which heretofore had been granted for the support of spectacles, (*lucra*;) and some provisions were made by which the arrogance of the Pantomimists might be diminished. Senators were forbidden to enter their doors; Roman Knights were not allowed to follow in their suite;

CHIRO-
NOMIA.

and their exhibitions were prohibited elsewhere than in the theatres. (Tac. *Ann.* i. 77.) Within eight years the disorders, however, increased to such a pitch, that all theatrical performers were banished from Italy. (*Id.* iv. 14.) They crept back again in the days of Caligula, and assumed a still wilder license. The driveller Claudius concerned himself little about such matters. Nero for awhile found amusement in their squabbles, and in one of his fits of insane boyishness, when stones and benches were flying about in the theatre, he actively participated in the fray, and by some unlucky missile broke the Prætor's head with his own Imperial hands. (Suet. *Nero*, 24.) The Pantomimists under this reign were once again the *delicæ* of the wealthy Romans. *Otendani*, writes the indignant Seneca, *nobilissimos juvenes principia Pantomimorum*, (*Epist.* 47.) But the cowardice of Nero in the end prevailed over his love of frolic; he feared some heavier ill from the vehemence with which the opposite favourites were supported by the élites, and a second edict renewed the sentence of banishment. (Tac. *Ann.* xiii. 25.) The Capital, however, was not long deprived of these ministers of pleasure. Four years afterwards we hear that they had returned, although they were prohibited from joining in the celebration of those Games which the tyrant had instituted on the Grecian model. (*Id.* xiv. 91.)

Under Domitian perhaps the profligacy of the Roman Pantomime attained its summit. It is most probably Paris, whom the indignant satirist terms the *Bathyllus* of those times, and whose wanton arts he states to have been all-powerful with the high-blooded dames of Rome. (Juv. vi. 63.) The subject which Juvenal specifies, the amour of Leda, no doubt called all his genius into action, and gave full scope to the display by which he was sure of winning the applause no less of the town-bred Tucca, than that of the more provincial, but not less knowing *Thynæus*. Even the Imperial bride herself did not escape the contagion; and Domitia though afterwards recalled by her husband's infatuation, was divorced on account of an intrigue with Paris. (Suet. *Dom.* 3.) This wretched minion, who had sufficiently earned his fate by greater atrocities under the reign of Nero, was at length put to death by Domitian; who carried his vengeance so far as to inflict a like punishment upon a youth, his scholar, whose evil stars made him resemble his master in person. (Suet. *Dom.* 10.)

The Chironomists were employed in those times not only upon the stage, but to amuse the guests by their antic gesticulations at the banquet; where they appear to have exhibited as *Grand Carvers*. The flying knife which they brandished, was directed with a different movement to each several dish; and little indeed did he know of his art, who could not vary his flourish as he addressed himself to a hare or a hen. (Juv. v. 121.) *Scisior od symphoniam ita gesticulans locerat opusculum ut parvis Dædus Hydreae cantante pugnare.* (Petr. 36.)

Though banished by the fury of Domitian, we again meet with the Chironomists immediately after his assassination. The elder Pliny has a wild tale of two Romans of Equestrian rank, who died while exhibiting in the same Pantomime. (vii. 54.) Though he mentions it as occurring in his own days, the story is not a little improbable; but it serves to mark that the performance of these artists was still in vogue, and

was even cultivated by persons of high distinction in society. His nephew still later speaks of Pantomimists as retained by wealthy individuals; and it is probable that their representation had lost nothing of their former piquancy; for the good lady *Quadrattilla*, who indulged herself in the spectacle, *ut famulum in illo otio secum*, carefully despatched her nephew to his books whenever the performance began. (vii. Ep. 24.)

The same authority informs us that *Tréjan* finally suppressed the Chironomists. There was, however, in his reign a second *Pyrrhus*, to whom he was much attached. (Xiph. in *Tréjan*.) Even as late as the VIth century *Castolodurus* has frequent allusion to them, and in so vivid a manner as to leave no doubt of their existence while he wrote. One passage is so descriptive that we cannot abstain from quoting it. *Pantomimus igitur, cui a multisfida imitatione nomen est, quum primum in scenam quibuscumque planibus invitatus advenit, adiutant consoni chori diversis organis erudit: tunc illa senum manus oculis canorum carmen exponit: et per signa composita quasi quibuscumque literis edocet infentis aspectum; in illa leguntur opices verum: et non scribendo facit quod scriptura declarat. Idem corpus Herculem designat et Venerem; feminam presentat et matrem, regem facit et militem: senem reddit et juvenem: ut in uno credas esse multos, tam variis imitatione discretos, perhaps, however, *Nomius* has been still more graphic in a single line. (*Dionys.* vii. 18.)*

Νεῖρατα μὲν ἔχει, πολλὰ μὲν στήματα, ἰσάεστα θωρήνη.

CHIRONOMUS, in *Zoology*, a genus of insects of the order *Diptera*, family *Tipularia*. Generic character: antennae of about twelve articulations, very feathery, moth-like near their origin, filiform towards the extremity, in the males; in the females they have only seven articulations, the middle ones tuberculated, the last elongate, cylindrical. Wings incumbent.

Type, *C. plumosus*, Fabr.

CHIROSCÉLIS, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Pimeliaria*. Generic character: antennae terminating suddenly in a globular knob; anterior legs palmate or denuded externally; body forming a parallelopipedon, depressed, marginate.

Type, *C. bifasciata*, Lam.

CHIROTÉS, from the Greek *χείρ*, a hand, Cuv. In *Zoology*, a genus of animals belonging to the family *Scincoida*, order *Sauria*, class *Reptilia*.

Generic character. Two small feet before, none behind. This genus very much resembles the genera *Amphibena* and *Chalcidea*, in having the body covered with circular rows of quadrangular scales; but it differs from the former in having feet, and from the latter in only having the feet before.

C. Mexicanus; *le Bipède canelle*, Lucep.; *Lucerta Umbrioides*, Shaw. Two short feet, each having four toes and a vestige of a fifth; completely provided with a brachial apparatus; it is about eight inches long, as thick as the little finger, flesh-coloured, and marked with more than two hundred demi-rings on the back, and as many on the belly, which meet alternately on the sides; tongue but little projective, terminating in two horny points; tympanum covered with skin. Native of Mexico, and feeds on insects.

See Cuvier, *Regne Animal*.

CHIRP, } Junius and Skinner think a *sono fictu*.
CHIRPINO, } Perhaps corrupted from *CHIRP*. q. v

CHIRO-
NOMIA.
—
CHIRP.

CHIRP.

CHISEL.

Oh therefore have I chid my tender muse !
Oh we chide breast beats off her flut'ring wing—
Yet when new spring her grotto rays infuse,
All storms are laid, again to chirp and sing.

P. Fletcher. The Purple Island, can. 1.

As touching the manner of whipping and adorning flashes of lightning, all nations with one accord and conformite doe it with a kind of whistling or chirping with the lips.

Holland. Plinie, vol. ii. fol. 297.

No ill suspecting, fondly snarers,
Were all entangled in the fowler's snare;
Whose monstrous chirping and their clattering cries,
Lacates the owl before his hour to rise.

Drayton. The Owl.

Now the cold winds have blown themselves away
The frosts are melted into pearly dew,
The chirping birds each morning tell the news
Of cheerful spring and welcome day,
The tender lambs follow the bleating ewes.

Sir William Temple. Horace, book iii. ode 29.

The yellow broom, where chirp the linnet gay,
Waves round the cave.

Mickle. Sir Martin, can. 2.

Sweet music went with all the wood thro',
The lark, linnet, thrush, and nightingale too;
Winds over us whisper'd, flocks by us did lead,
And chirp went the grasshopper under feet.

Byron. A Pastoral.

CHIRURGEOON. } Fr. *chirurgien*; It. *chirurgo*; Sp. *Chirurgo*,
} *chirurgiano*; Gr. *χειρουργός*, from
CHIRURGICAL, } *χείρ*, the hand, and *εργον*, work
} Now written *Surgeon*.

One who works with the hand, performs manual operations, &c. in the art of healing.

He died of a wound with an arrow in his arm, shot at him by one Bertrand or Peter Battle, which neglected at first, and suffered to rot, or, as others say, ill handled by an unskillful *chirurgien*, in four days brought him to his end.

Baker. Richard Ains, 1199.

Gosh. You rub the sore,
When you should bring the plaster
See. Very well.

Ant. And most chirurgically.

Shakespeare. Tempest, fol. 7.

Soon after coming to Oron, he [Edm'd Plowden] spent 4 years more in the same studies there, and in Nov. an. 1532, he was admitted to practice *chirurgery* and physic by the Ven. Convoc. of the said University.

Wood. Athene Oxon.

Charity makes no work for a *chirurgien* nor ever ends in rottenness of bones.

But these are rather *chirurgical*, than medicinal cures.

Boyle. Natural Philosophy, p. 2. can. 3.

There are physicians in the islands, who, I believe, all practice *chirurgery*, and all compound their own medicines.

Johnson. Journey to the Western Islands.

CHISEL, *n.* } Fr. *cimelle*, *cisel*, *ciccan*; It. *ciello*;
CHISEL, *n.* } Sp. *sinzel*. Janus says—from *excipere*,
scinder. —Skinner, from *scindere*, *scisso*, q. d. *scissillum*.

In the room of this we may put (as hath been before touched) a kind of tenderness, by the fullness termed *Morbiditas*, wherein the *chisel*, I must confess, hath more glory than the pencil; that being so hard an instrument, and working upon so unpliant stuff, can yet leave strokes of so gentle appearance.

Rhiquier Wottenianus, p. 53.

It was one man's work to be all day cutting out bars of iron into small pieces of a cold *chisel*. And these were for the great purchases of hogs and goats.

Dampier. Voyage. Anno, 1687.

With *chisel'd* hill a spark ill-set

He loosen'd from the rest,

And smother'd down to grind his meat,

The easier to digest.

Green. The Sparrow and the Diamond.

CHISEL.

CHITORE.

—Bacon there
Gives more than female beauty to a stone,
And Chastian's eloquence to marble lips.
Nor does the *chisel* occupy alone
The powers of sculpture, but the style as much;
Each province of her art her equal cares.

Cropper. Task, book 1.

CHIT, } Doct. Th. H. (see Skioner) con-
CHITTY-RACE, } siders *chit* to be so named quail,
CHITCHAT. } *kitten*, a little cat; and the expres-
—a little puss—seems to be of similar import with
—a little *chit*. *Chitty-face*, appears to be deluded
from it; as, a baby-face, a childish countenance
Chit-chat; childish *chat* or prattle; small talk.

I stole but a dirty padding, last day, out of an alms basket, to give my dog, when he was hungry, and the peaking *chit-face* page hit me in the teeth with it.

Montagu. The Virgin Martyr, act ii. sc. 1.

Here lies a creature of indulgent fate
From Troy Hyde rais'd to a *chit* of state.

Dryden. Epitaph, xv.

"These little *chits* would make one *scar*,"
Quoth Orpheus, 'twixt dindain and fear,"
"And dare those wretches jeer my crosses
And laugh at mine and Dier's losses!"

King. Orpheus. Eurydice.

For poverty, that famish'd feed!
Ambitions of a wealthy friend,
Advanc'd into the miser's place,
And star'd the stripling in the face,
Whose lips grew pale, and cold as clay,
I thought the *chit* would swoon away.

Cotton. Marriage. Fusion, vii.

Look'd—just as cozeners look on earth;
Then rais'd his chin, then cock'd his hat,
To grace this common-place *chit-chat*.

Mallet. Cupid and Hyacinth.

CHITON, in Zoology, a genus of *Gasteropoda*, of the family *Phyllidiana*. Generic character: body oval, oblong, convex, creeping, rounded at the extremities, bordered all round by a coriaceous skin, and partly covered by a longitudinal series of testaceous, imbricated, transverse, movable pieces connected with the borders of the mantle. Head anterior, sessile; mouth situated below, covered by a membrane, and furnished with numerous teeth, some simple, others with three points, and placed in longitudinal rows; oesophagus tentacula and eyes; branchia disposed in series round the whole body, under the border of the skin.

Type, *Ch. squamosus*, Linn.

The shell of the Chiton is usually composed of eight valves; sometimes of seven, or of six. They attach themselves to rocks, &c. at moderate depths. They formed a genus in Linnaeus's absurd division, *Mollusca*.

CHITONELLUS, in Zoology, a genus of *Gasteropoda*, of the family *Phyllidiana*. Generic character: body creeping, elongated, narrow; many shelly plates along the back, which are separate from each other; sides of the back naked; branchia disposed as in Chiton.

Type, *Ch. levis*.

This genus is newly allied to Chitoo, but the looser disposition of the dorsal shells, admits of free lateral motion, and suffers the animal to move to either side with facility, like a worm.

CHITORE, more properly *CHITRA*, is a District of the Province of Ajmir, nominally subject to the Ráná, or Prince of Udaipur; thence called also Ráná of Chitúr. It was a Serkár (District) containing twenty-

CHITORE, six Mahalls, or Hundreds, in the time of Akbar, and measured 1,678,802 big'ahat. It is washed by the river Chambal, and its principal towns are Chitor and Jalor.

1. The town of Chitore, long the residence of a Ráj-pút Frisco, and famed for its strength and riches, was taken and plundered by Akbar, in A.D. 1567. Its fortress, on the summit of a lofty and rocky hill, is nearly eight miles in circumference, and is considered as exceedingly strong. Aláu'ddin, who conquered it in A.D. 1303, seems to have been the first Musulman Prince into whose power it fell; and in 1680 it was again subdued by Azimu'ah-shán, one of the sons of Aureng-zib. It is now in possession of the Udui-púr Ráná, to whom it was delivered up by Mad'háji Sió'd'hiyá in 1790. The works about the fort have been much neglected; and the surrounding country, though productive, was in a wretched state when crossed by some of the British troops in 1818.

2. Jalor is about thirty-three miles south of Udui-púr, and is lat. 24° 30' N. long. 74° 25' E. Hamilton's *Hindustan*, i. 551.

CHITTERLING, Skinner derives from Ger. *kuhteln*, *intestina*. Wachter interprets *kutlein*, *exta secure* and derives it from *kutten*, *accute*, to cut.

These I scorned,
From their plentiful born of abundance, though invited;
But now I could carry my own stool to a tripe
And call their chattering, and bless the founder.

Monsters. The Maid of Honour, act ii. sc. 1.

But honour now prescribes the law;
The tyrant keeps her will in awe;
For charity forbid to roam,
And not a chattering at home.

Plautus. The Widow's Will.

CHI'VALRY, } Fr. *chevalerie*, from *cheval*, a
CHI'VALROUS, } horse. See **CAVALIER** and **CURVA-**
CHI'VALROUSLY, } LIES.

And held curvich after effer jst born & jst lond
Myd strenghe & god eghynghys in Cristene men hand
R. Gower, p. 413.

He began to speke stille alle je chivalrie.

R. Brimey, p. 2.

A knight ther was, and that a worthy man,
That fro the time that he first began
To ride out, he loved chivalrie,
Trouble and honour, freedom and curteisie.

Chaucer. The Prologue, v. 45.

But all the marche of the thundred
Toursouth under his empire;
As he that was hollie lorde and sire,
And heide through his chivalrie,
Of all the worlde the monarchie.

Gower. Conf. Am. *Prologue*, 5.

This Diomedes, as booke vs declare
Was in his noes prest and courageous
With stern voice, and mighty limmes square,
Hardie, testif, strong, and chivalrous.

Chaucer. Troilus, book v. fol. 189.

But Mars, whiche of battles is
The god, as he had wote this,
As he whiche was chivalrous,
It felle him to ben amorous.

Gower. Conf. Am., book v. fol. 87.

The Phrygians fought valiantly to defende the passage, and
the Myrmidons assaied chivalrously.

Plautus. Cranycle, vol. i. ch. xxxi.

So to his stand he got, and gan to ride
As one vult therefore, that all might see
He had not trained been in chivalrie.

Spenser. Faerie Queene, book ii. can. 3. st. 46.

Old Nestor's sonne, Antiochus, was fourth for chivalrie
In this contestation: his faire horses were of the Prylan breed,
And his olde father (counseling neare) inform'd him (for good speed)
With good race notes; in which himselfe, could good instruction
give.
Chapman. Homer's Iliad, book xxiii. fol. 315.

For all so many weakes, as the year has,
So many children he did multiply;
Of which were twentie sounes, which did apply
Their mindes to praise, and chivalrous deute.

Spenser. Faerie Queene, book ii. can. 10. st. 22.

These, as you see, ride foremost in the field,
As they the foremost rank of honour held,
And all in deeds of chivalry excell'd;
Their temples wreath'd with leaves that still renew;
For deathless laurel is the victor's due.

Dryden. The Flower and the Leaf.

Return, and, to divert thy thoughts at home
There task thy madd, and exercise the loom;
Employ'd in works that woman-kind become,
The toils of war and feasts of chivalry
Belong to men, and most of all to me.

Id. Homer's Iliad.

This mixed system of opinion and sentiment had its origin in
the ancient chivalry, and the principle, though varied in its
appearance by the varying state of human affairs, ennobled and
influenced through a long succession of generations, even to the
time we live in. If it should ever be totally extinguished, the
loss I fear will be great.

Burke. Reflections on the Revolution in France.

When the old feudal and chivalrous spirit of fealty, which, by
freeing kings from fear, freed both kings and subjects from the
precaution of tyranny, shall be extinct in the minds of men,—
plots and assassinations will be anticipated by preventive murder
and preventive confiscation.

Id. Id.

CHIVE, Fr. *cise*, the anther apex, or small knob at
the end of the stamen in a flower; also a small species
of Onion.

CHIVER, now written *chier*. Ger. *schauren*; *tre-*
mere ex gelu vel metu; to shudder, to tremble.

Now I chiver, for default of heat
And hate as glede, now suddenly I sweat.
Chaucer. The Black Knight, fol. 271.

For then cometh the blancher feer

With chile, and maketh me to chower.

Gower. Conf. Am., book vi. fol. 129.

CHILAMYS, in Zoology, a genus of insects of the
order *Coleoptera*, family *Chrysomelinae*. Generic
character: antennae curved, short; labial palpi forked;
body somewhat cylindrical, thorax the length of the
abdomen.

Type, *Clythra monstrans*, Fabr.

CHILANTS, the military cloak of a Grecian General:
the word was also adopted by the Romans, to express
their own *Paludamentum*. When Virgil invests Dido
with this robe, (iv. 437,) and Tacitus gives it to Agrip-
pina, (*Ann.* xii. 56,) it must be accepted in a qualified
manner, as meaning a dress becoming the majesty of
a Princess. (Bayfus *de re vestiariâ*, ad hoc.) The Chilamys
as appears from many ancient statues was rounded:
It covered the shoulders, and sometimes was fastened
either with a button or a knot upon the breast. It
was the distinctive costume of Cæsar and Pollox.
Although in its original meaning it was used only for
the mantle of a General, it at last became confounded
in common usage with *agum*, the cloak of any
soldier; and *Chilamptaria* is more than once used by
Plautus for a campaigner.

CHLOEIA, in Zoology, a genus of the *Annelides*
Antennæ, of Lamarck, of the family *Amphipoda*.
There is but one species, *Aphrodita flava* of Pallas;

CHI-
VALRY.
CHI-
LO-
EIA.

**CHLO-
EIA.**
—
**CHLO-
ROMYS.**

Terebella fava of Gmelin. Generic character: antennae five, subulate, two-jointed; the intermediate pair inserted below the single one, the external pair remote; brachiae in the form of tripinnate leaves; eyes two, distinct.

CHLORA, in *Botany*, a genus of the class *Oetantria*, order *Monogynia*, natural order *Gentianeae*. Generic character: calyx eight-leaved; corolla of one petal, eight-cleft; capsule one-celled, two-valved, many-seeded; stigma four-cleft.

Five species, natives of Europe and America. *C. perfoliata* is a beautiful plant, native of England. Eng. Bot.

CHLORANTHIUS, in *Botany*, a genus of the class *Tetrandria*, order *Tetragynia*. Generic character: calyx none; corolla a three-lobed petal, situated on the side of the germen; anthers fixed to the petal; berry one-seeded.

One species, *C. inconspicuus*, native of China.

CHILORION, in *Zoology*, a genus of insects of the order *Hymenoptera*, family *Sphegidae*. Generic character: antennae inserted near the mouth; maxillary palpi filiform, scarcely longer than the labial; mandible unidentate at the inner side; terminal lobe of the maxillae, short and rounded at the extremity.

Type, *Ch. lobatum*, Fabre.

The only species of this genus are *Sphex lobatus* and *Sphex compressus* of Authors. The former from Bengal, the latter from the Isle of France.

CHLORIS, in *Botany*, a genus of the class *Polygama*, order *Monoceria*, natural order *Gramineae*. Generic character: flowers growing on one side; calyx two-valved, doubly six-flowered, flowers alternately sessile hermaphrodite, and pedicellate male; hermaphrodite flower, calyx none; corolla two-valved, terminating with an awn; stamens three; styles two; seed one; male flower, calyx none; corolla two-valved, awned; stamens three.

Twelve species, natives of the Northern hemisphere. **CHILORITE**, a green Mineral of frequent occurrence among the older rocks, and occasionally deposited upon, and colouring other minerals.

CHLOROMYRON, in *Botany*, a genus of the class *Polygama*, order *Monogynia*. Generic character: calyx coloured; six-leaved; corolla none; stigma sessile, concave, three-lobed; capsule three-celled; three-seeded.

One species, *C. verticillatum*, a tree, native of Peru, yielding a resin called balsam *Maris*. Persoon, Syn.

CHLOROMYS, from the Greek *χλωρος*, green, and *μῦς*, a mouse, F. Cuv. In *Zoology*, a genus of animals belonging to the family *Hemilacunculata*, order *Rodentia*, class *Mammalia*.

Generic character. Four grating teeth on either side, their crowns of a rounded form, irregularly furrowed; those of the upper jaw sloped on the inner edge, those of the lower on the outer edge; four toes before and three behind, which are twice as long as the former, and of them the middle toe rather the longest.

¶ The animals which compose this genus differ from the *Caria* in the form of their teeth; there are but two species, which are natives of America. They have been formed into a genus by Fred. Cuvier, and derived their name from the colour of their fur; the species are the *C. Aguti*, Cuv.; *Caria Aguti*, Lla.; *Long-nosed* *Cary*, Pen.; *Acuti* or *Agoute*, of the Brazilians; and the *C. Acouchi*, Cuv.; *Caria Acouchi*, Gmel.; *Olive* *Cary*,

Pen.; *Acouchi*, of the inhabitants of Guiana. The former species has the tail so short, as to appear like a mere tubercle; but in that of the latter there are six or seven vertebrae.

See Linnæi *Systemæ Naturæ*; Cuvier, *Règne Animal*; Pennant's *History of Quadrupeds*.

CHLOROPHLEITE, a Mineral which occurs in Trap rocks, and which when the fragment of rock is first broken, appears green and translucent, but becomes opaque and black by exposure to the air.

CHLOROPHANE, a variety of the Mineral tribe, belonging to the Fluor Spars, or Fluoræ of Linnæ, and distinguished from other varieties of the same mineral by the beautiful green light which it emits when greatly heated. A fragment placed on a poker heated below redness, will exhibit this phenomenon to advantage, when seen in a dark room.

CHLOROMYRTUM, in *Botany*, a genus of the class *Hexandria*, order *Tetragynia*, natural order *Bromeliæ*, Juss. Generic character: corolla inferior, six-parted; spreading; filaments diverging; style elongated; stigma simple; capsule three-lobed; seeds in two series, two to five in each cell.

C. incarnatum, native of the West Indies. Curtis's Botanical Magazine.

CHOASPES, (*Koh-ap*, Mountain of the Horse,) a River of Media, now called the Ahwaz. It rises in the country of the Uxiens, (Asiatic or Lorientan,) washes the walls of Susa, (Khuzestan,) empties itself into the same lake which receives the Eulæus, (Ulai of Daniel,) and the Pasitigris, (Tab.) and thence again flows into the Persian Gulf, (Strabo, xv.) at Khone Moussa. It is stated by Herodotus, (i. 188,) that the Persian Kings drank no other water hot than that which was the produce of this river. For their consumption while absent from home, this water was boiled down and conveyed in silver vessels. Pliny, (xxxi. 21,) includes the waters of the Eulæus also, and clearly distinguishes the two rivers from each other; an opinion in which both D'Anville, (*Mém. de l'Acad. des Belles Lettres*, xxx. 178,) and Larcher, (*Her. Tab. Geog. ad voc.*) dissent from him. The same story is related by all the classical anecdotists, Maximus Tyrius, (Serm. 43, 44,) Aristides, (*In piteum Æsculapii*), Plutarch, (*de exilio*), &c. &c. and hence the water of Chosapes is termed *Æsculæus* *Æscap*. Elian, (*Var. Hist.* xii. 40,) has added a tale respecting this water which is cited by Jortin, (*Remarks on Milton*, P. R. 388,) as a proof that this enviable privilege was not, as some have supposed, confined to the Kings alone. During the expedition of Xerxes, his army was oppressed with thirst, while in a desert spot, before the carriages had come up. Proclamation was made, that if any one possessed water of the Chosapes, he should present it to the King. A person was found who had a little and that not sweet. It was drunk however by Xerxes, who professed to consider the donor as his benefactor, (as we must be content to translate *εὐεργετής*, by which the Persian title of honour *Oronaspas* is rendered,) for that without this seasonable aid, he must have perished with thirst. The Persian Kings, however, were not always equally fastidious under similar circumstances. Cicero mentions that when Darius, in his flight was presented with some water turbid with mud and gore, he exclaimed that it was the sweetest draught which he had ever tasted; *nunquam enim sitiens bibant* is the reasoning of the Philosopher, (*Tusc. Quest.* v. 34.)

**CHLO-
ROMYS.**
—
**CHO-
ASPES.**

CHO-
ASPES.
CHOCO.

Phararch also relates a parallel story of Artaxerxes Maemon after the battle of Cynusa.

Agathocles, (*de Cyzio*), is referred to by Athenæus, (xii. 2.), and his words are cited without acknowledgment by Eustathius on Homer's epithet, to Xootbus, ἀγροπόλεως, (Il. 8.) to show that the Persians had a water which they called golden, consisting of seventy streams, from which no one except the King and his eldest son was permitted to drink, under pain of capital punishment. It is by no means improbable that this was the water of Chosapes; and it is clear that Milton so understood it when he speaks (*loc. cit.*) of

Chosapes, amber stream,
The drink of none but Kings.

Much learning on this point may be found in the first book of Brissotius, *de regno Persarum statu*.

CHOCK, v. *Fr. choquer*; to give a shock, q. v.

Now the church's chancel me do check

Now surging seas conspire to breeds my cake,

Now fighting fowls enforce me to the rock,

Charybdis whelps and Scylla's dogs do bark.

Turberville. Master Win drowned in the Sea.

When the bells ring, the wood-work thereof (Ely Minster) abjects and saps, (no defect, but perfection of structure,) and exactly checks into the joys again; so that it may pass for the lively emblem of the sinner Christian, who, though he hath motions irrepugnant, of fear and trembling, stands firmly fast on the basis of a true faith. *Feller. Worthies. Cumberlandshire.*

CHOCLEARY, Lat. *cuchla*; Gr. χοχλίας, a cockle; a word, says Vossius, which the author of *Etymologicum Magnum* supposes to be from χύχλος, i.e. γυρῶν, gyro, because the shell of a cockle is *tortilis et turbulenta*.

For some [horns] are wreathed, some not: that famous one which is preserved at St. Dennis near Paris, hath wreathy spikes, and chequer'd turnings about it, which agrees with the description of the Calceus's horn in *Ælian*.

Sir Thomas Browne, book iii. ch. xxiii.

CHOCO, a Province of South America, is the interior of New Granada, lying south of Darien and Cartagena, and north of Popayan, and separated from the valley of the Cauca by the western chain of the Andes, which is here only 5000 feet in height, and gradually lowers its crest as it approaches the Isthmus of Panama.

Choco is celebrated, though a mere wide continuous forest, without trace of cultivation, road, or pasture, from three very important causes; its rich *laraderos* or washing-places for gold, its platinum, and for an almost natural canal which unites the Atlantic with the Pacific Ocean. In the interior and almost unexplored parts of this district, the ravine of the Raspadura unites the sources of the River Noanama or San Juan, with the river Quito, which forms, with the Andegada and the Zitará, a large river called the Atrato. The San Juan flows into the South Sea, and a monk of the village of Zitará caused his flock to dig a small canal in the ravine above-mentioned, by which, when the rains are abundant and the rivers overflow, canoes loaded with cacao or chocolate nuts, pass from the Atlantic or Mexican Gulf, to the Pacific Ocean or Bay of Choco, in 7° 50' north latitude. This communication has existed since 1788, unknown even to the Spaniards themselves. The distance of the months of the Atrato in the Bay of Panama, to the estuary of the river San Juan, is seventy-five leagues; and the Canal of the Raspadura or Zitará, which will hereafter

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no doubt be made servicable to commerce, is in 6° 15' north latitude and in about 76° 25' west longitude from Greenwich, or least according to the recently published map of Colombia by Brú.

The gold washings of most consequence in this Province are Novita, Zitará, and the river Andegada; and all the ground between this river, the river San Juan, the river Tamana, and the river San Augustin is auriferous.

The largest piece of gold ever found in Choco, weighed twenty-five pounds. The ravine of Oro (gold) between the villages Novita and Taddo, is the place in which platinum is discovered in the greatest quantity; the price on the spot being about thirty-three shillings a pound. Platinum is chiefly found in this and the neighbouring Province of Antioquia; and in Choco and Barbacons, (io Popayan), this singular and valuable metal is only discovered in grains, in the alluvial tracts between the second and sixth degrees of north latitude.

The quantity of platinum collected has not been stated, but Choco yields gold to the annual amount of about 10,800 marcs, generally twenty-one carats fine; but notwithstanding these riches, it is only inhabited by Negroes and persons connected with the mines; and the price of commodities is so great, that a barrel of flour from North America sells at from £10. to £15., the maintenance of a mulcteer is from five to seven shillings a day, and iron is so dear, even to peace, owing to the rugged nature of the country and the consequent difficulty of carriage, that it is almost impossible to procure it.

Choco contained so more than 5000 souls when Humboldt visited South America, and was first inhabited by Europeans in 1539.

The district of Biriquite, lying along the Pacific coast, is which is the settlement of the Noanamas and other independent Indian tribes, was first discovered by Pizarro, who called the natives, (*Pueblo quemado*), the burnt people; here he found a small tract, called by its inhabitants Peru or Ilru, probably the present Biriquite, and, having been repulsed in his attempts, returned to Posama; but Almagro attacked these valiant Indians, and was also repulsed, losing an eye in the engagement; and from the designation of these people or of their country, the vast kingdom of Peru received a name which it has borne since the Spanish Invasion.

CHO'COLATE, n.

CHO'COLATE, adj.

CHO'COLATE-HOUSE,

CHO'COLATE-MILL.

Sp. *chocolate*. So called because made of the Cacao-nut.

The Spaniards that live here, instead of parching them [the cacao-nuts], to get off the shell before they pound or rub them to make *chocolate*, do in a manner burn 'em to dry up the oil; for else they say, it would fill them too full of blood, drinking *chocolate* as they do five or six times a day.

Dampier. Voyages. Anno. 1692.

I shall send my correspondent, for the embellishment of his book, the names and history of those who pass their lives without any incidents at all, and how they shift coffee-houses and chocolate-houses from hour to hour, to get over the insupportable labour of doing nothing.

Spectator, No. 54.

With the dirt they appear as early as black, as a Negro; and according to our best discoverer, the skin itself is of the colour of wood-soot, or what is commonly called chocolate colour.

Cook. Voyages, book iii. ch. vi. vol. ii.

The stick they shape into an obtuse point at one end, and pressing it upon the other, turn it nimbly by holding it between

CHOCOLATE. both their hands, as we do a chocolate-mill, often shifting their hands up, and then moving them down upon it, to increase the pressure as much as possible.

Cook. Fygager, book iii. ch. tr. vol. ii.

CHOCOLATE is originally a Mexican word, from *chocor*, noise, and *ait*, water, from the noise which the instrument used in milling makes with the water; though the best comes from Guatemala, Guayaquil, and Carthagena.

The Chocolate-tree or Cacao, (*Theobroma*) is indigenous to Southern America, being about the size of a middling apple-tree, seldom exceeding the diameter of seven inches, and extremely beautiful when laden with its fruit or pods, shaped like a cucumber, which are dispersed on short stalks over the stem and great branches, resembling asitrons, in their yellowish colour and warty appearance.

This fruit is also afterwards of a reddish brown or of a red and yellow, about four or five inches in diameter, and six or seven in length, with a fleshy rind half an inch thick; the pulp is whitish and of the consistency of butter, containing the germs or seeds of which Chocolate is made. These seeds are generally twenty-five in number in each fruit, and when fresh, are of a flesh colour, and form a nice preserve just previous to their ripening. Each tree yields about two or three pounds of seed annually, and comes to maturity the third year after planting from the germ; it bears leaves, flowers, (whose petals are yellow, calyx, rose-coloured, small and diffused in tufts, on single foot-stalks along the sides of the branches,) or fruit all the year round; the usual seasons for gathering being June and December. Chocolate-trees require as much water as rice, and to bring them to perfection they must be entirely free from plants, and placed in the shade of higher trees.

The Mexicans formerly made their Chocolate in the simple manner described in the French translation of 1579, of Girolamo Benzon's *Historia del Nuovo Mondo*, written in 1565. "*Il se font du breuvage, et voyez le Japon comme ils le font. Ils prennent de ce fruit autant comme bon leur semble, le mettent dans un pot de terre, et le fait secher sur le feu. Puis le cassent entre deux pierres, et le mettent en farine, ne plus ne moins qu'ils meulent leur grain, quand ils veulent faire du pain. Apres cela ils versent ceste farine dedans certaines gobeles qu'ils ont faites en mode de courges mirapites, puis la destremperont peu a peu avec de l'eau, et bien souvent mettent de leur poivre long parmy et boient cela. Cependant si vous avez veu ce tripotage ainsi mistione, il vous seroit mal au cœur; et ingieriez, tant il est honeste, que c'est plusieurs quelque labeur de porer qu'un breuvage d'hommes.*" The want, nevertheless, of any other drink excepting water, soon brought the wanderer from Italy to try the Indian potato, and by degrees he came not only to bear, but to like it.

Chocolate was, however, soon afterwards manufactured in a very different manner by the Spaniards, and we do not know that we can give a better account of the mode employed in preparing the cakes in Mexico and Guatemala, than by extracting it from Gage's curious old work, *The Survey of the West Indies*, 1655. "Chocolate being this day used not only over all the West Indies, but also in Spain, Italy, and Flanders, with approbation of many learned Doctors in physick, among whom Antonio Colmenaro of Ledesma, (who lived once in the Indies,) hath composed a learned

and curious treatise concerning the nature and quality of this drink; I thought fit to insert here also some-what of it concerning my own experience for the space of twelve years. The chief ingredient, (without which it cannot be made,) is called Cacao, a kind of nut or kernel bigger than a great almond. As for the rest of the ingredients which makes this Choccolatlino confection, there is notable variety; for some put into it black pepper, which is not well approved by the Physicians, because it is so hot and dry, but only for one who hath a very cold liver; but commonly instead of this pepper, they put into it long red pepper, called Chile, which though it be hot in the mouth, yet it is cool and moist in the operation. It is further compounded with white sugar, cinnamon, clove, anniseed, almonds, hasell-nuts, *Orjuela*, *Bonilla*, (*Fanilla*) *Sapogall*, orange-blower water, some muske, and as much of achiotte as will make it look of the colour of a red brick. But how much of each of these may be applied to such a quantity of Cacao, the several dispositions of men's bodies must be their rule. The ordinary receipt of Aotooolo Colmenaro was this: to every hundred Cacos, two cobs of Chile, called long red pepper, one handfull of anniseed and *Orjuela*, and two of the flowers called *Mechanchil* or *Bainilla*, or instead of this six roses of Alexandria, beat to powder, two drams of cinnamon, of almonds and hasell-nuts, of each one dozen; of white sugar half a pound, of achiotte enough to give it the colour. This author thought neither clove, nor muske, nor any sweet water fit, but in the Indies they are much used. Others use to put in maize or *Paxio*, which is very windy; but such do it only for their profit, by increasing the quantity of the Chocolate. The cinnamon is held one of the best ingredients, and denied by none; for that it is hot and dry in the third degree, it helps the kidneys and reins of those who are troubled with cold diseases, and it is good for the eyes, and in effect it is cordial, as appears by the author of these verses."

*Cannoda et serice Cinnamonum et rosas offert,
Lumina clarificat, dno veneno fugat.*

We cannot follow Gage in his minute descriptions of the qualities of the other component parts of Chocolate, nor in his account of the care with which each is to be pounded and prepared before it is embodied with the Cacao powder, nor in his description of the divers ways of drinking it, excepting only where he says, "but the most ordinary way is, to warm the water very hot, and then to pour out half the cup full that you mean to drink, and to put into it a tablet or two, or as much as will thicken reasonably the water, and then grinde it well with the molinet, and when it is ground and risen to a scum, to fill the cup with hot water, and so drink it by sips, (having sweetened it with sugar,) and to eat it with a little conserve or maple bred, steeped into the Chocolate."

Acosta, in his very scarce work, *Historia natural y moral de las Indias*, has given a chapter of the fourth book to this subject, and informs us that the Cacaos were anciently used, as cowrie shells are in the east, for money; and at this day they pass current in the Mexican markets. The ancient Mexicans kept them made up in bags, which were transferred as bags of dollars are amongst merchants.

The Chocolate manufactured in South America as an article of commerce, is made at present by drying

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the Cacao-nut in the sun, then roasting the kernels in an iron pan pierced full of holes. It is then pounded in a mortar, and ground on marble with a marble roller till a paste is formed, which is mixed with sugar, long pepper, achiote, vanilla, &c. The simplest form being seventeen pounds of nuts, ten of sugar, twenty-eight pods of vanilla, one dram of ambergris, and six ounces of cinnamon.

In Spain, besides the drugs which are used in Mexico, are added two or three kinds of flowers, pods of campeche, almonds, and hazel-nuts. It is then made up into cakes or long rolls.

In England, Chocolate is manufactured simply of the kernel of the Cacao, though sometimes sugar or vanilla is added. Some severe restrictions on the making of this article exist in our laws. Its importation ready made is prohibited, and no person is allowed to manufacture it, for private use, from less than half a hundred Cacao-nuts at a time.

This drug never keeps well for above two years, but is usually much weakened if retained even for that time. The natives of Mexico, Caracas, and New Granada, or as it is now called, of Columbia, with the generality of Spaniards, esteem it the greatest misfortune that can happen to them, to be so reduced as to want Chocolate, which in the New World is drunk very frequently during the day; and so great is the demand for the Chocolate of the Magdalena, that enough cannot be raised in the Provinces above-mentioned to supply the market, and they are obliged to import the Cacao of Caracas and Guiana, in order to mix them with it.

CHENIX, a Grecian dry measure, varying in different States. The Attic Chenix=3 Cotyle=1½ Xestes=49.737 solid inches=1.486 pints. 48 Chenices=1 Medimnus. Arbutnot's Tables.

CHÆTODON, from the Greek χῆτυς, a mane, and οδὸν, a tooth, Lin. In Zoology, a genus of animals belonging to the family Squamipennis, order Acanthopterygii, class Pisces.

Generic character. Teeth resembling hairs in length and fineness, and set in rows like the hairs of a brush; body much compressed, and very deep vertically; dorsal and anal fins covered with scales similar to those of the back.

The animals which compose this genus are all natives of the Torrid Zone; but it is a curious Geological fact, that some of them have been found near Verona in a fossil state in good preservation, such as the *C. Pinnatus*, which is never found but in the sea of Japan or the coasts of India and Arabia. The *Chætodons* form beautiful subjects for painting, on account of the elugance and variety of their colours. Many of the animals of this genus will be found among the *Pomacanthi* and *Holocanthi* of Lacepede; whilst on the other hand some of those included in this genus by Bloch and Schneider are formed by Lacepede and Cuvier into new genera.

The *Chætodons* are divided into five subgenera, of which the first is

α Chætodon.

These have neither spines nor notches upon the opercle; the body is oval; the dorsal spines following lengthways.

C. Striatus, Bloch; *C. Zebra*, Lacep. Thirteen spines to the dorsal fin; tail rounded; general colour yellow,

marked with four or five large transverse brown bands; pectoral and caudal fins blackish.

C. Unimaculatus, Bloch; *C. Tache noir*, Lacep. Dorsal and anal fins tipped with black; general colour of the body silvery, with a black oval spot on the mid-side of the dorsal fin.

C. Cellaris, Bloch; *C. Collier*, Lacep. Head marked with black and white stripes; tail striped with black.

C. Octofasciatus, Bloch; *C. Huit-bandes*, Lacep. Body silvery, marked with eight black zones.

C. Fagabundus, Bloch; *C. Fagabond*, Lacep. General colour yellow, striped above with black from the head to the back, and below from the belly to the tail; dorsal, anal, and caudal fins tipped with black.

C. Capistratus, Bloch; *C. Bridi*, Lacep.; *Striped Angel-fish* of Jamaica. General colour golden yellow; lateral line black, terminating on each side of the tail in a large, round, black spot encircled with white.

C. Ocellatus, Bloch; *C. Ocellé*, Lacep. Having a large brown spot edged with white on the dorsal fin.

C. Bimaculatus, Bloch; *C. Bimaculé*, Lacep. Body white, with two black spots edged with white near the extremity of the dorsal fin.

C. Kleinii, Bloch; *C. Klein*, Lacep. General colour golden mixed with silvery, marked with a single transverse brown band.

C. Falcata, Bloch; *C. Pomaentre Fuscille*, Lacep. General colour white, marked with two sickle-shaped black bands edged with white on the sides.

C. Baro, Cuv.; *Douwing Barron*, Renard. General colour yellowish; muzzle black; head barred vertically with four stripes, the first and third yellowish, the upper half of the latter red, the two other stripes black; body marked transversely with sixteen pinky stripes.

Some of the males of this subdivision have one of the soft rays of the dorsal fin prolonged into a single thread; such are the

C. Setifer, Bloch; *C. Pomaentre Filament*, Lacep and the

C. Arago, Forsk.; *C. Coker*, Lacep.

β *Chelmo*.

Mouth much prolonged in shape of a beak; body oval.

These fish, like the genus *Toxotes*, have the power of throwing drops of water against such insects as they wish to take for food.

C. Rostratus, Bloch; *C. Museus Alongé*, Lacep. This is a very beautiful fish; its general colour is gold and silver, intermixed with twenty narrow longitudinal brown stripes; it has also five transverse black bands edged with white on each side of the body, and a large oval black spot on the base of the dorsal fin. Its method of taking insects for food is extremely curious; when it sees its prey, it approaches to it as near as possible, fills its mouth with water, closes its gill covers, and narrowing its little mouth, suddenly ejects the fluid to the distance of five or six feet, which immerses the insect, and brings it down into the sea, when its pursuer immediately takes it. This affords so pleasing amusement, that it is common in the Indian Archipelago for persons of consequence to keep these fish in large vases.

C. Longirostris, Bronnson; *C. Soufflet*, Lacep. Is similar in its habits to the last, and of a citron colour.

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y Platax.

Muzzle obtuse; in some the dorsal spines are hidden under the rising edge of the fin, and the anterior soft rays are much elongated; the dorsal fin is as long and pointed as the anal, which makes the body higher than it is long; in others neither the soft rays nor the dorsal nor anal fins are so much lengthened, which render the body more rounded.

Of the first kind is the

C. Pinnatus vel *Tetra*, Bloch; *le C. Tétra*, Lacep. Body white, marked with five transverse black stripes; pectoral fins black. Cuvier considers the *C. Vespertilio*, Bloch, to be only the female of the *C. Pinnatus*.

Of the second division there are

C. Punctatus, Lacep. The same species as his *C. Gallina*; general colour dusky, marked with two transverse black stripes, passing the one above the eye and the other under the base of the pectoral fins.

C. Orbicularis, Forsk. Of a dusky ash colour; dorsal and anal spines very few and short. The *C. Arthriticus* of Schneider differs but little from this fish.

§ Heniochus.

Some of the first dorsal spines much elongated, so as to form a kind of long whip; behind which are other short spines, and the soft rays as usual; the anal fin not lengthened in proportion with the dorsal.

C. Macrolepidotus, Bloch; *le C. Grande-écaille*, Lacep. Covered with very large scales; general colour silvery, marked with two transverse brown stripes, and two spots of the same colour on the head. The *C. Acuminatus* of Linnaeus is but the female of this species.

C. Cornutus, Bloch; *le C. Cornu*, Lacep. This fish gets its specific name from having two little projecting spines like horns above the eyes; its general colour silvery, and marked by three broad black bands. The *C. Canescens* is the young of this species, which at first have not the horns.

• Ephippus.

A notch or separation more or less deep in the dorsal fin, between its spiny and soft part.

C. Orbis, Bloch; *le C. Orbe*, Lacep. The figure of the animal disk-shaped; general colour ashy; second, third, and fourth rays of each pectoral fin terminated in a long filament.

C. Argus, Bloch; *le C. Argus*, Lacep; *Stereorario* of the Italians. Body almost square; general colour spoty, marked with a great number of little brown spots.

C. Faber, Bloch; *le C. Forgeron*, Lacep. General colour silvery, with the dorsal, anal, and caudal fins of a deep blue.

C. Tetraanthus, Lacep. Four pointed and fourteen articulated rays to the anal fin; five or six broad transverse black bands marking the body.

C. Punctatus, Lin.; *le C. Fauconnier*, Lacep. General colour silvery, spotted with brown.

C. Bicornis, Cuv.; *Jouge* of the Chinese. Forehead crescent-shaped, with two little projecting processes like horns above the eyes; back and sides of an ochreous yellow, belly ash-coloured; ventral and anal fins black; dorsal spines cerise, a stripe of the same colour extending from its root to the root of the anal fin across the body; pectoral fins ash-coloured; upper

part of head black; throat ash-coloured; opercle striped with green and white.

The following species, which have the division between the spiny and soft rays of the dorsal fin very deep, form *Lacepede's* genus *Chaetodipterus*.

C. Teria, Cuv.; *Teria* of the Natives. Of this there are two fishes marked in *Russel's Fishes of the Coast of Oromandel*, *Teria A.* and *Teria B.*; the latter he considers rather a variety, though he states it to be very common; the first has a broad yellowish band on the dorsal, anal, and caudal fins, the second has that band of a red colour.

C. Plumieri, Bloch; *le Chaetodiptere Plumier*, Lacep. Is the other species.

The remaining species of this genus have been divided by *Lacepede* into *Pomacanthi* and *Holocanthi*; the former having the preopercle armed with a strong spine, and the latter having it serrated besides; but *Cuvier* does not consider this as a sufficient distinction to make a new genus, as all have the dorsal fin highest in front, and the body consequently oval.

In some the soft part of the dorsal and anal fin is prolonged like the point of a scythe, and these principally belong to *Lacepede's* *Pomacanthi*; such are,

C. Aureus, Bloch; *le Pomacanthus Doré*, Lacep. Of a rounded shape and bright golden colour; ventral, anal, and dorsal fins long.

C. Paru, Bloch; *le Pomacanthus Paru*, Lacep.; *Favrigated Angel-fish* of Jamaica. Similar to the last, but black with a golden tinge.

C. Aruanus, Bloch; *le Pomacanthus Aruan*, Lacep. Body blackish, marked with five arched transverse stripes; tail edged with white.

C. Aduar, Bloch; *le Pomacanthus Aduar*, Lacep. The scales large, rhomb-shaped, and slightly denticulated; general colour black, with a transverse yellow stripe.

C. Ciliaris, Bloch; *l'Holocanthus Cilié*, Lacep. Has the preopercle armed with a spine and serrated; general colour grey, with a black ring in front of the dorsal fin; each scale marked with longitudinal striae.

C. Catesbei, Cuv.; *Angel-fish*, Catesby. The general colour of the fish is dusky green, the scales large and studded with smaller scales; ventral fins large, long, and taper, their base blue and the remainder red; roots of the pectoral fins, which as well as the tail are orange-coloured, black; irides yellow crossed by two transverse blue bands, one above the other below the pupil; colour of the head yellow and dusky blue. There is a variety of this fish taken on the coasts of the Bahama Islands which has the scales golden.

The following species form part of *Lacepede's* genus *Holocanthus*, and have the preopercle serrated, and a strong spine near the bottom of each; all of them except the *C. Annularis*, which in that respect resembles the *C. Aureus*, have the dorsal fin angular or rounded.

C. Annularis, Bloch; *l'Holocanthus Anneau*, Lacep. General colour brownish, marked with six longitudinal curved stripes of blue; with a ring of the same colour above each gill-flap.

C. Imperator, Bloch; *l'Holocanthus Impereur*, Lacep. Of a yellow colour, marked with blue stripes, longitudinal on the trunk and transverse on the head.

C. Bicolor, Bloch; *l'Holocanthus Bicolor*, Lacep. The anterior part of the body, the caudal fin and extremity of the tail white; the remainder violet mixed with red and brown.

CHÆ-
TODON.

CHÆ-
TUDON.
—
CHOICE

C. *Mesoleucus*, Bloch; f. *Holacanthus Melas*, Lacep. General colour brownish black; head, ehest, and tail white; a transverse black band above each eye.

C. *Nicarbaricus*, Sehn.; f. *Holacanthus Géométrique*, Lacep. General colour brown, with eoeentric circles of white upon the anal and dorsal fins, and near the extremity of the tail.

C. *Flavo Niger*, Cuv.; f. *Holacanthus Jaune et Noir*, Lacep. General colour yellow, marked on each side with seven black stripes much curved.

C. *Lamarck*, Cuv.; f. *Holacanthus Lamarck*, Lacep. Scales round, striated, and denticulated; general colour golden yellow, with three stripes on each side.

C. *Fasciatus*, Bloch; f. *Holacanthus Duc*, Lacep. This fish is considered by Cuvier to be the same as *Lacepede's Acanthopode Boddaert*; the general colour white, marked with eight or nine transverse blue stripes edged with brown.

C. *Tricolor*, Bloch; f. *Holacanthus Tricolor*, Lacep. General colour golden, the posterior part of a deep black.

See *Lacepede, Histoire des Poissons*; Cuvier, *Règne Animal*; Catesby's *Carolina*; Russell, *Pat. Description of Fishes on the Coast of Coremandel*; Renard, *Recueil de figures de Poissons, &c. faites aux Indes*.

CHOICE, n.

Choice was formerly written CHOICE, adv. } chose, and is the past participle of CHOICELESS, the A. S. *coosan*, *coisan*, *cligere*, to choose, to take, to take out, or pick out; to take, pick or cull one CHOICELESS, thing before another, in preference to another; to select or elect; to prefer.

Je strengthene me schal bi choyse and bi let also
Choyse out, and sende in to oþer lord, here beste for to do.
R. Gower, p. 111.

— If free choyse be granted me
To do that same thing, or do it nought.
Chaucer, *The Nonnes Preestes Tale*, v. 15252
Cenneth the letters of Gregoia
First made upon his owne choyse.
Gower, *Conf. Am.*, book iv. fol. 76.

For I can not my selfe guesse,
Whiche is the beste vnto my choyce.
Id. *Conf. Am.*, book i. fol. 18.

And shall my faith knowe such refuse
Indrie and shall it so?
Is there no choyse for me to choyse
But must I leaue you so?
Alas, pore woman! then alas!
A wery life becom me I pisse.
Fletcher, *Ascham*. The Letter foreword of her Letter, &c.

This poise is so pick, and choyse so sorted throw,
There is no flower, herbe, nor wrede, but serves some purpose now.
T. C. H. *In praise of Gainsburgh's Flowers*.

We scorn that wealth should be the final end,
Where the heavenly Muse her course doth bend;
And rather had been pale with learned cares,
Than pained with thy choyse of changed faires.
Hall, *Satire*, 2, book ii.

He that his pen but in that fountain dips,
How nimble will the golden phrases fly,
And shed forth streams of eloquent rhetoric,
Wailing celestial torrents out of poetry?
G. Fletcher, *Christ's Victory and Triumph*.

Neither the weight of the matter, of which 'tis (the cylinder) made, nor the round, voluble form of it, (which two meeting with a precipice, or steep declivity do necessarily continue the motion of it,) are any more impetuous to that dead, choiceless creature, than the first motion of it was supposed to be.

Hammond, *Pendulensule*, ch. xvi.

CHOICE
—
CHOIR.

It was a chosen plot of fertile land,
Emanate wide wings set like a little nest,
As if it had by nature's cunning hand,
Been chieflly picked out from all the rest,
And layd forth for example of the best.
Spenser, *Fairie Queene*, book ii. can. 6. st. 12.

Then make exact animadversion, wherestyle hath degenerated,
where flourish'd, and thriv'd in choiceness of phrases, round and
eieue composition of sentence, &c.
Ben Jonson, *Discourses*.

For who is he, whose chin is but enrich
With one appearing harpe; that will not follow
These cull'd and choicest-cavaliers to France?
Shakespeare, *King Henry F.* fol. 77.

Thus, I think, that so far as any one can, by the direction or
choise of his mind, preferring the existence of any action to the
non-existence of that action, and vice versa, make it to exist or
not exist; so far he is free.

Locke, *Of Power*, book ii. ch. xxi.

All which being evidently most false and absurd, it follows on
the contrary, that the Supreme cause is not a more necessary
agent, but a being indued with liberty and choice.

Clarke, *On the attributes of God*, p. 64.

If you will proceed in your choice by any of these measures,
then w's most certainly prevail upon you to follow Saint Paul's
advice in the text, you must set your affection on things above,
and not on things on the earth.

Sharp, *Works*, vol. vi. serm. 12.

The body of the enemies army finding their van-guard, which
consisted of their choicest men, thus driven back upon them,
began to shift for themselves.

Luttrell, *Memoirs*, vol. i. p. 283.

Not the silver doves that fly,
Yok'd in Clytemnestra's car;
Are so chieflly match'd a pair,
Or wish more consent do move.

Waller, *Saturnian and Anacreont*.

This might have been avoided by anchoring more in the west,
but I made choice of my situation for two reasons; first, to be
near the island we intended to land upon; and secondly, to be
able to get to sea with any wind.

Cook, *Voyage*, book iv. ch. iii. vol. iv.

— If it can be proved that by this choice they selected the most
beautiful part of the creation, it will show how much their principles
are founded on reason, and, at the same time, discover the
origin of our ideas of beauty.

St. John, *Reynolds*, *The Elder*, no. 82.

You too, O nymphs, and your meniorous aid
The rural powers confer; and still prepare
For you your choicest treasures.

Alexander, *Hymn to the Muses*.

CHOIR, } Fr. *chorus*; Lat. *chorus*; Gr. }
CHOIR-MASTER, } *χορὴς*, a multitude of singers and
CHOIR-SERVICE, } dancers, and therefore of rejoicers,
from *χορεύω*, to rejoice. Martialius. Applied not only
to the singers, but also to the part of the Church in
which they are placed.

These tones of rapture are Amphion's lyre,
Wherewith he did the Theban city found:
These are the notes wherewith the heavenly choir
The praise of him which made the heav'n doth sound.
Dennis, *Immortality of the Soul*, sec. i.

And let the roaring organs loudly play
The praise of the Lord in lively notes;
The whirle, with hollow throats,
The choristers the joyous anthems sing,
That all the woods may answer, and their echo ring.
Spenser, *Epithalamion*.

Dear chorister, who from those shadows leads,
Ere that the blinding morn dare show her light,
Such and lamenting strains, that night attends
(Be come all ear!) starts step to hear the plea,
Drummond, *Sonnet*, 33.

CHOIR. Now did Ridley, Bishop of London, by his injunctions, order the altars in his diocese to be taken down, as occasions of great superstition and error, and tables to be set in their room in some convenient places of the church or choir.

Strype. King Edward VI. anno, 1550.

Hath it not made you ready to praise and magnify his name, and to join with the choir of heaven in singing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever. Rev. v. 13."

Bishop Beveridge. Sermon, 10.

And indeed for my part, Pyrophilus, I esteem the doctrine I have been pleading for of that importance, that I am persuaded, that he, that could bring philosophical devotion into the request it merits, would contribute as much to the solemnizing of God's praises, as the benefactors of chorists and founders of choristers.

Boyle. Usefulness of Nat. Philosophy, part i. ess. 5.

Of the choir he was eminently careful; and, though he neither loved nor understood music, took care that all the singers were well qualified, admitting none without the testimony of skilful judges.

Thus, when by chance some rustic hand intrudes

The nightingale's recess in poplar shades,
And bears the prisoner with offensive care
To Nero's house of gold, and Nero's fure;
Th' aerial chorister, no longer free,
Wails and detests man's cruel cruelty.

Mart. Bostius to Rusticana.

At a time when compositions in counterpoint were uncommon in the church, and when that part of our choir-service called the motet or anthem, which admits a more artificial display of harmony, and which is recommended and allowed in Queen Elizabeth's earliest ecclesiastical injunctions, was yet almost unknown, or but in a very imperfect state.

Warren. History of English Poetry, sec. 28.

Bingham is inclined to think that the *Chorus* or *Choro* was a name sometimes given to the Chancel, and he cites a Canon of the first Council of Toledo, which orders the Priests and Deacons to communicate before the Altar, the inferior Clergy in the Choir, and the people without it. (*Antiq. of Chr. Ch. viii. 6. sec. 5.*)

In our present Cathedral Churches, the part separated from the nave, in which divine service is performed, is usually termed the *Choro*. Its two sides are respectively called *Decani* and *Cantoris*, and the Chants and all other versicles of the Liturgy set to music, are sung by these alternately.

We learn from Eusebius, that Choir-service was first regularly established in the church at Antioch, during the reign of Constantine; but it is certain, that the practice of alternate singing in praise of God and the Saviour, prevailed among Christians at a much earlier period. Dr. Burney says, that "St. Ignatius, who, according to Socrates, had conversed with the Apostles, is supposed to have been the first who suggested to the primitive Christians in the East, the method of singing psalms and hymns alternately, or in dialogue; dividing the singers into two bands, or Choirs, placed on different sides of the church. This is called *Antiphona*; and this custom soon prevailed in every place where Christianity was established."

When our Saxon ancestors embraced the Christian faith in the sixth century, the Gregorian Chant was introduced at Canterbury by St. Austin. It appears, however, from Bede, as quoted by Dr. Burney, that "the Britons had been instructed in the rites and ceremonies of the Gallican Church by St. Germanus, and had heard him sing *Aleluia* many years before the arrival of St. Austin."

CHOKE, v. Lye gives accecan, suffocate; he nnd Sommer, accedee, suffocate; but no authority. Skinner has no doubt that such a word formerly existed.

To suffocate, to strangle; to stop up the course or passage, to obstruct, or block up, so as to prevent the progress, rise or growth.

And likewise here Christ sayd not this signifieth my body, but this is my body calling the sacrament, signe, token and memoriall of so great a thing, even with the name of the very thing itself, thus doth St. Ambrose chaic our sophisteme.

Prisk. Works, fol. 136.

Then, when he hath run out himselfe; led forth
His desperate party with him; blown together
Aides of all kinds, both shipwreck'd minds and fortunes
Not only the grown evill, that now is sprang,
And sprouted forth, would be pluck'd up, and weeded;
But the stock, roote, and seed of all the mischiefs,
Checking the Commowwealth.

Ben Jonson. Catiline, act iv.

Small Cock, a sullen brook, comes to her mouth then,
Whose banks received the blood of many a thousand men,
On and Palm Sunday slain, that Towton-field we call,
Whose channel quite was chok'd with those that there did fall.

Drayton. Polyolion, song 28.

— My sweet streamer, choke with mortalitye
Of men, slaine by thee. Carcases so girt me, that I faile
To pour into the streames sea, my woe.

Chapman. Heures's Minde, book xxi.

See I my chok'd streames an more chok'd course can keep,
Nor pull their wanted tribute to the deep.

Pope. R.

The Dutch speaking of the pains they were faine to take to dig away the snow, that covered the house, and choked up their doors add, that in their laborious work "they were forced to use great speed, for they could not keep cadence without the house, because of the extreme cold, although they wore furs skins about their heads, and double apparel upon their backs."

Boyle. Experimental History of Cold, lib. xix.

The sea is now so choked with ice, that a passage I fear, is totally out of the question.

Cook. Voyage to the Pacific Ocean, ch. iii. book v.

The inhabitants refusing to surrender them, retreated to a cavern, into which they thought their enemy unlikely to follow them. Maxwell choked them with smoke, and left them lying dead by families as they stood.

Johnson. Journey to the Western Islands.

CHOLER, } Fr. *cholere*; It. and Sp. *colera*;
 } Lat. *cholera*; Gr. *χολή*, from the
 } *CHOLERICITY*, unused, *χολή*, *fluid*.

The bile or choler is supposed to have an effect upon the temper. My choler rose, is equivalent to my anger, wrath, indignation rose. And hence *choler* is applied to

Angriosity of mind; anger, wrath.

The reeve was a slender colerick man.

Chaucer. The Prologue, v. 589.

Choler doth participate with natural heat as long as it is in good temperature.

Sir Thomas Egton. Castle of Health, book i. p. 9.

Cholerick is hot and dry, is whome the fyre hath preminence.

Id. R. p. 3.

Howsoever it cometh to pass I cannot tell, but of late your grace is grown in great *choleric* fashions, whosoever your are contrariet in that which you have conceived in your head.

Strype. Memoirs. Sir Wm. Paget to the Lord Protector.

To this matter Sir John answered; he remembered not what speeches he then used, and said it might be he used some speeches *choleric*, as naturally he used to do, for it was his disposition.

State Trials. Trial of Sir John Perrot.

His eyes did hurle forth sparkles fiery red,
And stared stern on all that him beheld,
As ashes pale of brow and seeming dead;
And on his dagger still his hand he held,
Trembling through hasty rage, when *choler* in him swelled.

Spranger. Fœder Quære, book i. can. 4. v. 53.

CHOKE.
CHOLER.

CHOLER. Henry played with Lewis the heir of France at chess, and winning much money of him, Lewis grew choleric, that he threw the chess-men at Henry's face.

CHOLULA

Baker. William F. Anso, 1837.

When cholera overflows, then dreams are bred
Of flames, and all the family of red;
Red dragons, and red beasts in sleep we view,
For humours are distinguished by their hue.

Dryden. The Cuck and the Fox.

His constitution indeed inclined him to be choleric; but he gained no perfect ascendancy over his passion, that it never appeared, except sometimes in his countenance upon a very high prostration.

The Life of the Hon. Robert Buple, p. cxlii.

He had not gone far, before a "malignant and a turban'd Turk" had his cholera stirred by the careless and assured air with which this infidel strutted about in the metropolis of true believers.

Burke. On a Regicide Poast.

CHOLERA MORBUS, a disease attended by frequently vomiting and purging of a bilious humour, anxiety, gripings, and pains of the legs. It is very sudden in its attacks, and in hot climates is often fatal, destroying the patient in twenty-four hours, or leaving him in two or three days. It is treated at first by plentiful dilution and gentle evacuations. Opium may then be safely administered. A free use of columbo root has often been useful, and in hot climates it is almost a specific.

CHOLEVA, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Necrophagae*. Generic character: antennae as long as the thorax, sometimes a little longer, gradually thickened towards the apex; the last five articulations forming an elongate perforated club; mandibule emarginate at the apex; the last articulation of the palp abruptly acute, subulate.

Type, Colapsa sericeus, Fabr.

An excellent monograph of this genus by Mr. Spence is published in the *Transactions of the Linnean Society*.

CHOLULA, or **CHOLULCAN**, a celebrated State of ancient Mexico, which now retains its ancient Capital with some highly curious pyramids and vestiges of the Aztecs.

Cholula, Tlascala, and Huexotzinco are famous as the three Republics which so long resisted the power of the Mexican Emperors.

The city of Cholula which Cortez, in his letters to Charles V., compared with the most populous cities of Spain, contains at present not more than 16,000 inhabitants. It is situated in the Province or State of Tlascala or La Puebla, in 19° 8' 6" north latitude and 98° 7' 45" west longitude, eighty miles east of Mexico, in a fine plain and surrounded by plantations of the *agave*. In the time of Cortez, it was looked upon by all the Indians of Mexico as a holy city; no where in that country did there exist a greater number of *teocallis* or temples; no spot displayed greater magnificence in public worship. Cortez gives the following account of it. "The inhabitants are better clothed than any we have hitherto seen. People in easy circumstances wear cloaks above their dress. The environs of the city are very fertile and well-cultivated. Almost all the fields may be watered, and the city is much more beautiful than most of those in Spain; for it is well-fortified, and built on very level ground. The number of the inhabitants is so great, that there is not an inch of ground uncultivated, and yet, in several places, the Indians experience the effects of famine, and there are many beggars.

But the ruins in its neighbourhood, render this

city most remarkable at present. The greatest and most surprising remains of the art and industry of the Aztecs or Toltecs now existing, being the great Pyramid or Temple of Cholula, in 19° 8' 6" north latitude and 98° 12' 15" west longitude. This astonishing ruin is 177 feet in height, with a base of 1430 feet broad, and is divided into four stages built of alternate layers of brick and clay, the faces being directed to the four cardinal points; around it are the remains of smaller pyramids. It was dedicated to the service of Quetzalcoatl, the great lawgiver of the Mexicans, whose altar was on its summit, which has an area of 16,000 square feet; and by a singular change, which has probably preserved this interesting structure from entire demolition, the Spaniards have erected a temple to the Holy Virgin, in which an Indian Priest performs daily mass, on the spot on which the rites of Quetzalcoatl were anciently celebrated. It has suffered much injury by a large portico having been laid open to form a road, which has however shown that it was a place of burial, like the Egyptian pyramids.

The view from the Virgin's Chapel is very superb, as the volcanoes of Le Puebla, the Pico de Orizaba, and the stormy summits of the Sierra de Tlascala are distinctly visible from it; but it is covered with profuse vegetation, which renders an accurate examination of its superficies impossible. This edifice is called in the language of the country, *tlalchi huat tepet*, the mountain of unbaked bricks, and *monte hecho a mano*, the mountain made by the hand; at a distance it has the appearance of a natural bill.

In making the road we have mentioned through part of this monument, a square tomb was discovered in the interior, built of stone, and supported by beams of cypress. It contained two skeletons, idols of basalt, and a great number of vases curiously painted and varnished; and Humboldt observed that a very particular arrangement of the bricks, tending to diminish the pressure on the roof of the tomb or chamber, had been resorted to, the courses overlapping each other like a rude step work arch. Similar vestiges of ancient art have been observed in several Egyptian subterranean buildings. An ancient tradition of the Indians assigns the building of this structure to a giant, surnamed the architect, who impiously endeavoured to construct a hill which should reach heaven; but the Gods enraged at his daring attempt, hurled fire from heaven, which destroyed numbers of the workmen, and as a deprecatory act the remainder of the edifice was appropriated to the worship of Quetzalcoatl, or the God of the Air. Humboldt has given a long and highly interesting account of, and disquisition on, this Pyramid, in the *Researches concerning the Institutions and Monuments of the Ancient Inhabitants of America*, with engravings of the temple and its detached mass.

CHOMELIA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Rubiaceae*. Generic character: calyx four-parted; corolla salver-shaped, four-parted; drupe inferior, nut two-celled; stigmas two, rather thick.

One species, *C. spinosa*, a tree, native of the woods of Carthagen.

CHONDRAACANTHUS, in *Zoology*, a genus of the *Epizoorae* of Lamarck. Generic character: body oval, inarticulate, narrower before, covered above with cartilaginous spines; without eyes; mouth inferior, formed for sucking; armed with two pincers, and two

CHOLULA
CHONDRAACANTHUS

CHON-DRACANTHUS. short tentacles; ovaria two, external, hidden behind the two posterior spines.

CHOOSER. This genus was formed by M. Delarocbe, from a species discovered by him on the branch of a fish, (*Zeus faber*) and named from that circumstance *Ch. Zei*. See *Nouv. Bull. des Sciences*, tome ii. p. 370.

CHONDRILLA, in Botany, a genus of the class *Sparganeria*, order *Epiplois*, natural order *Cichoraceae*. Generic character: receptacle naked; calyx calyculate; down simple, supported on a slender stalk; florets in many series; seeds prickly.

Three species. *C. audaculus* grows among the Pyramids of Egypt. Willdenow.

CHONDROPTERYGH, from the Greek *χονδρο*, a cartilage, and *πτερυγ*, a fin. In Zoology, one of the orders of the class *Pisces*.

CHONG, a spirituous liquor extracted from wheat, rice, barley, and other grain in Bootan. It is slightly acid and is usually drunk warm. An ardent spirit called *Arba* is obtained from it by distillation. Turner's *Embassy to Tibet*, 24.

CHOUSE, or Fr. *choisir*; Ger. and Dutch, *kiezen*; A. S. *ceosan*, *ceazan*, *eligere*, to take out or elect. See *CHOICE*.
CHOUSAGE, Anciently written, to *chese*.

CHOUSING. To take, to take out, to pick out; to take, pick, or cull out, one thing before another, in preference to another; to select or elect; to prefer.

Bryd had *Chousers* for to *chese* of eche contrie wyrs,
Wich hym were lewest to babbe to hym and to hye.
Cornewalle hym likede best, forsoke he *ches* þere
To byn and to hye *cheyge*. R. Gloucester, p. 21.

I rede we *ches* a hede, þu to we to keun dight,
And to þat ilk hede, I rede we *re* bynde. R. Brunne, p. 2.

And somme *chese* chaffere. þey *chese* þe byttre
Asht semeþ to oure eyght. Piers Plouman. Floure, p. 3.

For Goddes sake, thynke how I *ches* thee,
Not for no covetise donstels,
But only for the love I had to thee.
Chaucer. The Merchant's Tale, v. 10039.

And that was in the month of Male,
When every brid had *ches* his mate.
Gower. Conf. Am., book i. fol. 8.

God *ches* the feble thyngis and diapiablis thyngis of the world
to confounde the stronge thyngis. Wiclif. 1 Corynthians, ch. i.

But God hathe *chese* the weake thynges of the world, to confounde
thynges which are myghty. Bible, 1551.

Heere ye in moost drevworthe brithrin, wether God *ches* not
pore me in my carde bese in feith, and curis of the kyngdom
that God biight to me that loven hye. Wiclif. James, ch. ii.

Harben my deare belovyd bretheren. Hath not God *chese* the
poore of this world, which are ryche in feyth, and beyon of
the kyngdome which is promysed to them that lose him.
Bible, 1551.

And the word pleide bfore al the multytude, and thei *chese* the
Stevens a man full of the Hooll Goom. Wiclif. The Dedis of Apolito.

For she is the scholmestre of the sortowr of God, and the
cheser out of hye werkes. Bible, 1551. The Boke of Wisdom, ch. viii.

And by pollice of the Byschop of Almayn, and with corrupt-
pays the electours or *chese*rs of the Emperour with money, bring-
eth to passe that such a one is ever *chese*n Emperour that is not
able to make his parties good with the Pope. Tyndall, Workes, fol. 114.

And then by title and title they enhanced themselves, and with
their power elined vp and retitled them wth the *chusing* and coor-
dining of y^e Pope and all Byschops, &c. Tyndall. Workes, fol. 347.

And as this wit should goodness truly know,
We have a wit, which that true good should *chese*,
Though will do ch^t (when wit false forms doth show.)
Take ill for good, and good for ill revow.
Davies. The Immortality of the Soul, sec. 27.

"Come all into this eat," spoth she,
"Come closely in, be rul'd by me,
Each one may here a chooser be,
For room ye need not wrastle."
Drocton. Nymphidia. The Court of Feary.

If our spirits can serve God *chusingly* and greedily out of pure
conscience of our duty, it is better in itself, and more safe to us.
Taylor. Holy Living, ch. iv. sec. 7.

The necessity, I say, of continually *chusing* one of the two,
either to act or to forbear acting, is not inconsistent with, or an
argument against liberty; but is itself the very essence of liberty.
Clarke. On the attributes.

In this specimen of the languages of places so near to each
other, the names of different parts of the body are chosen, because
they are easily obtained from people, whose language is utterly
unknown, and because they are more likely to be part of the original
stamina of the language, than any other, as types of the first
objects, to which they would give names.
Cook. Voyage, book iii. ch. xiii. vol. v.

I know not the origin of the House of Commons, but am very
sure it did not create itself; the electors were prior to the
electors; whose rights originated either from the people at large,
or from some other form of legislature, which never could intend
for the *chuse* a power of superseding the *chuse*rs.
Barke. On the Motion on the Middlesex Election.

When I contemplate the character of those, who require a
husband of my *chusing*, I know it is unnecessary to mention
wealth; but when I reflect upon the prevailing maxims of the
age, and even the laws of Rome, which rank a man according to
his possessions, it certainly claims some regard.
Metcalf. Phys. Letter, 14. book i.

CHOP, v. } Dutch, *huppen*, *conscindere*, concide,
CHOP, n. } *dere* minntum; Fr. *chopper*, which
CHOP-HOUSE. } Junius and others derive from *scindere*,
scindere, *accere*. Vossius from Mid. Latin, *capularis*,
to strike with a sword, to cut. *Capularis* from *capulus*,
the hilt or hold of a sword, a *capiendo*, *quia ibi capitur*.
To chop is

To cut by blows, by striking, not by pressure, nor
by drawing backwards and forwards, as with a saw;
to cut into chips, bits or pieces.

Bole holy churchs & charite. *cheppe* a dore with schryver.
Piers Plouman. Floure, p. 4.

Orestes full of furie wood, all on aware with knife
Him slew, and on his father's tombe him *chop*, and took from
lyfe. Phaeor. Mercurius, book iii. p. 75.

Quite from shoulders at one *choppe*
His head with halmet fell. Id. Ib. book ix. p. 221.

Of some he caused their skine to be plucked over their eares,
chopping off their hands & feet.
Stow. The Deuot. Anne, 1638.

Here comes the very person of Demetrius. And so he did indeed,
with a sword by his side, a forest-bill on his neck, and a *chopping*-
knife under his girdle. Botany. Arctidia, book i.

I lost my place at the *chop-house*, where every man sits in
publick a mess of broth, or *chop* of meat in silence. Spectator.

Go, tempt some prig, pretending taste,
With hat new cock'd and newly lac'd,
O'er muttose *chaps*, and scanty wies
At humble Dorchester to dine.
Warren. The Phœnix and the one Horn Chair.

CHOOSER.
CHOP.

CHOP.

CHOP,

CHOP,

CHOP-FALLEN.

Chops and chop-fallen. See CHAP.

But mine less consider'd, and what a fortune
I have had, as they say, match'd off my chops,
Would make a man run mad.

Messinger. *The Renegade*, act iv. sc. 1.

The *chop-fall'n* hounds mean times are heard so more,
But silent range along the winding shore,
Hopeless alike the hunters lag behind
And give all thoughts of Reynard to the wind.

Brooke. *The Fur-chase*.

CHOP, s. } To chop in or out,—seems to be—to
CHOP, n. } strike in or out—suddenly;—with the
quickness, suddenness of a blow or stroke. In the
first example from Wilson, by "chop in," he appears
to mean; "take in with the chops or chops."

Thus also to chop logic, "to answer a snappish
quid, with a knappish quo," as Hollinshed expresses it.
Some repeat one word so often, that if such words could be
eaten, and *chop* in so oft as they are uttered out, they would
choke the widest throat in all England.

Wilson. *Art of Rhetorique*, fol. 169.

And in many places where the text smother'd at the first *choppe*
hard to be understood, yet the circumstances before and after,
and often reading together, make it plain enough.

Tyndal. *Works*. *Prologue*, fol. 32.

And whens you charge me with malapertness, in that I presume
to chop logic with you being governor, by answering your
snappish quid, with a knappish quo, I would wish you to under-
stand, now, that you put me in mind of the distinction, that I as
a subject honour your royal authority, but as a nobleman I
despise your duncelish gentility.

Hollinshed. *Description of Ireland*, book I. ch. vi.

He that commeth lately out of France, will talke French
English, and never blash at the matter. And other *chops* in with
English Italianized, and applieth the Italian phrase to our Eng-
lish speaking.

Wilson. *Art of Rhetorique*, fol. 164.

Who has brought
A merry tale about him, to raise a laughter
Amongst our wine? why, Strato, where art thou?
Thou wilt chop out with them unseasonably
When I desire 'em not.

Bonmont and Fletcher. *The Maid's Tragedy*, act iv.

CHOP, } "To chop, and change," means "to
CHOPPING, } bargain and change," from the A. S.
compan, to cheap, traffick, bargain, boy or sell.

A chopping woid or sen;—a changing woid or sen.

A simple change in faith it was
To lease the flower for the groose,
Each *chopping* will but make you bare
And spend your life in earch and care,
You might have taken better heed
Then left the grain, and chose the weeds.

Turbervile. *The Forerun Lower*.

Whereat full oft I smile, to see how all these three,
From boy to man, from man to boy, would chop and change degree.
Surrey. *No Age content*, 42.

For we are not as many are whiches *choppe* and change with
the worde of God; but ever oute of purence, and by the power
of God, and in the syghe of God, so pake we in Chryste.

Bible, 1661. 9 Corinthians, ch. ii.

And that both these [their natural returne and flowing] doe
happes oftentimes, I referre me to such as have not alwaies observed
it, so also the sensible *chopping* in of three or foure tides in one
natural daie, whereof the treshfull do descant many things.

Hollinshed. *Description of Britaine*, book I. ch. xi.

Long time you fough, redoubt'd bettry bore,
But after all, against yourself you swore;
You former self, for ev'ry hour your form
In chop'd and chang'd, like winds before a storm.

Dryden. *The Hind and the Panther*.

The wind was at south-east, south south-east, and soeth;
which brought in a short, *chopping* sea.

Cook. *Voyage*, book iii. ch. ix. vol. vi.

CHOP.

CHORA-

ZIN.

CHOP CHURCH appears to have been a reproachful
nickname for certain Ecclesiastical traders in prefer-
ence to the name of Richard II. A document is pre-
served in a *MS. Register* in Lambeth Palace, A. D. 1391,
entitled *Littera missa omnibus Episcopis Suffraganeis Do-*
mini contra Choppe Churches. William Courtney was
at that time Archbishop, and he expresses himself
most indignantly concerning these delinquents and
others guilty of simoniacal practices. *Adi vero quorundam*
satorum zinnonia, subversorum Justicie, et
invidite abusivis inventorem, ut illis verbis utamur,
Choppe Churches, commutator appellati, mediacione
dolosa interveniente, execrabile ardore avaritie, quandoque
in subdolis permutacionibus his nimis inaequitate benefi-
ciorum, ac illis quandoque optantes beneficia fucalis colo-
ribus totaliter destitunt et defraudant;—and again he
terrors them, *Iniquitatis choppi, Clerum et Ecclesiam*
blasphemantes; maledicti Girzai et Simonis consortes in
crimine; Chop Churches vulgariter appellati, et in civitate
vestra Londinensi pro majori parte degentes;—quorum
abusiones et nefas dampnat Clerus, abominatur Populus,
et utriusque veris consortium detestatur. All persons
guilty of the offence, are ordered forthwith to confess
their fraudulent bargains to the Archbishop, one of his
Suffragans, or their Ordinary, within fifteen days, on
pain of the greater excommunication. Spelman has
printed this letter in his *Concilia*, li. 642.

CHOPPING, a chabby, lusty, plump, fat child.

Why there's Lope Tocho, John Tocho's son, a sound *chopping*
lad we know him well, and I know he costs a sheep's eye upon
the weuch, and 'tis good marrying her with his ear equal.

Shirton. *Don Quixote*, vol. iii. p. 32.

With six *chopping* bastards, each as lusty as an infant Hercules,
this delicate creature blushes at the sight of his own bedroom.

Burke. *On the Nobles of Great Britain*.

CHOPPED, } i. e. chopped, chappy. See CHAP.
CHOPPY. }

You seeme to understand me,
By each at once her *chopping* finger laying
Upon her thinnie lips.

Shakespeare. *Measure*, fol. 132.

But when my glass shows me myself indeed,
Beset and *chopp'd* with time's antiquity,
Mine own self-love quite contrary I read,
Self so self-loving were iniquity.

Id. *Seneca*, 62.

CHORAZIN, a City of Galilee, mentioned by St.
Matthew, (xi. 21,) and by St. Luke, (x. 13,) as one of the
places in which many of our Saviour's principal mira-
cles were performed, and against which for its unbelief
his denunciations of woe were uttered. Its site is
doubtful, but most of the commentators suppose it
to have stood on the western coast of the Sea of Galilee,
not far from Capernaum. Wells's *Scripture Geography*,
li. 177. St. Jerome places it two miles from the
latter city. Ernestus, (*Obscure rarie*, li. 6.) maintains
that it is not a city, but the region of Zio, the southern
district of Arabia Petraea, and that it is written *חורא-
צין* to distinguish it from the wilderness of the same
name; but its connection by our Saviour with other cities
forbids this supposition; besides that it is never
separated into two words in any manuscript, but is
written *חוראציר*, *חוראציר* or *חוראציר*. Relandi,
Palaestina, 734.

CHORD
CHORE-
PISCOPUS

CHORD, *v.* } Gr. χορδή, intestinum, and hence
CHORD, *n.* } chords, i. e. *Aides*, ex intestino cantorio,
et arfactio. Lennep. To the same purport is Vossius,
sc. because they (the chords or strings of a musical in-
strument) were usually made of the smaller intestines
of animals. Hence applied more generally. See COAD.

After dyner a young man, an Itulys, played before the King
on a corde very well. *Leland. Pymell of Margaret, &c.*

The wry chords now shake to wondrous cheer
As one might think an angel's voice to hear
From every quaver, or some spirit had peat
Itself of purpose in the instrument.

Drayton. David and Goliath.

Others, [tents] whence the sound
Of instruments that made melodious chime,
Was heard, of harp and organ; and who mood'd
Their stops and chords was seen.

Milton. Paradise Lost, book xl. l. 561.

Now as I wander thro' the leafless grove,
Where tempests howl, and blasts eternal rise;
How shall I teach the charred shell to move,
Or stay the gushing torrent from my eyes.

Chatterton. On the Death of Mr. Philips.

While I with fond officious care
For you my charred shell prepare,
And not unkindled freeze an humble lay,
Where shall this verse my Cynthia find?

Warbur. Ode to Superstition.

And now laborious, with a weighty hand,
He slaks into the chords with solemn pace,
To give the swelling tones a bolder grace;
And now the left and now by turns the right,
Each other chase, harmonious both in flight.

Philips. The Fifth Pastoral.

Thy Druids struck the well-tuned harps they bore
With fingers deeply dyed in human gore;
And while the victim slowly bled to death,
Upon the rolling chords rung out his dying breath.

Cooper. Expedition.

CHORD, in Music, a combination of two or more
sounds, according to the laws of harmony.

CHOREGRAPHY, χορηγία, a dance, and χορεύω, I
write. The art of expressing the movements of a
dance by notation. The first attempt of this kind was
made by Tholout Arbeau, a Canon of Langres, who
published, in 1558, a Dialogue called *Orchographie*.
The subject was afterwards more largely handled by
Feuillet, who, in 1701, published *Coregraphie ou l'art
de décrire la danse*, which was soon afterwards trans-
lated into English by John Weaver, a dancing-master
of considerable literary attainments, and distinguished
as the author of three papers, (No. 67, 334, and 370.)
in the *Spectator*. In a *Treatise on Country Dances*, 1710,
by John Essex, another dancing-master, Choregraphic
plates are given; but the art never appears to have
gained much ground, and it has been reprobated by
the French Professors, Cahagne, *Traité Historique de la
Danse ancienne et moderne*, and Noverre, in his *Lettres
sur la Danse*.

CHOREPISCOPUS, ἱερεὺς χορῶν ἐκκλησιαστικῶν, rather
than because he was chosen ex Choro Sacerdotum, in
the early Church, a coadjutor appointed by the Bishop,
to assist him in the villages remote from his city re-
sidence. It is a disputed point, whether these officers
received Episcopal ordination or not, and the question
has been fully discussed by Bingham, (*Antiq. of the
Christian Church*, li. 14.) See also Alex. Natalis, *De
divinis Episcoporum eminentiis*, &c. *accredit questio de
Chorepiscopis*. Some hold that the Chorepiscopi
were only Presbyters. Others, that there were

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two sorts, the first of which were Episcopally or-
dained, the second were Presbyters; and the last
party, among whom are Bishop Barlow, (*Letter to
Usher*, 285, p. 590), Hammond, (*Diss. 3, contra Blondel*,
8), Beveridge, (*Pamphlet*, T. II. *Not. in Conc. divy*, con.
xiii.), and Cave, (*Prim. Christ. i. 8*), maintain that all
Chorepiscopi were *ipso facto* Bishops. Their office
was to preside over the Country Clergy, to inquire into
their characters, and to report them to the City Bishop.
They might ordain Readers, Sub-deacons, and Ex-
orcists, for the service of the Country Churches, and
also Presbyters and Deacons by special leave of their
Diocesan. They might confirm, and grant letters
dimissory, (called also Canonical and Irenical,) to such
Country Clergy as desired to change their Diocese.
They were allowed to officiate in the City Church, in
the presence of the Bishop and Presbyters, a permis-
sion which was not granted to Country Presbyters.
They sat and voted in Synods and Councils; but not-
withstanding these which were for the most part their
general privileges, their powers varied much in dif-
ferent Dioceses and after different Councils; so that in
the course of the IVth century their authority was
much on the decline. A heavy blow was inflicted on
them in A. D. 360, by the 57th Canon of the Council of
Laodicea, which decreed that Itinerant Presbyters, *Pe-
riodentes* should visit the country villages for the future,
in lieu of resident Chorepiscopi. They continued to
sink in estimation, till at length, in the IXth century,
the Order was wholly laid aside in the Western Church.

Under the head BISHOP, we have mentioned the
creation of *Suffragan Bishops* in England at the time of
the Reformation. Their office much resembled that
of the Primitive Chorepiscopi. The application of the
name, however, was new; for in earlier times in Eng-
land, all the City Bishops, under their Metropolitan,
were called *Suffragans*; and the seventy Bishops, who
formed the *Liber* or ordinary Provincial Council of the
Pope, (so called because the Roman Library consisted of
seventy *solidi*), were also known by this name.

CHOREUS, a foot consisting of one long and one
short syllable: the same as a Trochee.

CHORIAMBUS, a foot compounded of a Chorus and
an Iambus, consisting of two short syllables and two long.

CHORIZEMA, in Botany, a genus of the class *Deca-
drandria*, order *Monogynia*. Generic character: calyx
two-lipped; corolla pea-flowered, keel ventricose,
shorter than the wings; style short, hooked; stigma
oblique, obtuse; pod ventricose, many-seeded.

Three species, natives of New Holland. *Hort. Kew.*
CHOROGRAPHER, *n.* } Gr. χορῶν, spotian, a
CHOROGRAPHICAL, } region or country; a
CHOROGRAPHICALLY, } χορηγία, to grove, to de-
CHOROGRAPHY. } lineate, to describe.

That Italy was inhabited, appears from the Records of Livy,
and Dionysius Halicarnassensis, the Story of Aeneas, Evander,
and Janus, whom Aeneas of Viterbo, and the chorographers of Italy
do make to be the same with Noah.

See Thomas Brown, book vi. ch. vi.

And now we are at Leicester, where we shall
Leape are six sleeples, and one hospitall
Twice told; but those great land markes I refer
To Camden's eye, England's chorographer.

Corbet. Rev. Burdett.

In this last following, I have added a chorographical description of
the terrestrial Paradise, that the reader may thereby the better
conceive the preceding discourse.

Keligh. History of the World, book i. ch. liii. sec. 14.

4 L

CHORE-
PISCOPUS
= CHORO-
GRAPHER

CHORUS. I hope that this fable fringed treatise of mine will prove a spur to others better learned, more skillful in *chorography*, and of greater judgment in choice of matter to handle the self same argument, if in my life time it do not perish it again.
Holmsted. Chronicle of England. The Epistle Dedicatorie.

I may perhaps be found fault withal, because I do not *chorographically* place the funeral monuments in this my book.

Waller. Funeral Monuments.

CHOROPAMPA, or the PLAIN OF SHELLS. At the

immense height of 13,123 feet above the Pacific Ocean, north-east of the city of Caxamarca in Peru, on the Andes, a vast quantity of petrified sea shells have been discovered, and near this singular plain, on the right bank of the River Mielipampa, and between it and the Cerro de San José, much gold has been found, the Incas having formerly extracted it at Curimayo, which is in the neighbourhood, and more than 11,154 feet above the sea.

CHOROPAMPA.
CHORUS.

CHORUS.

CHORUS. (See **CHOIR**.) Gr. χορὴν; Lat. *chorus*.
CHORALLY. Applied to a number of singers, singing in concert. And see the following miscellaneous article, on *Chorus* in *Ancient Tragedy*.
Choral is used by Fox as choir is commonly used.

Walter Wall, chaplain of the said church of Hereford, being a vicar of the *choral*, and certain other verberal witnesses of ecclesie, that were specially called and desired to the premises, Fe Regist. Hereford.

Fox. Martyrs. Articles against Walter Brule, fol. 63B.

Speak ye who best can tell, ye sons of light,
Angels, for ye behold him, and with songs
And choirs symphonies, day without night
Circle his throne rejoicing.

Milton. Paradise Lost, book v. l. 162.

The busy
Had work and rested not, the solena pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire
Temper'd soft tunings, intermixt with voice
Choral or unison. *Id. Ib. book vii. l. 599.*

Every fix'd star, in the now-receiv'd hypothesis, is a sun or sun-like body, and in like manner circled with a *chorus* of planets moving about it. *Ray. On the Creation, part I.*

And while in pomp at Cytherea's shrine,
With choral song and dance, our vows we join;
Her flaming altar with religious fear
I'll touch. *Fenton. Phœn and Sappho.*

For the difference which the use of *chorus* makes, is this: the modern drama contents itself with a fact represented; the ancient requires it to be represented before spectators.

Mason. Effrida. Letter, 2.

When the words are attended to by the eye there is a plaintive cast in the strain which makes the well known sentence, "I call and cry," somewhat affecting; I think, however, a modern composer would judge ill if he chose to set the same words *chorally*.
Id. Church Music, lib.

CHORUS, in *Ancient Tragedy*. The account given in the Historical Division of this Work, of the Dramatic representations of the Greeks, being in many respects incomplete, it has been judged advisable to set before our readers a more exact statement, comprising an account of the Chorus, which was in fact the germ and origin of the Drama.

I.—On the Origin of Tragedy and Comedy.

The ancient Greeks met annually in their villages, (*αἶαντες*) at the end of harvest or vintage, to offer sacrifices to the Gods, and to partake of relaxation and festivity; *καὶ τὴν εὐνοσίαν ἀνέστησαν*, as Aristotle says.^a The principal object of their reverence was Διόνυσος, Bacchus, the inventor of wine, and an important per-

sonage in the most ancient Mythology of the Greeks; who was worshipped together with Ceres in the Eleusinian Mysteries, as joint patron of agriculture, and who was perhaps the most ancient of all the Grecian Deities. He seems to have been typical of the first generating principle; and therefore his most conspicuous emblem was the Φάλλος. At these meetings two kinds of poetry were naturally introduced; the one in honour of Bacchus, which Aristotle says was ὕμνων καὶ ἑλεγμμάτων; the other ludicrous and satirical, interspersed with mutual sarcasms and jests; γελωτοποιῶν καὶ λαιπῶν. *Vernibus alternis opprobria rustica fundens*. But this species also was in honour of Bacchus, although of a lighter and more familiar cast than the former.

The loftier and more poetical song was afterwards named *διδασκαλῶν*, a term, of which no satisfactory explanation has yet been given.

To the more jocose effusions are to be referred the Phallic songs, which were sung during the procession of the Φάλλος. The singers of the Dithyrambs, says Aristotle, gradually improved Tragedy; and those of the Phallic song Comedy; both having originally been extemporaneous.

The second age of Dramatic representations was that in which the Actor prepared beforehand some story, which he represented to the audience partly by narration, partly by dancing and gesticulation. See omnino Hermann, *ad Arist. Poet. p. 109*. It was then that Tragedy was no longer an extemporaneous song, indiscriminately poured forth by the votaries of Bacchus as wit or wine prompted them, but it became a profession or art. The first who exercised it was Thespis; but even he, although he was not long prior to Æschylus, left no written drama,^b and it is most probable that he never committed any to writing. In his time the word *τραγῳδία* appears to have been first used. It seems probable, as Bentley supposes, that Tragedy and Comedy may originally have had one common name, *Κωμῳδία*, being both of them equally songs of the village.

One name for Comedy was *τραγῳδία*; but it was only called so in derision, because the actors smeared their faces with the lees of wine, as the earliest tragedians did, according to Horace.

The etymology of *τραγῳδία* is clearly *τράγος* and *οἶτῳ*; but the reason of it is involved in some obscurity. The common notion is, that it was so called because a goat was the prize of the singer.

Tragedy, therefore, was originally nothing more than a song in honour of Bacchus, accompanied by

^a *Eth. Nicom. viii.*

^b *Best. Diss. Phil. p. 238.*

CHORUS. gesticulations and dancing. In process of time were introduced relations of some mythological story, by a second person, who relieved the singer; as an improvement first adopted by Thespis. Then another actor was added, who kept up a dialogue with the first performer, the singer introducing the Bacchic hymn between the different portions of their performance. The subject of this song was afterwards less strictly confined to Bacchus, and frequently bore some reference to the matter of the dialogue.

Although the subject of the dithyrambic song was thus enlarged, the custom of singing it before the altar of Bacchus was still retained; and when afterwards a stage was invented by Æschylus, a portion of it, called the *ἄρχητρα*, or dancing-space, was set apart for the performance of the song and dance round the *θυμέλη* or altar. Hence *θυμέλη* is sometimes put for the orchestra on which it stood. Artemidorus, ii. 3, p. 84. *οὗτοι ἐπὶ θυμέλῃσιν ἀναβιβάζοντες, τοὺς τοὺς τρέφει τὴν σκηνήν, οἱ ἐν αὐτῇ τὴν ἐκτέλεσιν ἐκτελεῖται. ὅθεν, τὴν ἐκτέλεσιν ἐκτελεῖται. ὅθεν, τὴν ἐκτέλεσιν ἐκτελεῖται.* Alciphron, ii. 3, p. 240. *ἑρμηνεύοντες τὴν αὐτὴν τὴν ἐκτέλεσιν ἐκτελεῖται. ὅθεν, τὴν ἐκτέλεσιν ἐκτελεῖται.* So Dicaearchus in Athenæus, xv. 16. See Aulus Gellius, x. 3.

This account of the origin of Dramatic exhibitions will serve to explain the reasons why such entertainments were confined at Athens to the Dionysiac festivals; and why the Actors were called *Διονυσιακοὶ τεχνίται*.

II.—Of the Tragic Contests.

The Contests of Tragic Poets were not thought of, till their art had attained a certain degree of consistency and polish. In the time of Thespis, who acted his own interludes, they were not deemed of sufficient importance to be made a public concern. *ἄρχοντες τῶν περὶ θεῶν φῆν τὴν τραγῳδίαν εὐνοῖν, καὶ ἐκ τῆν εὐνοῖν τῶν πολλοῦν ἀγορεύοντες τὸ πρῶτον, οὕτως ὅς ἐστι βασιλεὺς ἐνομήσαντες ἐξηγμένους*—Plutarch, in Solone, p. 173, HST.

The Dramatic Contests always took place at the Dionysia, or festivals of Bacchus, of which there were three holden in Attica at different times in the year.

1. *τὰ κατ' ἄνοιον*, celebrated in the month *Ποσειδεῶν* (the sixth Attic month, answering to the latter part of December and the beginning of January) in all the *ἑθνοὶ* and villages of Attica. Theophr. Char. p. 19, Schell.

2. *τὰ Ἀγναια*, or *τὰ ἐν Ἀγναιᾷ*, so called from *Ἀγναια*, a part of the city near the Acropolis, in which was a sacred *περιβόλος*, or enclosure, of Bacchus, called *Ἀγναιον*, from *ἀγναι*, a wine-press. Thucyd. ii. 15. In this enclosure plays were acted, the audience being placed upon a wooden scaffolding. But afterwards a regular theatre was erected. This festival was celebrated on the twelfth day of the eighth month, *Ἀνθεστηριῶν*, originally called *Ἀγναῶν*, answering to part of February and March. The festival itself in later times went by the name of *τὰ Ἀνθεστηρία*, and was holden on three consecutive days, the eleventh, twelfth, and thirteenth of the month; the first day's ceremonies were called *Πιθόρια*, the *Broachings*; those of the second day, *Χοαί*, the *Cups*, or *drinking-bout*; those of the third, *Χύτροι*, the *measures of pottage*.*

* The reader who wishes for a full account of this festival, may consult the *Atticae Lectiones* of Meursius, iv. 13, p. 169. The *Leones* have been confounded with the *Διονυσιακοὶ κατ' ἄνοιον*. But

3. *τὰ ἐν ἄνοιον*, or *τὰ κατ' ἄνοιον*, or *τὰ ἄνοιον*, holden in the ninth month, *Ἐλαφβολιών*, answering to part of March and April, and about the seventeenth day of the month.* And this festival is always to be understood, when the words *τὰ Διονυσια* are used by themselves.

Dramatic representations were introduced at all these festivals, but prices were contended for only in the two last. In the *τὰ κατ' ἄνοιον* the actors seem to have gone about from one *ἄνοιον* to another.

In the two city festivals, the Scenic Contests were made public concerns, and controlled by strict regulations; which will be the subject of a subsequent section. At present we will consider those which related to the pieces produced.

Each Poet was expected to exhibit three Tragic and one Satyric drama, which together constituted a *τετραλογία*. In imitation of which custom Plato is said by Thirayllus, (*ap. Diog. Laert.* iii. 56.), to have published his Dialogues by Tetralogies, or quaternions.

Sometimes the three Tragedies were of a kindred argument, as for instance, the *Agamemnon*, *Choephori* and *Eumenides* of Æschylus, all relating, more or less directly, to the story of Orestes; for which reason the Tetralogy, of which they formed the principal part, was called *τετραλογία Ὀρεστιάς*. Aristophan. Ran. 1124.

Ἡρώτων δὲ καὶ τῶν ἐξ Ὀρεστιάς λόγων.

When Diogenes Laertius speaks of plays, acted at the Panathenæan festivals, he refers to a more recent age, when that custom may probably have prevailed. But long before that time Tetralogies had been discontinued. See Bentley, *Diss. Phil.* p. 233.†

The custom of presenting four dramas at once was not of very long duration; for it seems not to have been introduced till the later years of Æschylus; who wrote, as the author of his life informs us, seventy Tragedies, but only about five Satyric dramas. If this account of his Satyric dramas be correct, it is clear that he could have presented only five Tetralogies, of which the Orestean was the last. But this does not very well accord with the circumstance of his having acquired great reputation by his Satyric dramas. According to Pausanias, p. 56, 39, ed. Sylburg. the Satyrs of Æschylus were the most celebrated; and in the next place those of Pratinas and Aristina. Diogenes Laertius relates, that Menæchmus thought Æschylus the first in this species of composition, and Sophocles the second.

But to return to the Dionysiac festivals; we have said, in compliance with the received notion, that the Scenic contests took place only at the *Ἀγναια*, and the *μεγάλα Διονυσια*. There is reason to suppose that the Comedians most commonly contended at the former, and the Tragedians at the latter of these festivals.

Robaken in the *Auctorum Enchirid.* in *Hevel.* v. *Διονυσια*, has clearly proved that they were the same as the festival of *Ἀγναια* and the *Ανθεστηρία*. The contrary opinion is unsuccessfully maintained by G. A. Oehler. See *Biblioth. Crit.* ii. iii. p. 51. Heyne, ad *Georg.* ii. 381. The Scholiast on Plato says, that the *Leones* were in the month *Μενομæctæon*.

* Æschin. c. Ctesiph. sec. 24.

† It appears, however, from a decree of the Athenian people, preserved in Josephus, *Ant. J.* xiv. 8, p. 699, that even as late as the age of Hyrcanus, the Tragic contests were confined to the Dionysia. *Διονυσία δὲ τῶν ἀνθρώπων ἐν τῇ πόλει Διονυσίου, τραγῳδίας τὴν αὐτὴν ἐκτελεῖται, καὶ Πανθεστηριῶν καὶ Ἐλευθερίων ἐν τῇ γυναικί ἐκτελεῖται.*

CHORUS. The Tragic *Contests* must always have taken place at the great Dionysia; for at that festival the new plays were represented, and new actors appointed by lot; as appears from several decrees quoted by *Æschines* and *Demosthenes*. This point has been illustrated by *Hemsterhuis* with his usual learning; in his notes on *Lucian*, i. p. 166. See also *Taylor's Preface to the Orationes* *ἐπὶ Στρατιῶν*.

One thing more is to be remarked about these *Contests*. The reason why new plays and new actors were brought upon the stage at the great Dionysia was this; at that festival strangers from various parts of Greece, and especially Deputies from all the States tributary to Athens, were present in that city; whereas at the *Lenææ* none but the inhabitants of Attica composed the audience.

It appears then, that, although Tragedies were acted on the *Lenææ* festival, the *Contests* of new pieces took place at the Dionysia *ἐν Ἀθήναις*. See *Barthelemy's Dissertation in the Mém. de l'Ac. d'Inscr.* tom. xxxix.; *Wolf, Pref. ad Demosth. Or. Lept. p. xc. Demosth. de Corona*, p. 136, Harl. These were made a national concern; they were regulated by laws, and the expense of paying and equipping the Chorus was one of the *λαϊκοί*, or State burthens, imposed upon the richer members of the Commonwealth. This charge was called *χορηγία*, and the person who bore it *χορηγός*.^{*} The different *χορηγία* were assigned to the different tribes in their turns, and the *ἐπιμελητής* of the tribe fixed them before the Dionysia on some wealthy individuals.

The different *Choragi*, according to their appointment, defrayed the expenses of the Dithyrambic or Cyclic Chorus, or of the Tragic or Comic Chorus, or of the *Ἀδελφὸν χορὸν*, (who danced and sang while a musician played on the flute,) or of the *Πυρρική*, (boys who danced in armour.) An enumeration of the different expenses of the *χορηγία* is given by *Lyrius*, *Ἀνθ. Διολ.* sec. 1, which deserves to be inserted here, as rendered into English by Dr. Bentley, *Dia. Phil.* p. 360.

"When *Theopompus* was Archon, (ol. xcii. 2,) I was furnished to a Tragic Chorus, and I laid out thirty *mine*. Afterwards I got the victory with the Chorus of *meo*, and it cost me twenty *mine*. When *Gluuclippus* was Archon, (ol. xcii. 3,) I laid out eight *mine* upon the *Pyrrhichists*. Again I won the victory with the Chorus of *men*, and with that, and the charge of the *Tripos*, I expended fifty *mine*. And when *Diocles* was Archon, (ol. xcii. 4,) I laid out upon the Cyclic Chorus three *mine* (qu?) Afterwards, when *Alexias* was Archon, (ol. xciii. 4,) I furnished a Chorus of boys, and it cost me above fifteen *mine*. And when *Enclides* was Archon, (ol. xciv. 2,) I was at the charge of sixteen

mine upon the Comedians, and of seven upon the young *Pyrrhichists*." The charge of the Cyclic Chorus Dr. Bentley probably wrote CCC *mine*, as it is in *Lyrius*, quoted by *Mourisius*. The printer changed this into III *mine*.

The Poets who were desirous of contending for the prize, presented their pieces to the first Archon, whose business it was to see that the *Choragi* gave their Chorus to none but those who deserved it. This regulation was made, to secure the representation of the best pieces. The Chorus of a Chorus of boys, was obliged by law to be above the age of forty years. What age was fixed for the other *χορηγία* is uncertain. Another law enacted that no foreigner should dance in the Chorus, under the penalty of 1000 drachms to be paid by the *Choragus*; but this referred only to the greater Dionysia; for at the *Lenææ* exhibitions it was lawful to introduce foreign dancers; at the latter festival the *Μερόκται* also were *Choragi*.†

Sometimes the expenses of the Chorus were voluntarily undertaken by some spirited individual, or by the Poet himself. The plays of *Æschylus* were acted a second time after his death, at the public expense.‡

The Archon also, it seems, assigned, by lot, to the different Poets, three Actors apiece. But the Poet who obtained the prize, was allowed to select his own performers for the next year.

It has been thought by some learned men, that, because each of the ten tribes appointed a *Choragus* for the Dionysiac *Contests*, there must have been always ten competitors for the prize of Comedy, of which only three were placed. But it is clear from the Argument to the *Plutus* that this was not the case. We are informed that *Aristophanes*, who he presented that play, had only four competitors; *Nicocharas*, *Aristomenes*, *Nicophoos*, and *Aleceus*. It is most probable that different *χορηγία* were allotted to different tribes: so many for Comic Chorus, so many for Tragic, so many for Dithyrambic, &c.

The contending *Choragi* were called *Ἀντιχορηγοί*; § the poetical or musical candidates *Ἀντιδιδάκται*; || the actors *Ἀντιπαικτοί*.¶

The names of successful *Choragi* and Poets were proclaimed to the people.

The *Choragus* consecrated to Bacchus a tripod, inscribed with the names of himself and his poet, and the Archon.** But perhaps this is true only of the Dithyrambic *Contests*. The Tragic victor seems to have consecrated a tablet or marble slab. The oldest of these inscriptions which has been preserved is in *Plutarch*, *Themistocl.* p. 251.

It seems probable that the original prizes of Tragedy and Comedy were discontinued when the Dramatic art had attained its consistency and polish.††

The successful Poet was honoured with a crown of ivy.

The Actors also of the successful pieces were crowned of ivy.

* The Latins always wrote *Choragus*.

† *Plutarch*, *Anticid.* p. 635. B.

‡ See the Notes on *Æschylus*, v. *τῶν παρ' ἑξῆς*. *Lyrius*, *Ἀνθ. Διολ.* sec. 1.

§ *Lyrius*, l. c. *Imus*, p. 54, as corrected by Bentley, *Dia.* p. 361. *Atheniensis*, xiv. p. 620, tells us, upon the authority of *Aristomenes*, that the *Πυρρική* were always boys. The dance is described in p. 621, and by *Dionysius Halicarnassensis* quoted in the Notes on *Proclus*. *Phrynichus*, who was a dancing-master, was of course appointed occasionally to teach the *Pyrrhichists*. *Ælian*, having said, with the expression *ἑλπίδι* *Πυρρική*, or something to that effect, remarks upon a story of *Phrynichus*'s having introduced *Pyrrhichists* in one of his tragedies (V. H. lib. 8.) *Schæffer* in his Notes on *Proclus* improves upon this, and says that *Phrynichus* acted a tragedy called *Πυρρική*.

* *Petit*, *Legis Atticæ* p. 353.

† *Ibid.*

‡ See *Stanley*, in *ritum Æschyl.* p. 707.

§ *Demosth.* c. *Mid.* i. p. 134.

|| See *Cassiodorus*, in *Athen.* vi. p. 235. D.

¶ *Alciphron*, lib. 48.

** See the Preface to the *Poem of Æschylus*, p. xii. Cf. *Harpoc.* v. *κατασκευῆς*.

†† Bentley, *Dia.* *Phil.* p. 363.

CHORUS. We have no document by which we can determine the number of Tragedies represented at one sitting,* but it appears that the time allowed to each Poet was measured by the *elepephra*.†

The prizes were awarded by Judges appointed by the Archon, usually, but not always, five in number.‡ Their decision, as might have been expected, was not always impartial.|| The judges of the Cyclic Chorus were punishable by fine, if they decided contrary to justice.¶

The tripod and tablets commemorative of the Dionysiac conquerors, were placed in the Lenæan temple of Bacchus. From these, different authors at various times compiled chronological accounts of the Dramatic Contests, giving the names of the three first competitors,** the titles of their plays, the success of each, and the name of the Archon in whose magistracy they were performed.

The principal compilers of these *Didascalie*, as they were called, were Aristotle, Didymarchus,†† Callimachus, Eratosthenes, Cerystus of Pergamus, and Aristophanes the grammarian. The student who wishes to obtain full information on this subject must consult Casaubon, on *Athenæus*, vi. p. 235; E. Jannais, *Hist. Script. Philos.* i. 16; Bentley, on the *Fragments of Callimachus*, p. 470, cd. Ernesti. Two fragments of marble *Didascalie* were published at Rome in 1777, by G. A. Oederici, and reviewed in Wyteahach's *Bibliotheca Critica*, ii. 3, p. 41.

III.—Of the Actors.

We have before observed, that the Singer of the Chorus was originally the only performer, and that Theopis first added an Actor, who relieved the Singer by relating and gesticulating some mythological story. Æschylus added a second Actor, who kept up a dialogue with the other performer, the Singer introducing the Bacchic song between the different portions of their performance. And therefore he is justly considered as the father of Tragedy. Afterwards Sophocles added a third Actor; an improvement, the credit of which is said to be due to Æschylus by the author of that poet's life; but Didymarchus, who was well versed in the history of the drama, attributed it to Sophocles, as we learn from the same life. A better authority still is that of Aristotle, *de Poet.* c. 10.

In his notes on the foregoing passage, Mr. Tyrwhitt observes that Æschylus certainly introduced three Actors into some of his plays, as for instance in the *Cleopatra*, v. 665—716, but he thinks that he borrowed the hint from Sophocles, by whom he was worsted in a Tragic Contest, at least twelve years before his death. "The Actors were not only assigned by lot to the several competitors, but the number which each competitor was allowed to employ was limited to three. See Hecyehius, v. *Nimereus* *inseparatus*, (rather *Nimereus*.) In consequence of this regulation, when three characters were already on the stage, a fourth

could not be introduced without allowing one of the three Actors sufficient time to retire and change his dress. The Poet was at liberty to employ as many mutes as he thought proper."

The Actors were called *Ἀγωνιστῆς*. (Hecyeh. in v.) He who performed the principal part was called *ἡγεμὼν*, the second *ἐκδιδασκαλῆς*, and the third *πρωτομωμιῶν*. Hence *πρωτομωμιῶν* or *πρῶτος λόγιος*, signifies to be the principal personage in any affair, and *πρωτομωμιῶν* or *πρῶτος λόγιος*, to be a subordinate character; as in Latin *primus vel tertius agere*. Our readers will remember the precept of Horace, *semper quarta loqui persona laboret*. Pollux, (iv. 109.) says, that when a fourth Actor did say any thing, it was called *παρὰ τὴν ἑρμηνείαν*. They seem to have introduced not only living mutes upon the stage, but also figures dressed up to represent men. It is probable that most of the guards and attendants who came on with Kings and great personages, were figures appropriately dressed, of which a sufficient stock would be kept in the lumber-room of the Theatre.

IV.—Of the Chorus.

The Chorus, which was originally performed by one person, and which was considered as the main business of the representation, by degrees became subordinate to the acting.* But in order to gratify the love of spectacle which distinguished the Athenians, succeeding poets increased the number of those who danced and sang, but the Chorus was still considered as one Actor,† and joined in the dialogue by means of his head, called *Κεφαλῆς*. By degrees, however, to give spirit and variety to the Chorus, it was divided, when necessary, into *ἡμετέρας*, each division having its *Coryphæus*. They performed regular dances, accommodated, it should seem, to the measure of the verses which they sang; a subject which is involved in great difficulty and obscurity, chiefly arising from the imperfect knowledge which we possess of the principles of the Grecian music. They seem to have danced one way while singing the strophæ, and another during the antistrophæ, and to have stood still, or to have performed the evolution which dancing-masters call a *pousset*, during the epode. But all this is very uncertain. The way in which the grammarians attempt to explain these motions is too absurd to deserve a serious refutation, although it has been adopted by Vossius. We may briefly observe, that dancing seems not to have conveyed to an Athenian any ludicrous ideas. To us it would be very strange to see a party of venerable old men figuring up and down the stage, and all the while bawling in passionate exclamations, some public calamity.

With regard to the number of the Chorus, we may be sure that it did not all at once jump from one to fifteen, or any other fixed number. If the number of the Chorus was ever fixed at fifteen, it was not till the Tragic art had arrived at some degree of magnificence and importance. In the *Suppliers* of Æschylus, the Chorus consists of the daughters of Danaus. Now

* Tyrwhitt, ad *Aristot.* p. 192.

† *Ibid.* p. 144.

‡ See Valerius in *Manasse. Diss. Crit.* p. 204, and *Bibliotheca Crit.* ii. 3, p. 45.

§ See *Ælian*, li. 8. *Aristoph.* *Av.* 445. Tyrwhitt, p. 149.

¶ *Æschin.* c. *Ctesiph.* 85.

** *Finis Sophocles*, p. 219.

†† See *Argum.* *de al. Bæteuibus* *non* *ἑξῆς*, not those of Didymarchus. See *conjectura* *Seneca*, p. 87.

* It should seem, however, from the following passage of Pollux, iv. 123, that even before the time of Theopis, more than one person danced in the Chorus. *Ἐκείναι τὰ ὑποκρίματα ἄλλοι, ἢ τὸ πρῶτον ὁ ἑαυτοῦ τὸν ὑποκρίματα ἑαυτοῦ.*

† *Aristot.* *de Poet.* 32.

CHORUS. These were fifty in number; but it is very uncertain whether they all made their appearance upon the stage, or if they did, whether the greater number of them were not stuffed figures.

When the Tragic Chorus consisted of fifteen, it stood either in three rows of five each, or in five rows of three each. In the former case it was said to be divided *εὐαὶ στρόχων*, in the latter, *εὐαὶ ῥυθμῶν*. The dancing the Chorus into two parts, was called *ἐξορία*; each division *ἡμετέριον*, and their alternate songs, *ἀντιθέα*. Its first entrance upon the stage was called *πρόσολοι*, its temporary retreat from the stage, *μεταστάσις*, and its return *ἐπιστάσις*; its final exit, *ἀπόδοι*. These particulars are all taken from Julius Pollux, iv. 108, whose account, most probably, refers to the later ages of the Greek drama. It appears that the Coryphæi stood in the centres of their respective divisions. The Chorus entered the orchestra from the right side of the theatre, and danced across it to the left. The less conspicuous situations in the Chorus were called *ἐκσέλιαι*. Lines were drawn on the floor of the orchestra along which the *στρόχων* were to move.

The species of dances performed by the Tragic and Comic Choruses were called respectively *ἐμπύκναι* and *εὐρόβη*, the kind adapted to Satyrs was termed *εὐκριν*.*

With respect to the music of the Chorus, Dr. Bentley says the dialect which it used was Doric, being best adapted to the Doric mood in which it sang; which, with deference to so great an authority, is but a poor account of the matter. The dialect of the Chorus was the remains of its original rusticity, for it appears from Aristotle, (*de Poet.* c. 4,) that the invention of Tragedy belonged to the Dorians. And it is not by any means clear that the Chorus always used the Doric mood. It is more probable that they varied the mood according to the subject. Athenæus, (xiv. p. 624,) speaking of the *Æolic*, *Doric*, and *Ionic* moods, says that the last, "by reason of its grave and harsh and pompous character is well suited to Tragedy." Plutarch, or the author of the *Treatise de Musica*, p. 1136. C. says that the *Mixo-Iylian* mood is pathetic, and fit for Tragedies; that the first inventress of it was Sappho, from whom the Tragedians learned it, and combined it with the Doric; and further, that it was akin to the Ionic mood; which observation illustrates the passage of Athenæus. The reader will bear in mind that we are all along considering the Chorus of Tragedy. It is curious, as Mr. Twining has observed, to trace the gradual extinction of the Chorus. Originally it was all: then relieved by short intervals of dialogue, but still principal: then subordinate, digressive, and ill-connected with the play; then borrowed from other pieces, (a custom first practised by Agathoti); and at last it degenerated into music between the acts.

The early Tragic poets taught their own Choruses to dance. Athenæus tells us that "the ancient poets, Thespis, Pratinas, Carcinus, and Phrynichus, were called *ἐρχομενοί*, because they not only used much dancing in the Choruses of their plays, but were themselves common dancing-masters, teaching any body that had a mind to learn."† Again, "Chame-

leon says, that *Æschylus* was the first person who taught his Chorus figure-dances; not having recourse to professed masters, but inventing himself the figures to be danced by them."‡ Afterwards there were regular *ἐδιδασκαλοι*, who undertook for a certain sum to teach the Chorus, and, in some instances, furnished the Chorus for hire.

The place where the Chorus was taught its dances was called *χοροίον*.

The orchestra was semicircular, for which reason it was called, in later times, *Σῆμα*, from its resemblance to the form of that letter.

V.—Of the Dress and Ornaments of the Actors.

Every one knows that the ancient performers wore masks adapted to their respective characters; a device which effectually precluded that expression of the countenance, in which we are accustomed, and with justice, to place a very considerable part of the histrionic art. The reason of it seems to have been, that as the actor was elevated by his *Catharni* above the ordinary stature of a man, it was necessary, in order to preserve the due proportion of the human form, that his countenance should be enlarged in a corresponding degree. Besides which, the vizards were so contrived as to answer the purpose of a speaking trumpet, and to make the actor's voice sonorous and loud; whence, according to Gaius Bassus,§ came the Latin term *Personæ*. The Greek name *πρόσωπον* means literally any thing applied to the face. This was the ancient term, but later writers called it *προσωπίον*.† In the earlier age of Tragedy, the actors smeared their faces either with the lees of wine, as we have before observed, or with a kind of paint called *βατραχίον*.‡ Different actors invented different masks.¶ Who first introduced them into Comedy is unknown.|| But *Æschylus* first used them in Tragedy; *personæ palliatque reperit honeste Æschylus*, says Horace.

The different kinds of vizards are described by Julius Pollux, iv. 133, seq.¶

We come next to the buskins worn by Tragic actors, called *ἐμπύκναι* or *εὐρόβη*. The invention of the buskin is attributed to *Æschylus*. So Horace, *Æschylus*, — *Et docuit magnæque loqui nitique cothurno*. Others ascribe it to Sophocles, as Servius relates in his notes on Virgil, *Ecl.* viii. 10. *Sola Sophocles tunc curvatus dignus cothurno*. Hence *cothurnus* is often put *metonymically* for *tragedia*; as in Horace, *Od.* ii. 1, 12, *grande munus Cecropis repetet cothurno*. Juv. xv. 29, *enigæ aculei, et cunctis gravior cothurnis*. The object of their wearing these buskins with thick soles, was to elevate them above the ordinary level of human stature; for the personages of all the Greek dramas were men of heroic ages, who were thought to have been superior in size to their posterity.** The reason commonly assigned is

* In *Asch. Gellius*, v. 7.

† *Ulp.* (or rather *Zoninus Anonitus*, as Mr. Dolree has shown) in *Demosth. de Fals. Leg.* p. 116. A.

‡ *Schell, de Musiq.* Epist. 528.

§ *Athen.* xiv. p. 629. B. Tyrwhitt, in *Aristot.* p. 139.

¶ *Aristot. Poet.* sec. 11.

¶ A work of *Perronis et Læviti*, was published at Rome in 1639, by Agellius Marcantonius; but it is exceedingly rare.

** *Diomedes*, *Comm.* in *Diogen. Thrac.* ap. *Valesius*, *diomed.* ad *Ammon.* p. 75.

* See Cassaubon, de *Sat. Poet.* l. 4. Valckenauer, in *Ammon.* p. 83. Alberti, in *Heugk.* v. *Alceus*.

† *Aristot. de Poet.* 38.

‡ *Athen.* l. p. 22. Bentley, *Dissert.* p. 264.

CHORUS, the great size of the Greek theatres, which seems a very inadequate one. Lucian[†] says, ἡ καὶ τῇ Δι', αἶψα ἐνδοξέμενος εὐδοκίαν, μικρὸν αὐτὴν δι', ἀπὸ τοῦ περὶ τοὺς αὐτοὺς ἐκείνους διὰ τῆς ἐνδοξέμενης. It is doubtful whether the tragic buskin was ever called εὐδοκίαν by the more ancient writers, who used this word to denote a sort of sandal worn by women, not made right and left, as sandals usually were, but equally adapted to both feet; whence Thersanes was called εὐδοκίαν, as having attached himself with equal readiness to that party which happened to be uppermost.†

We are informed by Diomedes in the extract above referred to, that the actors wore garments down to their feet, in order to conceal the device of the huskins. Later the grammarian informs us that Sophocles invented the white sandals which were worn by the Actors and the Chorus.‡

VI.—Of the Theatre.

The Theatre at Athens was formerly a temporary building, constructed of wooden planks (λαύρα), in the Forum.§ These having given way during the representation of a play of Pratinas, or of Æschylus,|| a more substantial Theatre was erected in the precincts of the Temple of Bacchus, near the Acropolis.¶

That portion of the Theatre appropriated to the performances, was divided into I. Σκηνή, the whole stage; 2. Ἀσπίς, in Latin pulpitum, that part where the actors stood;* 3. Ὀρχήστρα, a semicircular space before the Ἀσπίς, and a little lower than it, on which was the Ὀρχήστρα or altar of Bacchus.†† 4. Ὑπερῆστρα, or Kaulēstra, the floor of which was on a level with the area of the Theatre, a place decorated with columns and statues.‡‡

The space before the Σκηνή, where the actors stood, was also called Πρυτανεύματα.§§ The following passage of Vitruvius will show the nature of these divisions.

"Ampliorum habent Orchestram Græci, et scenam recessiorem, minoreque latitudine pulpitum, quod loquētes appellant: in ordine apud eos Tragici et Comici Actores in Scena peragunt: reliqui autem artifices suas per orchestram præstant actiones, ideoque ex eo Scenici et Thymetici Græce separatim nominantur."|| See sec. i. p. 623.

It appears from a story told by Athenæus, xiv. p. 631. F. that the space beneath the stage, whither the actors retired to dress or repose, was called ὑποσκήνιον.

The wings of the scenes were called παρασκήνια; and there were three doors on the stage, one in the centre, which represented the door of a palace, or the residence of the chief personage of the drama; one on the right, through which the second actor retreated; and a third on the left side, which was appropriated to the τριτογενιστήρ, or to represent some deserted house

or temple.* And in Tragedy, according to Pollux, CHORUS, the right-hand door is that by which strangers enter, and the left-hand door is that of a prison. Before the principal doorway was an altar of Apollo ἑκαμένε.† The following passage of Vitruvius, (v. 8.) describes the difference of the scenes.

"Genera sunt scenarum tria, unum quod dicitur Tragicum, alterum Comicum, tertium Satyricum. Horum autem ornatus sunt inter se dissimiles, disparique ratione: quod tragice deformantur columnis, fastigiis et signis, reliquisque regalibus rebus. Comice autem edificiorum priuatorum et maniorum habent speciem, perperiusque fenestris dispositis communium edificiorum rationibus: Satyricæ vero ornantur arboribus, speluncis, montibus, reliquisque agrestibus rebus, in topiarii operis speciem deformantur."

The device of painting scenes to represent natural objects, is attributed by Aristotle to Sophocles;‡ but to Æschylus by the author of his life.§ A particular, though rather confused account of the different scenes and machinery may be seen in Pollux, iv. 129, (which it is not worth while to transcribe) or in Blagden's Treatise de Theatris, i. 14. It appears that in their devices for effect, they were not at all inferior to the stage mechanics of the present day. They had their εἰσόδωρα, or rolling platform for Sea-gods, &c. They had their μηχανή or descending machine, on which the Deities came down; their ἀνάλωρα, or sky-platform, on which the same heavenly personages talked aloft; their γέφυρα or crane, by which the actors, as occasion required, were borne into the air by means of αἶραι or ropes; their χαρμίνος ἀνάβατος or Charon's ladder, which led to hell through the trap-doors, and by which the αἵετα, or ghosts, came up. They had moreover, a βροντή, or artificial thundering machine, consisting of a vessel loaded with stones, which was rolled along a sheet of copper; and their σπασσομενέαι, which flashed lightning.

It appears from a passage of Aspasius, in his Commentary on Aristotle, (iv. fol. 53. b. ed. Ald.) that there was much less of splendid ornament in Comedy than in Tragedy; the reason is, that Comedy was for a long time very little thought of.

It has been observed before, that we have no direct testimony to inform us how many dramatic pieces were represented in the same day; it may throw some little light upon this question to add, that it appears from Theophrastus, that the theatres were filled at least four times in the same day.¶

VII.—Of the Dialogue in Tragedy.

1. The Dialogue was at first carried on in trochaic tetrameters: Aristot. Poet. iv. τὸ μὲν γὰρ πρῶτον τετραμέτρῳ ἐχρήσαντο, εὐὰ τοὺς εὐνομαζόμενοι ὀρχηστειομένης εἰς τὴν πόλιν.* Marius Victorinus distinguishes between the Tragic tetrameter, which abounded in spondee;

* Pro Imagin. ii. p. 485.

† Suidas, v. ἑκαμένε.

‡ Apud Anticlerum Fide Sophocles.

§ Pholius, v. ἑκαμένε.

¶ Suidas, v. ἀρχαῖος. Περὶ τῆς Πρεφάτος τῆς Περὶ τοῦ ἑκαμένε.

§ Herodot. v. 21. Ἀπὸ τοῦ Ροδίου. Ἀπὸ τοῦ ἑκαμένε. ἑκαμένε. ἑκαμένε.

v. Ἀπὸ τοῦ Ροδίου.

** Phrygisch. Kcl. p. 64, ubi vid. Nemes.

†† Suidas, v. Σκηνή.

‡ Suidas, ibid. Pollux, iv. 124.

§ Vitruvius, v. 8.

|| Ibid. v. 8.

* Pollux, iv. 124. The author of the Life of Aristophanes tells us, that the Chorus of Comedy, when entering, as it were, from the city, came in at the left side, and from the country, at the right.

† Pollux, iv. 123. Eurip. Phœnix. 640.

‡ De Poet. sec. 10.

§ In editione Robertelli.

¶ Chæret. 37.

¶ That the Satyræ verses sung in honour of Bacchus were very different from the Satyræ drama of the Tragicæ, appears as well from other considerations, as from this circumstance, that the only surviving drama of that kind contains no tetrameter trochaics.

CHORUS. the Comic, which had more dactyls and anapests; and the Satyric, which had more tribrachs. The measure is said to have been invented by Archilochus, who prefixed a cretic foot to the iambic trimeter.* Aristotle says, that when Tragedy had a regular *diction* (*ῥυθμὸς*) nature itself suggested the proper metre for the dialogue; for the iambic is of all metres the most suited to the rhythm of discourse. We need not quote the words of Horace.

The frequent occurrence of trochaic tetrameters in the *Perse* of Æschylus, led Tyrwhitt to suppose that it was one of the earliest of that poet's Tragedies: but as this notion is not supported by the chronology of the *didascalie*, it is reasonable to believe, that the trochaic metre is introduced, as being suitable to the hurry and agitation which prevail throughout that play.

Since the tragic entertainments were wholly musical, it seems probable, that the tetrameters were recited to the sound of the pipe; as it appears that the iambic verses were afterwards; not sung to a melody, but chaunted in a kind of recitative. (See Twining, on Aristotle, note 46.) Perhaps, however, all which the musician did, while the Dialogue was going on, was to mark the time. The opposition which Plotarchus makes between *ῥυθμὸς* *κατὰ* *κρούειν* and *ῥυθμὸς*, excludes all notion of singing from the first expression. Hermann thinks that only those trimeters were sung, which were in the midst of the Choric songs, or closely connected with them; while the others were pronounced to the sound of the flute.† If only one performer on the flute was employed on these occasions (which seems to have been the case) he could hardly have played without intermission through a whole Tragedy.

It appears that the musician occasionally played a symphony or ritornel, while the Chorus was silent. Hesych. *Δαυδίων*.

VIII.—On the Parts of Tragedy.

The component Parts of Tragedy, according to Aristotle, are

1. *Prologue*; i. e. all that precedes the *Parodos* of the Chorus.

2. *Episode*; i. e. all that intervenes between entire Choric songs.

3. *Erode*; that entire portion, after which there is no Choric song.

4. The Choric part, consisting of a. the *Parodos*, or first discourse of the whole Chorus; b. the *Stasimon* (Stationary) or Choric song without anapests or trochees, (whence its name;) c. the *Commos*, or lamentation, whether uttered by the Chorus or the actors.

IX.—Of the Prologue.

The student will not confound the *πρόλογος* of the Greek Tragedy with the *prologus* of the Latin Comedy, which was an address of the poet to the audience. It was the business of the Prologue to introduce to the spectator the subject of the drama, whether Tragedy or Comedy. The necessary information could be

communicated, either indirectly in the course of the action itself, or by a direct account given to the audience. The former plan, being the more agreeable to probability, was followed by Æschylus and Sophocles; the latter by Euripides. Aristotle in his *Rhetoric* describes the Prologue as being *δύναμις λόγου*, and *ἰσορροπία τῶ ἐκείνου*, and its nature and office, as Mr. Twining observes, are well described by Terence, at the conclusion of his Prologue to the *Adelphi*.

*Dilectus ne expectetis, argumenta fabulae,
Sed, qui prius veniat, hunc partem spectetis,
In epodo partem attendetis.*

Speaking of Comedy, Aristotle says (*Poet. v.*) "who invented masks, or prologues, or a number of actors, is unknown." For *πρόλογον* Hermann contends that we should read *λόγον*, i. e. arguments. But Twining maintains, and with reason, that *πρόλογον* is the true reading; for that anciently, the Chorus began the drama, as hearing the principal part in it; and one or more *ὑποδαίει*, were introduced for variety; and that the *πρόλογος* was prefixed, when the drama assumed a regular shape, by way of introduction. And this was, no doubt, the real state of the case.

X.—Of the Episodes.

The *ἑπεισόδιον* was so called, from the entrance upon the stage of an Actor in addition to the Chorus. In fact the *ἑπεισόδιον* properly comprehend all the action or drama, introduced at first by way of relief, between the Choric songs, to which were added, the *πρόλογος* for an introduction, and the *ἐξέτης* for a conclusion; hence the Latins called them *actus*. Aristotle (*sec. 10*) *λόγος δὲ ἑπεισοδίου μόνος, ἐν ᾧ τὰ ἐπεισόδια περὶ ἄλλα οὐτ' εἰς οὐτ' ἀνέμειξεν αἶμα*, where the incidents are unconnected. In *sec. 17*, he says, that the poet should take care that his Episodes should be pertinent to the plot. He adds, that the Episodes are short in the drama, and long in epic poetry; e.g. in the *Odyssey*, the story itself is briefly summed up: A man is absent from home many years: his domestic affairs are ruined by the suitors of his wife; and his son is plotted against. He returns home, and kills his enemies. This is the subject matter of the poem; all the rest is Episode.

XI.—Of the Exodos.

This part is considered as preparatory to the departure of the Actors and Chorus from the stage, the *fervey* of the drama. It seems that they marched off to a certain tune. An instance of the *ἐξέτης αἶμα* may be seen in the concluding song of *Ænneides*, which as Hermann observes, partakes more of the nature of the *Parodos*, than of the *Stasimon*.

XII.—Of the Choric part.

1. *Πρόδοτος*. We have seen Aristotle's definition. "The *Parodos* is the first speech of the whole Chorus." But there is great difference amongst the grammarians on the subject of the *Parodos*. The fact seems to be, that Aristotle uses the term in its strict acceptation, to signify the first proper song of the entire Chorus, which was, at first, the beginning of the play; all the interludatory parts of the Chorus which precede it, and all that was recited, and not sung, being considered a part of the Prologue: whereas the later grammarians took the *Parodos* to be the first appearance of the Chorus on the stage. And perhaps it may have been the case, that the whole Chorus did not come

* It is more probable that the iambic trimeter was formed from the trochaic tetrameter. See Hermann, *Doctr. Metr.* xii.

† The iambic foot was adapted to song, for there was a particular instrument appropriated to it. See Hesych. v. *ἰαμβικός*, *ἰαμβιστήρ*, *ἰαμβίαι*.

CHORUS. upon the stage in regular order till the Parodos was to be sung, but only the Coryphæus and one or two more. Aristotle says "of the whole Chorus;" for in those short Choric systems which were interspersed in the action of the play, the Coryphæus alone sang.

The Parodos was sometimes interrupted by anapestic verses, which the Coryphæus recited; an instance of which is pointed out by Hermann* in the Parodos of the *Andræa*, but these did not form a part of the Parodos, which, says Aristotle, was sung by the whole Chorus.

2. The *Stasimon*; a song of the whole Chorus "without anapests or trochees;" i. e. not interrupted by anapestic systems, or trochaic tetrameters; for there are many anapestic feet, and short trochaic verses interspersed in the regular Chorus.

Hermann says that the *Stasimon* was so called, not because the Chorus stood still when they sang it, which they did not, but from its being continuous, and uninterrupted by anapests or trochees; and, as we should say, *steady*; it seems to be derived from *στάσις*, a set, *στάσις* μέλον, "a set of Choric songs;" i. e. a strophe and antistrophe, and perhaps an epode. Aristoph. *Ita*. 1314. Μᾶ, πρὶν ἢ ἀκούσθαι χεῖρῶν στάσις μέλον. "Εκ τούτων καθαρῶς οὐκ ἔστιν εἰρησύνῃν," "don't go before you have heard another canto," where the Scholiast says, *στάσις μέλον*: *στάσις* μέλον, ὃ ἔστιν ἰσομετρὸς οἱ χοροῖται. *Ita*. 1315. *Χεῖρ*. *Χεῖρ*. Possibly it took its name from those sacred hymns which were sung in religious festivals by a choir standing; or from its being sung *in stasí*, in their station, in that part of the orchestra appropriated to the dances of the Chorus, and not, as the Parodos, in front.

XIII.—Of the *Comai*, and the Choric interludes of the Actors.

The Parodos and *Stasimon*, says Aristotle, were common to the whole Chorus; *ἴσα δὲ τὸ ἀπὸ τῶν ἀκτῶν, καὶ κόμῃ*; i. e. "spoken by Individuals." τὰ ἀπὸ τῶν ἀκτῶν, are those passages which were sung by the actors (ἀπὸ τῶν ἀκτῶν as distinguished from τὰ ἀπὸ τῶν ὁρχηστῶν) e. g. *Prometh.* v. 115—118, 563, &c. The short songs thrown in by the Chorus, not forming part of the regular *στάσις*, were called *κόμῃ*, and when the Actors and the Chorus alternated these songs,

both were called *κόμῃ*. Aristotle. *κόμῃ* δὲ, θῆναι *σοῦν* χορὸν καὶ ἀπὸ ἀκτῶν. See *Æschyl.* *Theb.* 959, seq. The student will do well to consult Hermann, on *Aristotle's Poetics*, p. 132—143, and *Elem. Doctr. Metr.* iii. c. 23.

The *Parabasis* was peculiar to Comedy, and answered nearly to the Parodos of Tragedy. Upon the first retiring of the Actors from the stage, the Chorus turned to the audience, and spoke to them in behalf of the Poet, either on his own concerns, or on public affairs.* Aristotle. *Pac.* 733. See Hermann, *Elem. Doctr. Metr.* iii. 91.

XIV.—Of the Decline of the Greek Tragedy

Modern critics have observed, that the later Tragedies of Euripides were written with much less care than his earlier ones, both as to metre, and the handling of the subject: Hermann says that the gravity of the Tragic numbers began to be corrupted from the LXXXIXth Olympiad, especially by the resolution of long syllables.† In particular they admitted, in the resolution, dissyllable words, with the ictus on the first syllable: e. g. *Orest.* 25, ἡ γὰρ ἀνδρῶν περιπαλῶν ἰσχυρῶν, is a verse which the older Tragedy would not have admitted;‡ And he very ingeniously argues, that since the author of the *Rhesus*, who is confessedly not older than Euripides, is quite free from these licentious verses, we may infer that he lived long afterwards, when the Alexandrian poets imitated the best models of the Attic drama.

How long the Chorus continued is uncertain. Euripides departed a great way from its original institution, by introducing Choric songs having no reference to the subject of the drama. After his time, says Aristotle, the Choric songs have no more to do with the plot, than with any other Tragedy; and Agatho began the practice of introducing songs from other plays. It was but one step, as Twining observes, from this, to the music between the acts. In the time of Dio Chrysostom (under Vespasian) it appears that the Chorus had fallen into disuse.

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CHOSE, Fr. a thing, in Common Law, used with various epithets, as *Chose local*, *Chose transitory*, *Chose in action*. *Chose local* is such a thing as is annexed to a place, as a mill. *Chose transitory* is that thing which is movable. *Chose in action* is an incorporeal thing, and only a right, as an annuity, obligation for debt, &c.; and generally all causes of suit for any debt, duty, or wrong. *Chose in action* is also called *Chose in reversion*; because it hath no real existence, nor can it properly be said to be in possession. If a person is disseised of land, or has his goods taken away, his right of entry into the lands, or action and suit for it, and so for the goods, is a *Chose in action*: so is a debt on obligation, and right of action to sue for it; a condition and power of reentry into land

upon feoffment, gift, or grant, before performance of the condition, is in the nature of a *Chose in action*. Co. Litt. 214; Dyer, 244. If one have an advowson when the church becomes void, the presentation is but a *Chose in action* and not grantable; it is otherwise, however, before the church is void. Dyer, 296. A Judgment for money, or a statute, are also *Choses in action*: a *Chose in action* cannot be transferred; nor is it devisable; nor can a *Chose in action* be a satisfaction, as one bond cannot be pleaded to be given in

* Platonius, de *Comed.* p. xi. ed. Kuster.

† The old writers of lambics, the *hemilogi*, as they are called, rarely used a tri-syllable foot; (Gaisford, ad *Hephaest.* p. 243.) and those who first introduced that metre on the stage naturally adhered to their example more closely than those who succeeded them.

‡ *Doctr. Metr.* li. xiv. 15.

* In *Aristot. Poet.* p. 143.

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CHOUL-
TRY.

satisfaction of another. In Equity, Choses in action are assignable, and the King's grant of a Chose in action is good. Cro. Jac. 170, 371; Chanc. Rep. 169.

CHOTA, one of the deepest and most singular of the great crevices or parallel walls of the Andes; which, though only two miles in its extreme width, is nearly a mile in perpendicular depth. The valley of Chota is about 30' north lat. and about 95' west of Quito, on the road from Villa de Ibarra to Pastos, and Popayan in New Granada, is 4923 feet in perpendicular depth; and is covered with luxuriant vegetation. The district in which it is situated abounds in wild goats and wild asses, the latter of which being remarkable for their extreme fierceness, are hunted by the natives for their valuable skins.

CHOTA is also the name of the district of rich silver mines in Peru, called also Mispampa and Gualgayoc, which are in the Province of Caxamarca, the galleries of which are above 13,287 feet higher than the level of the sea. This rich mine was discovered in 1771 by Ocaño, a Spaniard; but in the time of the Incas, the Peruvians worked some silver vein, near the present town of Mispampa. The minerals worked in the mines of Chota are richer than those found at Potosi, and are discovered most abundantly at the absolute height of 13,385 feet above the level of the ocean.

The village or town of Chota is sixty miles north-west of Caxamarca; and there is a river of the same name which flows northward along the eastern flank of the Andes, and, with the Chamaya, joins the Amazons near Tomepanda.

CHOUGH, n. A.S. *coo*, Fr. *chouca*, Skinner derives from the sound which the bird utters. It is the name by which the common Jackdaw (*Corvus monedula*) is sometimes called in England. The Cornish Chough is the Red-legged Crow, (*Corvus graculus*.)

Of his lateperate speech and railing upon Achilles, you may read Homer, *Iliad*, l. 3. That which Amianthus alledeth unto us, where he compareth his preting to the untunable chattering of cloughes and dawes.

Holland. *Amianthus*, Annotations, fol. 462.

If this Scotch porbolls do not fudge to our minds, we will pell-mell run amongst the Cornish choughs presently, and in a trice.

Ford. *Pieris Werlock*, act iv. sc. 2.

CHOULE, usually written *Jowl*, q. v.

Lastly, There is one part omitted more remarkable than any other, that is the *choute*, or crop adhering to the lower side of the bill, and so descending by the throat: a bag or sack very observable, and of a capacity almost beyond credit.

See Thomas Brown, book v. ch. l.

CHOULTRY, (a singular distortion of the Malay-alim or Timal word *Chowdai*;) signifies a building erected for the reception of travellers. In the northern parts of Hindustan, these buildings are called *D'harma-dāda*, (pious foundations;) and the endowment of them is one of the meritorious acts to which the Hindū theologians promise ample rewards in a future state, (Ward's *Hindoo Mythology*, il. sec. 19.) "On the road from Puducheri, (Pondicherry) to Madras-patnam," says Fra Paolo, (*Travels*, p. 689,) "every two or three miles there are elegant Balam, Ambalam, or taverns, by the Europeans called *Chaulderies*, in which conveniences of all kinds are to be found. They are beautiful edifices, raised by the charitable contributions of the Indians; and not unfrequently by the benevolence of some wealthy individual, for the use of tra-

vellers. These inns consist of a building somewhat raised from the ground, and contain three divisions or apartments. As the roof, which projects, is supported by pillars, the outer space forms a kind of hall, or gallery, where the *addis*, or palanquins, are deposited; that they may not be injured by the rain or the heat of the sun. In the middle apartment stands a stone image, which is generally a representation of Ganēsa; and in the two side apartments mats are spread out, which are woven either of palm leaves or the leaves of the Caida, (*Kāśī*), (*Pandanus odoratissimus*;) and on which the travellers sleep. Some Brāhman Priest generally resides in the neighbourhood, to wait upon them; who for a few panam will provide a meal according to the Brāhman manner. It consists, for the most part, of rice boiled, and afterwards dried; together with some dishes of small preserved oranges, and soup made of herbs, pepper, ginger, and mustard; and sometimes of boiled, toasted, or raw cheese. Instead of this soup, sour milk or fresh cream-cheese is frequently served up. Kany, or boiled rice-water, which the Europeans name Cang, is given free of all expense, in order that the traveller may quench his thirst with a cooling and wholesome beverage." These foundations are much like the Cārvan-serāis of the Musalmans, but not so capacious nor so solidly constructed.

CHOUSE, v. } Ihre and Serenius both refer to
CROUSA, n. } the Swed. *kusa*, which the first in-
terprets *fasciata*, and the latter *sugari*. Skinner and Junius conceive, that to *chouse* and to *cozen* have the same origin. (See to COZEN.) They deduce to *cozen* from the Dutch *kozen* or *kozen*, which Kilian interprets *blandiri*, *adulari*. Doct. Tho. II. (in Skinner) thinks the word is taken from the Turkish, *chionsa*, a messenger of the Turkish Emperor; and Mr. Gifford confirms this conjecture. A messenger, or *chionsa*, (written by Hackluyt, *chans*), from the Grand Signior, in 1609, committed a gross fraud upon the Turkish and Persian merchants resident in England, by cheating them out of £4000. Hence, from the notoriety of the circumstance to *chionsa*, *chance*, or *chouse*, was to do as this *chionsa* did; i.e. to cheat, to defraud. See Gifford's *B. Jonson*, iv. 27, and CHAUSERS ante. Butler, a man of undoubted learning, perhaps coined "culde'd," in the passage quoted from him below, as a match-word to *chous'd*. *Chouse*, the noun, however, is applied not to him who chouses, but to him who is choused.

Wherefore if your honour do not get out two letters of the Grand Signior as storeys, and send them hither with all speed by some one of your gentlemen, accompanied with a *chous* of the court, or some other of the Grand Signior's servants, it is impossible that our English ships can escape freely from them or the Christians. Hackluyt's *Voyages*, vol. ii. part i. p. 174.

FOL. — Guls or moguls,
Tup, rag, or other, boger-moggs, vanden,
Skip-jacks, or chouses.

Ford. *The Lady's Trial*, act ii. sc. 2.

Daf. And will I tell, then? By this hand of flesh,
Would it might never write good court-hand more,
If I discover. What do you think of me,
That I am a chouse?

Fac. What's that? The Turke, was here,
As one would say, doe you think I am a Turke?

Ben Jonson. *Alchemist*, act i. sc. 2.

He stole your cloak, and pick'd your pocket,
Chous'd and culde'd ye like a blockhead:
And what you lost I can produce,
If you deny it, here 't is 'house.

Butler. *Hudibras*, part ii. can. 3.

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CHROUSE. For which reason, however, they may pretend, to choose one another, they make but very awkward requests; and their dislike to each other is seldom so well dissembled but it is suspected.

Tatler, No. 213.

He that with injury is griev'd,
And goes to law to be reliev'd,
Is sillier than a scottish chouse,
Who, when a thief has robb'd his house,
Applies himself to cunning men,
To help him to his goods again.

Burton. *Heathens*, part iii. can. 3.

CHRISM, variously written; *Chrisome*, *Cresome*, *Chris*. Fr. *chreme*; It. *chresima*; Sp. *crisma*; from the Gr. *χρῖσμα*, an ointment, from *χρίω*, to anoint. Applied to

The sacred oil, which was formerly used in the administration of Baptism: also to the cloth, with which the infant was, at or immediately after Baptism, covered. A *chrisome* child is a child in its *chrisome* cloth. See the miscellaneous article; and also Stevens's *Shakspeare*, *Henry V.* act ii. sc. 3, n. 4.

He had as lean sands as holy salt, and he anointed with uncoloured butter as uncoloured with the holy *chrisme*, which he salteth charmed oyle. Sir Thomas More. *Works*, fol. 377.

I say moreover that their anointing is but a ceremony borrowed of the Jews, though they have somewhat altered the manner, and their shining borrowed of the heathen priests, and that they be so more of their priesthood, than the oyle, salt, spittle, taper and *chrisome* cloth of the substance of baptism.

Tridall. *Works*, fol. 253.

After them the basons, &c., then a rich *chrisome*, which was pinyole on the right skirt of my Lady Anna, sister of the Queen, hanging on her left arm.

The *Christening of Prince Arthur*. *Leisler*, vol. iv. fol. 205.

But this being but one act never to be repeated again, is not the thing that Christ's eternal priesthood (denoted especially by his unction or *chrisme*) refers to.

Hosmond. *Practical Catechism*, vol. i. fol. 7.

See. Truly, Seco, for the ancient good woman I dare swear point-blank; and the boy, surely, I ever said, was to any man's thinking, a very *chrisome* in the thing you wrote.

Ford. *The Fancies Chaste and Noble*, act iv. sc. 1.

This day is mine and yours, but ye know not what shall be on the morrow; and every morning creeps out of a dark cloud, leaving behind it an ignorance and silence, deep as midnight, and undiscerned as are the phantoms that make a *chrisome* child to smile.

Jersey Taylor. *Holy Dying*, ch. i. sec. 2.

The **CHRISM** used in the Romish and Greek Churches is prepared with great ceremony on Holy Thursday. It is of two kinds, one of oil and balsam, (Pol. Virg. de Inv. v. 3.) which are mystically supposed to represent the divine and human nature of our Saviour. This is used in Baptism, Confirmation, and Ordination; the other of oil only, with which Catechumens were anointed in the early church, and which is still employed for Extreme Unction. The Greek Church in Baptism anoints the whole body; the Romish only the crown of the head. The first considers unction to be the essential part of the Sacrament of Confirmation; the second does not reject unction on this occasion, but places the essence of it in imposition of hands. Adrien Baillet *aux fêtes mores*, sec. 5, 16, 16, dans les vies des Saints, iv.

The **CHRAISOM** was a white linen cloth laid over the child's face at Baptism, in order to prevent the holy unction from running off. In the Liturgy compiled in the second year of Edward VI. the Minister was instructed to dip the child thrice, first on the right side, next on the left, and lastly with the face towards the font; after which the sponsors were to take and lay their hands on the child, and the Minister was to

put on the *Chrisome*, saying, "Take this white vesture for a token of the innocency wherby, by God's grace, in this Holy Sacrament of Baptism is given unto thee; and for a sign wherby thou art admonished, as long as thou livest, to give thyself to innocency of living; that after this transitory life thou mayest be partaker of the life everlasting. Amen." This done, he anointed the infant with *Chrim*, repeating these words: "Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee the remission of all thy sins, may he vouchsafe to anoint thee with the unction of His Holy Spirit, and to bring thee to the inheritance of everlasting life. Amen." The *Chrisome* was sometimes ornamented with a crown worked in crimson thread, allusive to the crown of eternal glory won by the passion and death of Christ. The child wore it seven days; for which number many superstitious reasons were assigned; as, that it referred to the seven ages of man, to the seven planets, or to the mystical Sabbath. Hence, when it was the custom of the Church to administer Baptism only at Easter and Whitsuntide, the Sunday following Easter-day was called *Dominica in Albis* or *post Albis*, because those who had been baptized on Easter-even then laid aside their white robes or *Chrisomes*, which were laid by in the church as an evidence against them if they broke their baptismal vow. Even after the Reformation the *Chrisome* was returned to the Minister as his perquisite when the mother was churched, if the child lived so long; if it died before that time, it was buried in this cloth as its shroud. Hence (although by a manifest absurdity) children who die unbaptized are called *Chrisomes*, even now, in the Bills of Mortality. So in some parts of England a calf killed before it is a month old is called a *Chrysom-calf*. (Blount's *Glossography*.)

CHRISTCHURCH TWYNEHAM, called in Saxon times *Twyneam-bourne* or *Tween-en*, an ancient Borough in Hampshire, situated just above the confluence of the rivers Avon and Stour. The Priory from which it derives its comparatively modern name, was founded very early; for even in the time of Edward the Confessor its establishment consisted of a Dean and twenty-four Canons of the order of St. Augustine. But few traces remain either of the building or of a castle erected in the reign of Henry I. The Church is a structure of great size, and much architectural interest, in various styles, from the early Norman to the latest Gothic. It is distinguished in legendary stories for miraculous assistance during its erection. A superannuated workman was always observed at the hours of labour, though he never appeared at the time of refreshment or payment of wages. The work prospered till it was near its conclusion, when a large beam intended to complete the roofing was discovered one evening to be too short for its position. On the following morning, to the surprise of the architect, it was found not only rightly placed, but extended also to the desired length. The conclusion drawn from this circumstance was, that the unknown workman could be no other than our Lord himself, and the Priory accordingly was dedicated to him. The Church is a Vicarage in the gift of the Dean and Chapter of Winchester. The Borough has returned two Members to Parliament since the reign of Edward I. The Avon is celebrated for its salmon, and the neighbouring coasts abound in

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other fish. There are two large breweries in the town, and manufactures of knit silk stockings and watch chains give employment to a population, which in 1821 amounted to 4642. Distant from London 100 miles west-southwest, from Poole 12 east.

CHRISTEN, v.
CHRISTENDOM, n.
CHRISTENING, n.
CHRISTENING, adj.
CHRISTIAN, n.
CHRISTIAN, adj.
CHRISTIANISM, n.
CHRISTIANITY, n.
CHRISTIANIZE, v.
CHRISTIAN-LIKE, n.
CHRISTIANLY, adj.
CHRISTIANLY, adv.
CHRISTIANNESS, n.
CHRISTIANOGRAPHY, n.
CHRISTMAS, n.
CHRISTMAS-BOX, n.
CHRISTMAS-PIE.

Fr. *christenier*; to perform the rite or ceremony of baptizing.

And he answered: rather than I lose
Custance, I wol be *christened* doctores.
Chaucer. The Man of Lawes Tale, v. 4646.

There came a bishop out of Wales
Fro Bangor: and Launce he bight,
Which through the grace of God Almighty,
The king, with many other mo,
His *christened*. *Gower. Conf. Am.*, book ii. fol. 33.

And in the while it was begonne
A light, as though it was a sonne
Fro heaven lute the place come,
Where that he took his *christendome*.

Id. Id. book iii. fol. 47.

But now to speke, in what estimation this virtue was of elde tyne amonge Gentiles, which is now so neglected throughout *christendom*, that sylster repaire of religion or honour, solemne othes or terrible curses, can cannit to be observed.

Sir Thomas Eliot. Governor, p. 172.

Certes feith is the key of *christendom*, and whan that key is broken and lorde, sootherly *christendom* is lorde, and stout vaunce and without feith.

Chaucer. The Pervenes Tale, vol. ii. p. 365.

The vii. daie of September beyng Sondaye, betwene thre and foure of the clocke at afternoone, the Queene was delivered of a faire lady (yr Lady Elizabeth) which day the Duke of Norfolke came home to the *christening*. *Hall. Henry VIII.* fol. 21b.

So thus Kyngs Dumpester dyde so moche that what of *christen-*
ness and of Buxaryn, he had to the numbers of xl. thousand men
in the marche of Cuyvil.

Freinort. Crangle, vol. i. ch. cxxii.

It wolde not be forgotten, that the lytell boke of the moste excellent doctour Erasmus Roter, which boke is intituled *The Instruction of a Christiana Prince*, wolde be as familiare alway with gentylmen, at all tymes and in every age, as was Homers with the grete kyngs Alexander.

Sir Thomas Eliot. Governor, p. 40.

For there is not a *christen* life in this world, both to the honor of God, and profite of his neighbour, nor yet a greater croose, this to rule *christianly*.

Tyndall. Works. Prinsesque, fol. 8.

To Wales fled the *christianite*
Of olde Bretons, dwelling in this Ile,
Ther was his refuge for the while.

Chaucer. The Man of Lawes Tale, v. 4964.

He was called Yvon the sixt of that name: the Romyens had great loy: his *crecyon* was signified to all the churches of *christianite*, and also to emperours, kynges, dukes, and erces.

Freinort. Crangle, vol. i. ch. cxxviii.

Queene Elizabeth his wife, almost desperat of all comfort, took seintmarie at Westminster, and there in great penury forsoke

of all her friends, was delivered of a faire sonne called Edwards, which was with small penury, like a poore mans childe *christened* and baptised, the godfathers beyng the Abbot and Prior of Westminster, and the godmothers, the Lord Mayor.

Grafton. Edward IV. the sixth yere.

And (which is monstrous too true)

Religion is pretext,

Where through the Spanyard and the Pope,

All *christendome* have vest.

Warner. Alibon's England, ch. 48.

One, were he well examined, and made looks
His name in his owne *gentry* and church booke,
Could hardly prove his *christendome*.

Carbet. To the Lord Marston.

The 18th of Januarie, William Lord Somersett, Earle of Worcester, began his journey towards France, to the *christening* of yr kings daughter there, instead of the Queene's maiesty of England, who sent with him a fount of pride for that purpose.

Sir. Queen Elizabeth. Anno, 1573.

Saint Augustine was resolute in points of *christianite* to credit none, how Godly and learned never he were, valse he confirmed his sentences by the Scriptures, or by some reason out contrarie to them.

Hosker. Ecclesiastical Polity, book ii. sec. 4.

But till it be thus improv'd and built upon, till this excellent piece of philosophy be, as Cicero saith of the Pagan school *chastum bonu*, baptised by this Baptist, *christianite* by the addition of repentance, till the thorns that are ow in the flesh, enter to the pricking and wounding of the heart.

Hammond. Sermon, 4.

RIT. A vertuous, and a *christian-like* conclusion

To pray for them that have don death to us.

Shakespeare. Richard III. fol. 179.

Being rapt also in *spirit*, they sayde he beheld the loyes of heaven, and sorrow of hell, for most were there three in the realm, sayde he, that lived *christianly*.

Grafton. King John, the thirteenth yere.

And it is very irregulare and unsure to measure any action by a rule that belongs not to it, to try the exactness of the circle by the square, which should be done by the compass, and in like manner to judge the *christianity* of an action, by the law of natural reason, which can only be judged by its conformity with the law of Christ, superiour to that of nature.

Hammond. Works, vol. i. fol. 210.

Do but turn over that heritable and irrefragable discourse of *christianography*; let your eyes but walk over those ample territories and large regions which in most parts of the habitable world (but especially in Europe, Africa, and Asia) profess the blessed name of God our Redeemer, and look to be saved by his blood: and then ask your heart if you dare entertain so uncharitable a thought as to exclude so many millions of weak, but true believers out of the church below, or out of heaven above.

Hall. Christian Moderation, book ii. sec. 14.

An heir male (Edward VI.) being now happily given to the realm, after so many a long year's expectation, the *christening* was performed with the greatest solemnity, which, since our historians are silent in, I shall set down at length.

Steype. Memoirs. Edward VI. Anno, 1537.

But the *christian* doctrine differs from all these schemes in these particulars: 1. It proposes nothing like a state of happiness in this world, either in the goods of fortune or otherwise. 2. It offers the best arguments for patience in this world, and for happiness in another. 3. It makes our greatest happiness here to lie in dependence of God's providence and contentment in our conditions.

Stillingsfleet. Sermon, 10. vol. iii.

To show how late it was before recently gained substantance in the church, and because as it were *christianised*, with respect to our present subject, I may observe that Archbishop Asselin, of the eleventh and twelfth centuries, and Alexander Haies of the thirteenth, were yet scrupulous of making use of the term.

Low. Inquiry, part ii. ch. i. fol. 7.

These short afflictions, as the apostle speaks, 2 Cor. iv. 10, which are but for a moment, will work for there a far more exceeding and eternal weight of glory. This is, in some measure, true of all afflictions and sufferings of God's sending, that are patiently and *christianly* borne.

Sharp. Works, vol. vi. serm. 14.

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Some boys are rich by birth beyond all wants,
Belov'd by uncles, and kind good old aunts;
When time comes round, a Christmas-box they bear,
And one day makes them rich for all the year.

Gay. *Trivia*, book ii.

I once met with a page of Mr. Baxter's under a *christmas-pye*. Whether or no the partridge had made use of it through chance, or waggery, for the defence of that superstitious rascal, I know not; but, upon the perusal of it, I conceived as good an idea of the author's piety, that I bought the whole book.

Spectator, No. 85.

Joseph Addison was born on the 1st of May, 1672, at Milston, of which his father Lancaster Addiso, was then rector, near Ambrosebury in Wiltshire, and, appearing weak and unlikely to live, he was christened the same day.

Johnson. *Life of Addison*.

My thoughts on *christening* diners crost,
No children cry'd for butter'd loaves.

Warren. *The Progress of Discontent*.

I am persuaded that toleration, so far from being an attack upon *christianity*, becomes the best and surest support that possibly can be given to it. The *christian* religion itself arose without establishment, it arose even without toleration; and whilst its own principles were not tolerated, it conquered all the powers of darkness, it conquered all the powers of the world.

Burke. *On a Bill for the Relief of Protestant Dissenters*.

A *christian's* wit is inoffensive light,
A beam that aids, but never grieves the sight;
Vig'rous in age, as in the flush of youth,
'Tis always active on the side of truth;
Temptance and peace insure its healthful state,
And make it brightest at its latest date.

Cooper. *Conversation*.

A day appears to have been observed from the earliest times in honour of our Lord's Nativity, and the *Apostolical Constitutions* (v. 13) recognise the vulgar era as a tradition of the primitive Church. St. Chrysostom, in his *Homily on the day of Nativity*, points out the formal establishment of the feast on the 25th of December, and its separation from the Epiphany, which hitherto had been celebrated jointly with it, from a belief that the appearance of the star in the East and the birth of Christ were simultaneous. This separation took place at the Council of Nice, 325; but the Armenians, as late as the XIIIth century, continued to unite the feasts.

The learned are much divided as to the real day of the Nativity. It has been fixed at the Passover, at the Feast of Tabernacles, or (and Usher has adopted the last opinion) at the Feast of Expiation, on the 10th of Tisri, answering to the close of our September. Whichever of these it may be, it is evident from the "shepherds abiding in the field," that it was not in the very heart of winter. Sir Isaac Newton has ingeniously accounted for the choice of the 25th of December, the winter solstice, by showing that the Festival of the Nativity and most others were originally fixed at cardinal points of the year; and having been so arranged by mathematicians at pleasure, were afterwards adopted by the Christians as they found them in their Calendar, (Prophecies of Daniel, c. ii. part 1.) It can little matter, however, what is the precise day, and so as devotion is awakened by the solemn appointment of any time, that season, be it what it may, answers every good purpose required.

Nevertheless the observance of the Festival has been a favourite object of Puritanical and Sectarian rancour. Much of the controversy on this subject may be found in the learned Edward Fisher's *Fest of Feasts*, and his *Answer to sixteen Queries touching the use and obser-*

vation of Christmas annexed to his *Christian Cereast*. There is a tract also by Hammond well worth attention, *An account of Mr. Candy's Triplex Distribute concerning Superstition, Will Worship, and Christmas Festival*. To these may be added Reading's *Christmas revised*, and Robert Watts's *Usefulness and right manner of keeping Christmas*.

Polydore Virgil (*de Invent. v. 2.*) has observed that the English were remarkable for the festivities with which they distinguished Christmas. Messrs. Bourne and Brand (*Antiq. Feig.*) have made large collections on this subject. When the devotions of the eve preceding it were over, and night had come on, it was customary to light candles of large size, and to lay upon the fire a huge log called a *Yule Clog* or *Christmas block*, a custom not yet extinct in some parts of England, especially in the north, where coal is frequently substituted for wood. Cbandlers at this season used to present Christmas candles to their customers, and bakers, for the same purpose, made images of paste, called *Yule Dough* or *Yule Cakes*, which probably represented the *Burnino*. Of the CAROLS we have already spoken. At Court, among many public bodies, and in distinguished families, an officer, under various titles, was appointed to preside over the Revels. Leland speaking of the Court of Henry VII. A. D. 1489, mentions an *Abbot of Mirrle*, who was created for this purpose, who made much sport, and did right well his office. (*Collect. iii. App. 256.*) In Scotland he was termed the *Abbot of Unreason*, but that staid and holy-day-hating people expressed the office by Act of Parliament, A. D. 1555, (Watson, *Hist. of Eng. Poetry*, l. 361.) Stow (*Sarey of London*, 79.) describes the same officer as *Lord of Mirrle* (by which title he is known also to Holinshed, Chron. iii. p. 1317, and is most frequently mentioned by other writers) and *Master of Merry Disports*, who belonged not only to the King's house, but to that of every Nobleman of honour or good worship, were he spiritual or temporal. The Mayor and Sheriffs of London each had their Lord of Mirrle, and strove without quarrel or offence which should make the rarest pastime. His sway began on Allhallow-eve, and continued till the morrow after Candlemas-day. This period was filled up by "fine and subtil disguisings, masks and mummeries, with playing at cards for counters, nayles, and points, more for pastime than for gain." Holinshed (*loc. cit.*) mentions a gentleman named George Ferrers, "a lawyer, a poet, and an historian, who supplied the office well in the fifth year of Edward VI. and who was rewarded by the young King with princely liberality." The sort of sport, however, over which this mock monarch presided, was not for the most part of a very refined nature, and probably partook somewhat closely of the *libertas Decembris* to which Polydore Virgil (*loc. cit.*) has traced it, *et ei illud ab iudex ad posteros profectum, quomobrem per Dominica natalis nostri ministri potestatem in Domino habent, atque unus eorum Dominus creatur, cui cuncti domestici simul laetari et hilares parent, unum cum ipso Dominum, hoc est patribus familias. Siquidem hanc libertatem servi apud Romanos Saturnalius habebant.* (See also Selden's *Table Talk*.) The following are some of the pastimes: gaming, music, jugglers and jek-puddings, scrambling for ants and apples, dancing, the hobby-horse, hunting owls and squirrels, the fool-pool, cock coxles, a stick moving on a pivot with an apple at one end and

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a candle at the other, so that he who missed his hite burned his nose, blind-man's-buff, forfeits, interludes, and mock plays. The Puritans regarded these diversions, which appear to have offended more against good taste than against morality, with a holy horror; and Stubbes, in his *Anatomic of Abuses*, has poured whole vials of fanatical wrath upon their supporters in the country villages. The Lord of Mirula is bespattered with much foul speech: he is "a graund captain of mischief" whose "bawle pipers strike up the Devil's dance," and sing "like Devils incarnate;" his followers are "terrestrial furies," bedecked with papers of "hasekerie," "helhounds" given to "heathenish devilerie," and all who admire them are no better than "fantastical fools."

The Inns of Court were much distinguished for their lavish expediture on these celebrations, and their Lord of Mirula was sometimes termed the *Christmas Prince or King of Christmas*. A record of some of these revelries may be found in Dugdale's *Origines Juridicales*, 150, where a grand Christmas kept at the Inner Temple, in 1562, the 4th of Elizabeth, is curiously described. At this feast Dudley, afterwards Earl of Leicester, presided.

The general form of the Grand Christmasmas, as extracted from the Accompts of the House, and given also by Dugdale (*loc. cit.*) exhibits some curious particulars. On Christmas-eve was a banquet in the hall, at which three Masters of the Revels were present. The ancientest of these after dinner and supper was to sing a Carol, and to commend other gentlemen to sing with him. On each of the twelve nights before and after supper were revels and dancing; and the breakfasts on the following mornings, were sufficiently substantial. They consisted of brawn, mustard, and Malmsey. The courses were all served with music, but the day of the Nativity itself was undistinguished by any solemnity above the others. On St. Stephen's day after the first course, the Constable Marshall came into the hall armed *cap-a-pie*, and after three courtesies knelt down before the Lord Chancellor, and in an oration of a quarter of an hour's length tendered his service. Then entered for the same purpose the Master of the Game and the Ranger of the Forest, blowing on horns three blasts of ventry. After these was an entry which singularly marks the rudeness of the times; "A huntsman cometh into the hall with a fox and a purse-net with a cat, both bound at the end of a staff, and with them nine or ten couple of hounds, with the blowing of hunting horns. And the fox and the cat are by the hounds set upon and killed beneath the fire." The Common Sergeant then delivered "a plausible speech" on the necessity of the Christmas officers, in which he was followed by the King's Sergeant at Law, till the Lord Chancellor desired a respite of farther advice. Supper ended, the Constable Marshall summoned his Court to dance. The style and title of all his Nobles is little fitted to the refinement of modern ears; but we may subjoin a few as specimens of that which passed for wit with no less men than Coke and Crewe. We read of "Sir Francis Flatterer, of *Poulterspurst*, in the County of *Duchingham*, Sir Randle Rackabite, of *Bascel Hall*, in the County of *Washbyll*, and of Sir Morgan Munchance, of *Studdy Shalbury*, in the County of *Studdy Shalbury*." For these sports on New Year's night, on which a play and mask also were enacted, the hall

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was furnished with scaffolds for the ladies. Lincoln's Inn was somewhat jealous of this splendour to its rival. In one of the Registers of that Society (vol. v. p. 9, b.) is the following order made, November 27, 22 Henry VIII. "Yt is agreed that if the two Temples do kepe Chrystemas, then Chrystemas to be kept here: and to know this, the Steward of the House ys commanded to get knowledge, and to advertise my Myster by the next day at night." Of the licence which was allowed, some judgment may be formed from an order made in Gray's Inn still later, 26 November, 28 Elizabeth. By this, any gentleman of the house who at Christmas time should break open any chamber, or disorderly abuse or molest any fellow or officer within the precincts of the house, was to be expelled for his attack if it were a fellow, and put out of commons if it were an officer, (*Reg. p. 187, a*). This last Society, Gray's Inn, was by no means behind its brethren; and the fullest account given of any revels will be found in the two parts of *Gesta Gregoriarum*, printed in the second volume of Nichols's *Progresses of Queen Elizabeth*. In 1594, Mr. Henry Holmes was installed Monarch of the Season by the following titles, Prince of Purpoole, Archduke of Stapulen and Bernardin, Duke of Hligh and Nether Holborn, Marquis of St. Giles and Tottenham, Count Palatise of Bloomsbury and Clerkeowell, Great Lord of the Cantons of Islington, Kentish Town, Paddington, and Knightsbridge, Knight of the Most Heretical Order of the Helmet and Sovereign of the Soil. Mr. Holmes was a Norfolk gentleman who was "thought to be accomplished with all good parts, fit for so great a dignity, and was also a very proper man in personage, and very active in dancing and revelling." There was a second Henry who assumed the title of Prince of Gray's and Purpoole, and by this style appears among the subscribers to *Mushe's Dictionary*, 1617. The sports over which he presided were more calculated to please masculine ears than those of the Virgin Queen, and would now scarcely be tolerated in the lowest brothels of his dominions in Clerkenwell or St. Giles.

Archdeacon Nares (*Gloss. ad v. Christmas Princes*) has pointed out another curious narration of Christmas Revels, to be found in *Macellanea Antiqua Anglicana*, published from an original manuscript in St. John's College, Oxford, and yet another is given in Gerard Leigh's *Accidence of Armory*, 119.

The dishes most in vogue were formerly for breakfast and supper on Christmas-eve; a boar's head stuck with rosemary, with an apple or an orange in the mouth, plum porridge, and minced pies. Eating the latter was a test of orthodoxy, as the Puritans conceived it to be an abomination: they were originally made long, in imitation of the crutch or manger in which our Lord was laid, (*Selden's Table Talk*.) The houses and churches were dressed with evergreens, and the former especially with mistletoe, a custom probably as old as the Druidical worship. Foosbrooke, in his *Encyclopaedia of Antiquities*, 567, speaking of various local customs, mentions that the servants at Ham-burgh had a carp for supper on Christmas-eve; and Waldron in his *Description of the Isle of Man*, 98, among many other curious particulars, relates that at this season parties made up all night, went to church at twelve, and after service hunted and killed a wren, which they carried on a bier to church, and there buried with dirges and whimsical solemnity.

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TIAN-
SAND.

The **CHRISTMAS BOX** was money gathered in a *Box* to provide *mautes* at this festive season; and servants, who else were unable to defray them, were allowed the privilege of collecting from the bounty of others. The custom may probably be traced to the Roman *Paganalia*.

CROSET CROSS, pronounced *Cris-crois*, *Fr. crois de par le Dieu*, was the name given to a child's alphabet, either because a Cross was prefixed to it, or because the alphabet, by way of a charm, was sometimes written in the form of a Cross.

CHRISTIANIA, a City of Norway, which is the seat of Government, and deserves to be considered as the Capital of that extensive country, though Bergen possesses a much greater population, and is usually allowed the metropolitan honour. Christiania is situated in a fertile valley, at the head of a gulf which penetrates the country to the depth of about fifty miles. It derived its name from Christian IV. of Denmark, by whom it was founded in 1624, after the old town of Oplo, which covered a part of its site, was destroyed by fire. It is the See of a Bishop, who is the Metropolitan of Norway. The best part of the town is called the *Quartale*. This is situated close to the harbour, and is the quarter in which the merchants, and all the other principal inhabitants reside. The harbour is good, and the trade extensive; the last is increased by the great annual fair holden in January, and exhibits an incongruous assemblage of persons from all parts of the country. The principal imports and exports of this place are similar to those of other parts of the kingdom, except alum and vitriol, which are better here than in any other town of the coast. The public buildings most worthy of notice are those belonging to the University (erected in 1812), the Military-school, the two Theatres, and the Prison. The population is about 9000; the latitude $59^{\circ} 55' N$. and the longitude $10^{\circ} 49' E$.

CHRISTIANSAND, a Government and Bishopric of Norway, occupying the south-west part of the country. It is bounded on the east by Christiania, on the north by Bergen, on the west by the North Sea, and on the south by the Sæggerak. The population of this division of the kingdom is estimated at 134,000, who are spread over a space of 14,800 square miles. Though it is considered as one of the most fertile parts of the country, the corn produced is not adequate to its consumption; and grain is, therefore, one of its chief imports. The principal employment of the inhabitants is in the fisheries and cutting trees. Timber forms the chief article of their exports, and upon it they in a great measure depend for support.

The Capital of this Government is also **CHRISTIANSAND**, which is situated on the south coast, opposite some islands, the chief of which is called Flekkerøen. It was founded by Christian IV. of Denmark, in 1641, with an intent of making it the principal station of his Navy. Many of the houses are well built, forming broad and straight streets, which are rendered very long by the extensive gardens by which most of the houses are separated. Christiansand is considered as the fourth town in the Kingdom. It contains about 5000 inhabitants, and stands on a sandy plain close to the sea. Its harbour is one of the best in Norway, and the vessels lie very near the doors of the warehouses. The principal building is the Cathedral. The town is the residence of the Bishop of the Diocese,

and the Governor of the Province. Though the inhabitants derive some support from the trade in timber, they chiefly depend upon ship-building, especially the repair of vessels, which the storms of the Cattegat oblige to put in there to refit. The road or channel which separates the island of Flekkerøen from the main land, affords good anchorage for vessels for several miles in extent, and in eight or nine fathoms water. There was formerly a fort upon this Island designed for the defence of the harbour; but when the English had taken the Danish fleet at Copenhagen, in 1807, they proceeded to Christiansand, to capture the two remaining ships of war that lay in that harbour. On this occasion they seized upon Flekkerøen, and blew up the fortifications, which do not appear to have been since repaired. Christiansand is about 230 miles nearly north-west of Copenhagen; its latitude is $58^{\circ} 8' N$. and longitude $8^{\circ} 3' E$.

CHRISTIANS-ØE, or *Ear-Holz*, a group of Islands in the Baltic belonging to the King of Denmark, and situated about eight miles north-east of Bornholm. This group contains four Islands, but only two of them, viz. Christians-Øe, the largest, and Fredericks-holm are inhabited. A harbour between these Islands affords shelter, with good anchorage for forty or fifty sail of merchant vessels. They are small and rocky, and the whole number of their inhabitants does not exceed 500. A light-house upon one of them is elevated about ninety feet above the level of the sea; and pilots are always in readiness to navigate ships, which often touch here in their passage to the Baltic. Batteries and towers have been erected for the defence of these Islands, which if well garrisoned are capable of making a considerable resistance. The whole group is almost surrounded by rocks and sandbanks, which renders the navigation in their immediate vicinity both difficult and dangerous. The latitude of the light-house is about $55^{\circ} 13' N$. and longitude $14^{\circ} 47' E$.

CHRISTIANSTADT, a Province of Sweden comprising the northern part of Scanin, spreading over a space of about 3370 square miles, and peopled by about 190,000 individuals. It is bounded by Halland, Kronoberg, and Blekingen on the north and north-east, the Baltic on the south, and the Cattegat on the west. This district does not differ sufficiently from the other parts of the Kingdom to merit particular description. The chief Town is also called Christianstadt, and stands near the sea on a marshy plain on the banks of the Helgea, which flows into the Baltic at Åhus, about ten miles below the town. It is the union of this river with the sea, which forms the harbour of Christianstadt, the other part of the river being only navigable for boats. Christianstadt, therefore, participates but slightly in the commerce of the country. It contains about 2800 inhabitants, and is situated sixty-five miles nearly north-east of Copenhagen, in latitude $56^{\circ} 1' N$. and longitude $14^{\circ} 9' E$.

CHRISTMAS HARBOUR, a Bay on the northern coast of Kerguelen's Land, and so called by Captain Cook, from his having anchored there on the 25th of December, 1776. It appears, however, to have been visited by the French three or four years earlier. Fresh water was plentiful; and both birds and seals so numerous, and the latter manifested so little fear of man, that the sailors killed as many as they pleased, or were requisite for supplying oil for the ship's

CHRIS-
TIAN-
SAND.
—
CHRIST-
MAS
HAR-
BOUR.

CHRISTMAS ISLAND, an Island in the Pacific Ocean, discovered by Captain Cook on the 24th of December, 1777. Like most other islands in these seas it is encompassed by a reef of coral rocks, which stretch to a short distance from the coast. There is also a bank of fine sand beyond this reef on the west side, which extends about a mile into the sea, and affords good anchorage for vessels in any depth from eighteen to thirty fathoms. The Island was estimated at fifteen or twenty leagues in circumference, and lies in the second degree of north latitude, and about the 158th of west longitude; but it does not appear to have been much examined by the celebrated navigator by whom it was discovered.

CHRISTMAS SOUND, a Bay on the south coast of Terra del Fuego, so named by Captain Cook, by whom it was visited in December, 1774. This Bay presents good anchorage and a supply of fresh water, though, from its situation, it can seldom be resorted to. The refreshments, however, to be obtained there are but scanty, and consist principally of wild fowl, as geese, ducks, sea-pies, shags, and a particular kind of gull, which has sometimes been called the Port-Emmon hen. The geese are much smaller than the English geese but are very good, and the wings of the ducks are so short that they cannot fly, but run with great swiftness on the surface of the water. Muscles were obtained in great abundance, and celery was found on some of the low islets, where the natives have their habitations. The inhabitants are the same which Bougainville called *Pechoras*, from their frequent repetition of a word of this sound. Cook describes them as a little, ugly, half-starved, beardless race, and he did not see a single tall person among them. Though living in so severe a climate, they were almost naked, as some of them had only a single seal-skin, which was scarcely sufficient to cover their shoulders, while all the lower parts of their bodies were completely naked. Others sewed two or three of these skins together, and made a kind of mantle of them, which reached to the knees. The only difference between the dress of the women and that of the men was an additional piece of seal-skin, which formed a scanty covering for a part of the front. The children are quite naked, and are thus early injured to cold and hardship, which more fully qualifies them to endure the sufferings in after life. The natives had bows, arrows, and darts, or rather a species of harpoons made of bone and fixed to a stick, with which they were supposed to kill fish and seals. Their canoes were made of bark, and each generally contained a fire, close to which the possessors huddled. Our navigators considered these people as among the most wretched of human beings, as they were exposed to one of the most rigorous climates on the globe, and yet were destitute of sufficient sagacity to avail themselves of the best means within their power of rendering life supportable. The latitude of the entrance of this Bay is about 55° 37' S. and its longitude 70° 16' W.

CHRISTOPHER'S, ST., one of the West India Islands included among the group generally styled the Caribbees, and by navigators the Leeward Islands.

St. Christopher's, vulgo, St. Kitts, was discovered by Columbus on his second voyage, who gave it his own Christian name. It was not, however, settled by the Spaniards, but became the first British settlement in the West Indies in 1633. Until the end of the XVIIIth century it was a source of contention between the English and French, and it originated the war which broke out between these nations in 1690. It was taken by the French in 1792; but at the peace of the succeeding year was restored to England, under whose Government it has since continued. It was from St. Christopher's that were expelled those persons who were so notoriously distinguished as the Buccaneers. The wanton cruelties of the Spaniards towards these people, in the first instance, drove them to take ample vengeance by a war of piracy signally destructive to the Spanish Settlements.

The interior of the Island consists of many ragged precipices and barren mountains. Mount Misery, the loftiest summit, rises 3711 feet above the level of the sea. It is evidently an extinguished volcano. Near the shore the country is level, and the soil extremely fertile. No part of the West Indies is so well suited to the production of sugar. Particular spots have been known to yield five hogsbends of sixteen hundred-weight each to the acre, and a whole plantation has produced four hogsbends to the acre. Of the 43,726 acres which this Island contains, 17,000 are devoted to sugar, 4000 to pasturage, and perhaps 3000 or 3000 to cotton, indigo, and provisions; the rest is unfit for cultivation. BASSETERRA, the Capital, is on the south-west coast. It contains 800 houses, and is defended by three batteries. The slave population of the whole Island, according to the last Official Registry (1830) was 19,817.

CHROMATICE, adj. *Gr.* $\chi\rho\omicron\mu\alpha\tau\iota\kappa\omicron\varsigma$, colour. Applied in Painting, and also in Music. Boethius calls—*chroma*—*scilicet* *at quasi mixtionibus vocis in cantu, qui inde chromatice dicitur, q. d. coloratus.* (See Vossius.)

For never yet to this day did the tragedy use *chromatick* music nor rhyme, whereas the children or lute, which by many ages is more ancient than the tragedy, used it even from the very beginning. And evident it is that *chroma* is of greater antiquity than is harmony. *Holland. Plutarch, fol. 122.*

But by the way repeated the oh-hones
Of his wild Irish and *chromatick* tones.

Butler. Prologue to the Queen of Arragon.

I am now come, though with the omission of many likenesses, to the third part of painting, which is called the *chromatic* or colouring.

Dryden. Pref. to Parallel between Poetry and Painting.

CHROMATIC, in Music, one of the three ancient genera; Diantonic, Chromatic, and Enharmonic.

The word Chromatic has been adopted in Music, because the Greeks were in the habit of designating this genus by characters of various colours; or, as others say, because the Chromatic genus is a mean between the other two, as colour is a mean between black and white; or, lastly, because the Chromatic genus, by its semitones, varies and embellishes the Diantonic, thus producing an effect similar to that of colours in Painting.

In modern Music, the word Chromatic simply means a succession of semitones, ascending or descending.

Chromatic Semitone is that interval which is found between any given note, and that same note raised by a

CHRISTOPHER'S
ST.
—
CHROMATICE.

CHROMATIC.
—
CHROMIUM.

sharp, or lowered by a flat. Thus the intervals from G to G ♯, and from A to A ♭, are Chromatic semitones.

Chromatic Scale is that scale which is produced by dividing each tone into its two component semi-tones.

Chromatic Modulation occurs when the several parts, which compose the harmony, move by descending semitones. This is formed by adding the minor seventh and flat ninth to the triad of the dominant, and then employing the first, or any other inversion of the harmony; but it is sparingly used, even by the greatest composers, on account of its harshness.

CHROMIS, from the Greek *χρῶμα*, a fish mentioned in the *Haliæticæ* of Ovid, and which Pliny (xxxvii. 54,) concludes, as it is not to be met with in any other water, is found only in the Euxine. Both these authors state that the Chromis builds a nest in the water. The *Haliæticæ*, as edited by Pithæus, is probably spurious. The lines relating to the Chromis are as follow:

Atque immunda Chromis uerito vilissima seipso
Atque avium dulcis natus insitula nob uisus.

In Zoology, a genus of animals belonging to the family Labroides, order Acanthopterygii, class Pisces, Cuv.

General character. Lips double and fleshy; intermaxillary bones very long; dorsal fins single, and with filaments, as have also often the ventral; teeth in tufts, in the jaws and palates no molar teeth.

This genus is distinguished from the *Labris*, from which it is principally taken, in not having the teeth coequal and disposed in a single row in the jaws, and in not having molar teeth; by which latter circumstance it is also distinguished from the *Spari*.

C. Mediterranea, Cuv.; *Sparus Chromis*, Lin.; *Catostogole* of the Tuscans. The colour of this fish is dark chestnut, from whence it derives its name; it is caught in great numbers on the coast of Genoa.

C. Nilotica, Cuv.; *Labrus Niloticus*, Lin.; *Boliti* of the Egyptians. About twenty-six inches in length, and considered one of the best edible fish in Egypt; its general colour whitish, the fins of a dusky grey; back striped transversely with black; iris golden. It is caught in the Nile.

C. Saratilla, Cuv.; *Sparus Saratilla*, Lin.; *I'Holomæthe Cildir*, Lacep.; *Striped Bass* of New York. General colour silvery, marked with longitudinal dusky bands, and a black ring before the dorsal fin; the scales marked with strise or rays terminating in little processes like eyelashes.

The remaining species are the

C. Punctatus, Cuv.; *Labrus Punctatus*, Bl.

C. Filamentosus, Cuv.; *Labrus Filamentosus*, Lacep.

C. Quindecim Aculeatus, Cuv.; *Labrus Quindecim Aculeatus*, Lacep.

C. Surinamensis, Cuv.; *Sparus Surinamensis*, Bl.

C. Suratensis, Cuv.; *Chatodon Suratensis*, Bl.

See Cuvier, *Règne Animal*; Lacepède, *Histoire des Poissons*.

CHROMIUM, a Metal which occurs in nature, in the state of either an oxide or an acid. The oxide imparts a green colour to several minerals, among which is the precious emerald. The acid is the colouring matter of the common ruby, and probably of other minerals which resemble the ruby in hue. The oxide is an ingredient of meteoric stones, and has been lately found to exist very generally in rain water

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CHRONICAL, Gr. *χρόνος*, time; Fr. *chronique*; CHRONICAL.

temporary, or returning at a certain time.

The like mistake there is in a tradition of our days; men conceiving a peculiar danger in the beginning days of May, set out as a fatal period into consumptions and chronic diseases.

See Thomas Brown, book iv. ch. xli.

I thought to have presented you with some of my medicated bread by the return of Thomas Egerton, which I made with scruffy grass, sage, or any other herb, and find it very useful, and a good way to prevent and cure divers of the chronic diseases, that are common in this over-humid island.

Boyle. Letter to Mr. —, January 29th, 1667.

It was a principle among the ancients, that acute diseases are from heaven, and chronic from ourselves.

Johnson. *The Rambler*, No. 85.

These chronic passions, while from real woes
They rise, and yet without the body's fault
Infest the soul, admit one only cure;
Direction, hurry and a restless life.
Armitage. *The Art of Preserving Health*, book iv.

CHRONICLE, v. Also from the Gr. *χρόνος*, CHRONICLE, n. time. "Fr. *chroniques*: general CHRONICLE, or yearly relations of the chief CHRONICLIST. matters, acted or happening in a country." Cotgrave.

To chronicle, is—to arrange, to narrate events in the order of their succession, in the order of time.

And if a rhetor could faire endite,
He in a chronicle might it sanely write.

Chaucer. *The Nones Preestes Tale*, v. 15214.

Ah, sayst Mary, sir, quod I, know your words be to me right agreeable, for it hath done me great pleasure, all that everye bus shewed me, which shall not be lost, for it shall be putte in remembrance and remoyled, if God will sende me the grace to retourne to the towne of Valencien, where I was borne.

Fraser. *Cronyck*, vol. ii. ch. xv.

Yet surely this withouten bragge or boast,
Our English bloodies did there full many a dede,
Which may be chronicled in everye coast.

Gauequin. *The Frenche of Warre*.

On the other part, the common opinion of our chronicle writers is, that the chiefs government restrained ever with the Britons. Holinshed. *Histoire of England*, book li. ch. xvii.

So, though the end of war be uncertain, yet this notwithstanding is most certain, that if it be thy chance to conquer, this benefit shalt thou reap of thy goodly conquest, to be chronicled the plague and destroyer of the country.

Sir Thomas North, fol. 199.

England hath had alate some terrible examples of God's wrath, in sudden and strange deaths of such as join field to field, and house to house. Great pity they were not chronicled, to the terror of others.

Bernard Gilpin. *Sermon before the King*. Anno, 1553. *In Strype*.

Whose chronicle thus write, The man was noble
But with his last attempt, he wip'd it out:
Destroy'd his country, and his name remains
To this unage age abhor'd.

Shakespeare. *Coriolanus*, fol. 28.

A chronicler should well in diuine tongues be seen,
As should give witness to the histories he writes;
Whereby he might the truth of diuine actions declare,
And both supply the wants, correct that is not right.
He should haue eloquence, and felt and fully write,
Not mangle stories, snatching here and there;
Nor glorie to make a volume great appear.

He should be of such countenance and wit,
As should give witness to the histories he writes;
He should be able well his reasons so to lay,
As should continue well the matter he recites;
He should not praise, dispraise, for fauour or despite,
But should so place each thing in order due,
As might approve the stories to be true.

Nervous for Magistrates, fol. 468.

4 s

CHRONICLE.
—
CHRONOGRAM.

KAT. After my death, I wish no other herald,
No other speaker of my living actions,
To keep mine honour from corruption,
But such an honest chronicle as Cronwell.

Shakespeare. *Henry VIII.* fol. 225

All which noted by his chronicle, was strait written to the Duke, that with much desire expected it.

Melton. *Don Quixote*, vol. iv. p. 31.

They made ready to walk the round; the steward, the secretary, and carrier went with him, and the *chronicler*, that was careful to keep the register of his actions, followed with constables and notaries.

"Old chronicle," he said, "among the rest,
You might have nam'd Alcides at the least."
Is he not worth your praise?" the Pylian Prince
Sigh'd ere he spoke; then made this proud defence.

Dryden. *Translations*. *Orid. Met.*

But though this moral be incidentally enforced, Shakespeare has suffered the virtue of Coriolanus to perish in a just cause, contrary to the natural ideas of justice, to the hope of the reader, and, what is yet more strange, to the faith of chronicles.

Johnson. *General Observ.* on Shakespeare's Plays. *King Lear*.

CHRONOGRAM, n.
CHRONOGRAMMATICAL,
CHRONOGRAMMATICIST,
CHRONOGRAPHER,
CHRONOGRAPHY,
CHRONOLOGICAL,
CHRONOLOGIC,
CHRONOLOGICAL,
CHRONOLOGICALLY,
CHRONOLOGIST.

Chronogram; from *χρῶμα*,
time, and *γράφω*,
to write.
Chronology, from *χρῶμα*,
and *λόγος*, to discourse.
Chronometer, from *χρῶμα*,
and *μετρέω*, to measure.

What *chronographers* and *historians* I have herein followed for the times and ages of the Christian church, besides the Scriptures, it will evidently appear to the reader in the margins of this volume.

Bute. *Images*, Preface, book 1.

And so thenceforth he would steal on the French king before he were ware of him, he dispatched Antelope persuisant at arms with letters, the which the French *chronographers* declare to be these.

Hall. *Henry V.* fol. 43.

For you must understand that these monastick persons, learned and valiant, better fed the tongue, took on the wryte & reenter in the book of fame, the noble acts, the wryte dayes, and politike governmentes of kynnes and prynces, in which *chronographers*, yf a king gave to them possessions or granted them liberties or exalted them to honor & worldly dignitie, he was called a sycamore. Hall. *The first year Henry IV.*

Be content to spend this hour with me in the porches of Bethesda, and consider with me, the topography, the aitiology, the *chronography* of this miracle: these three limit our speech, and your patient attention. The *chronography* (which is first in place and time) offers us two heads, 1st. a feast of the Jews, 2nd. Christ going up to the feast.

Hell. *The Poole of Bethesda*.

Again ascend, and view chronology,

By optic skill pursue for history

Nearer; whose hand the piercing eagle's eye

Strengthens to bring remotest objects nigh.

Cashew. *On Isaac's Chronology*.

As these Christmas keepers did mistake the way of honouring Christ's birth, by this kinds of solemnity; so did they mistake the time of his birth; for the most exact *chronographers* tell us, that Christ was born in October, and not in December.

Knox. *History of Reformation*. Pref. c. 3.

But I will not stand to dispute farther of this: every man may follow his own opinion, and see mine more plainly in the *chronological* table drawn for these purposes.

Bohagh. *History of the World*, book II. ch. xxii. sec. 11.

This passage seems to be intended rather materially to show, what asperities to the sixth trumpet, then *chronologically* to show the expiring of it.

Gooden. *Works*, vol. II. part I. fol. 181.

There are foreign universities, where, as you praise a man in *CHRONOGRAM*.
England for being an excellent philosopher or poet, it is an ordinary character to be a great *chronogrammatist*.

Adison. *On Medals*.

Unthinking man! to quit thy barren see,
And ruin endavour'd chronology.
For the more fruitless care of royal charity.

Dryden. *Swiss Boy*.

I beseech you to favour me with the first notice, when these as much desired *chronological* labours of the late worthy Bishop of Armagh are come out of the press, that I may send a copy of them to the learned doctor at Leyden.

Boppe. *Letter to*, April 5, 1695.

A learned *chronologist* is almost proving what word this staff was made of, whether of oak, ash, or crab-tree.

Tatler, No. 31.

It may be here remarked, that soon afterwards the monks began to apply themselves to *astrology* and *chronology* from the disputes which were carried on with so much heat, and so little effect, concerning the proper time of celebrating Easter; and thus English owed the cultivation of these noble sciences to one of the most trivial controversies of ecclesiastical discipline.

Burke. *An Abridgement of English History*. Anno, 669.

May *chronologic* sponte
Retain no cypher legend.

Watson. *Epistle from Thomas Hearne*.

When it happened that any author gave a definition of a term, or such an explanation as is equivalent to a definition, I have placed his authority as a supplement to my own, without regard to the *chronological* order, which is otherwise observed.

Johnson. *Preface to the English Dictionary*.

The French and German medals along with that species of false wit, which is included under the *CHRONOGRAM*. A medal of Gustavus Adolphus, struck in 1637, bears the following legend:

Christi DaX ergo tibi MphX.

If the overtopping letters, (as Addison calls them, *Speculator*, GO, in a passage similar to that which we have quoted above from his *Dialogue on Medals*), be picked out we shall obtain MDCXCVIII, for they are to be considered in a double capacity, both as letters and figures. In these inscriptions, he says, you are to look not so much for the thought as for the year of our Lord.

Cambridge has described this, among other literary follies, in the *Scribbler*.

Not thus the looser Chronograms appear,
Careless their troops, undisciplin'd to war
With ranks irregular, confus'd they stand,
The chieftains mingling with the vulgar band. II. 158.

Two more specimens of these *difficult* *nugae* may suffice. They both unite some foreign wisdom with their own. The first has a smack of *Astrology*. Louis XIV. was born on the 5th of September, 1638, the day on which a conjunction took place between *Aquila* and *Cor Leonis*. Claude Gaudart, (and this feat is the only record of his name which we can find) transfused the memory of these events into the following distich:

Klouis Delphis aphLo CorDioXpLe LouX
Congress' galLooXpLe LatitudoXpLe rectX.

Here are found 8 = 8

4 V = 90

1 X = 10

6 L = 300

3 C = 300

2 D = 1000

1638

CHRONO-
GRAM.
—
CHRONO-
LOGY.

The second is an alliance of the Anagram with the Chronogram, and is not without its use, since it recalls to memory an important date in our history.

Georgii's MonCie DVz de AnnerLe

which may be read

Ego Regem rediit, An- Sa, MDCLV.

In the *Assembly Man*, printed in Butler's *Posthumous*

Works, 1793, is a humorous illustration of Chronogrammatic witicism. "Of late they (the Assembly of Divines) are much in love with Chronograms, because, if possible, they are duller than Anagrams. O how they have torn the poor Bishops names to pick out the number 666. Little discerning that a whole Baker's dozen of their own Assembly had that Beasty number in each of their names; and that as exactly as their *Solemn League and Covenant* consists of 666 words."

CHRONO-
GRAM
—
CHRONO-
LOGY.

CHRONOLOGY.

Chronology is the Science which treats of time and its several divisions, and adjusts these to past transactions, by proper notes and characters, for the benefit of History. It, therefore, consists of two parts: the first treats on the proper measurement of Time, and is termed *Technical Chronology*; and the second, on fixing the dates of the various events recorded in History, and disposing them according to the several divisions of Time, in the order in which they happened. This is called *Historical Chronology*.

Chronology, comparatively speaking, is but of modern date. The ancient poets appear to have been entirely unacquainted with it. In the most early periods, the only measurement of time was by the seasons, and the revolution of the Sun and Moon; many ages, therefore, must have elapsed, before the mode of computation by dating events came into general use. Several centuries intervened between the era of the Olympic games and the first historians; and several more between these and the first writers on Chronology. Further, when time began to be reckoned, its first measures were very indeterminate. Hellanicus regulated his narration by the succession of the Priestesses of Juno at Argos; Ephorus digested things by generations; the Arundellian Marbles make no mention of Olympiads, and reckon backward from the time then present by years; and in the histories of Herodotus and Thucydides the dates of events are not ascertained by any fixed epochs. Indeed, after the use of dates and eras had been established, ancient historians were very inattentive to them, and inaccurate in their computations. They frequently reckoned their eras and years very differently, and, as it seems, without being conscious of this difference, or at least without giving the reader any information concerning it; a circumstance, which has diminished the value of the fragments of their works yet remaining, and has proved the source of innumerable errors and mistakes in Chronology. Destitute of the aid of original records and authentic memorials, these historians wrote from tradition and conjecture. The Chaldean and Egyptian writers are generally acknowledged to be fabulous; and Strabo asserts that the early historians of Greece were ill-informed and credulous. The Chronology of the Latins is still more uncertain. The records of the Romans were destroyed by the Gauls about one hundred and twenty years after the expulsion of the Kings. Quintus Fabius Pictor, the most ancient Latin historian, flourished about one hundred and sixty-four years posterior to that destruction, and borrowed almost all his information from the Greeks. The Chronologers and historians of other European nations are of a date still later;

so that the first period of the history of their respective Kingdoms must appear proportionally more doubtful and obscure. Hence arises that disagreement among ancient historians, and the extreme confusion and contradiction with which we meet, in comparing their respective works. To extenuate or to remove these difficulties, several learned men have applied themselves in the course of the two last and present centuries; and among these the names of Scaliger, Petau, Usher, Marsham, Beveridge, Newton, Jackson, Blair, Playfair, and Hales are familiar to every one who is conversant in the Science of Chronology. Of some of their learned and elaborate systems a compendious notice will be found in the close of this article.

§ I. Technical Chronology.

Technical Chronology is the art of computing the several measures of Time, whether natural or instituted, used by historians to record facts. As *Technical Chronology* forms the basis of *Historical Chronology*, it becomes necessary that these measures should be previously explained; and they are Days, Weeks, Months, Years, Cycles, Epacta, Lustra, Generations, Reigns, Epochs, Eras, &c.

Time is the order of succession of created beings; Division of Time.
the sole measure of it on which we may rely, is the motion of a body, whose course is uniform and regular. The revolutions of the Sun and Moon being obvious to all mankind, and apparently equable, have ever been employed in the division of Time. Although, for all the purposes of common life, this measure is sufficiently accurate, yet it is not entirely so, as the motion of these bodies is not uniform in all parts of their orbits.

The most obvious division of Time, derived from Day, repeated observations of the courses of those luminaries, is a *Day*. In propriety of speech, a Day is that portion of time, which elapses during the continuation of light, and which is bounded on either side by darkness. In the common acceptation, however, of this term, it denotes the interval between the rising and the setting of the Sun; but, in the most comprehensive sense, it includes the night also, and is called by Chronologers a *Civil Day*, and by Astronomers a *Natural*, and sometimes an *Artificial Day*. A *Civil Day* is the interval between the Sun's departure from any given point in the heavens, and next return to the same point, with as much more as answers to its diurnal motion eastward, which is at the rate of 59 minutes and 9 seconds of a degree, or 3 minutes and 57 seconds of Time. It is also called a *Solar Day*, and is longer than a *Sidereal* one, inasmuch that, if the former be divided

CHRONO- into 24 equal parts or hours, the latter will consist
LOGY. only of 23 hours and 56 minutes.

There have been very considerable differences among nations, with regard to the commencement and ending of their Days. The Chaldeans, Syrians, Persians, and Indians, began their Day at sun-rise. The Jews began their civil Day from the same point, and computed their sacred Day from the setting of the Sun, or from evening to evening; the latter mode of computation was followed by the Athenians, ancient Arabs, Gauls, and Germans, and other European nations, and also among the Mahoons, a recently discovered nation, inhabiting the interior of South Africa. (Campbell's *Travels in South Africa*, vol. i. p. 182.) Vestiges of this ancient usage occur in old French works, where *aussit* signifies to-day; and in our own country, where we say, *at night or evennight, and fortnight, for seven days and fourteen days*. (Hales's *Analysis of Chronology*, vol. i. p. 110.) According to some authors, the Egyptians began their Day at sun-set; while others are of opinion that they computed from noon, or from sun-rise; and Pliny (*Nat. Hist.* lib. ii. c. 77.) informs us, that they computed their civil Day from one midnight to another. It is, however, probable that different modes of computation obtained in different provinces or cities. The Ausonians, the most ancient inhabitants of Italy, reckoned the Day from midnight; and this mode of computation was adopted by the celebrated Greek Astronomer Hipparchus, (who flourished in the second century before the Christian era,) whose example was followed by Copernicus and other modern astronomers, and it is now in common use.

The *Astronomical Day*, however, as it is termed, from its being used in astronomical calculations, commences at noon, and ends at the same time on the following Day. The Mohammedans reckon from one twilight to another; and in Italy a singular mode of reckoning time obtains, the civil Day commencing, not with the ecclesiastical at midnight, but at some indeterminate point after sun-set. Whence it happens that the time of noon varies with the season of the year: at the summer solstice the clock strikes sixteen at noon, and nineteen at the time of the winter solstice. Thus also the length of the Day differs by several minutes from that immediately preceding or following it.

The subdivisions of the Day have been not less various than the computations of the Day itself. The most obvious division was that of Morning and Evening; in process of time the two intermediate points of Noon and Midnight were determined; and this division into quarters was in use long before the invention of Hours.

In very ancient times, before the division of Hours obtained, the night was divided into three parts or *Watches*. (*Psalm* lxxiii. 6; *xc.* 4.) The first, or beginning of Watches, is mentioned in the *Lamentations of Jeremiah*, (li. 19,) the middle Watch in *Judges*, (vii. 19,) and the morning Watch in *Ezekiel*, (xiv. 24.) These Watches, probably, varied in length according to the year; consequently those, who had a long and inclement winter-watch to encounter, would ardently desire the approach of morning light to terminate their Watch. To this circumstance there is an allusion in *Psalms* cxxx. 6. During the time of Jesus Christ, the night was divided into four Watches, a fourth Watch having been introduced among the Jews from the Romans, who derived it from the Greeks. The second and third Watches

are mentioned in *Luke*, xii. 38; the fourth, in *Matt.* xiv. 25; and the whole four are distinctly mentioned in *Mark*, xiii. 35: viz. *Evening*, *ὥρα*, or the late Watch, which lasted from six to nine o'clock of our computation; *μικροὶς ὥρα*, or midnight, from nine to twelve; *ἀκροπορῶσα*, or cock-crowing, from twelve till three in the morning; and *ῥῆμα*, the morning or early Watch, from three to six. The modern Chinese are said to divide the night into five Watches. They begin the first by giving one stroke upon a drum, which is answered by another, and this is repeated at the distance of a minute or two until the second Watch begins, which is answered by two strokes, and so on through the rest of the Watches.

At what time the more minute subdivisions of the Hours.

Day into Hours, Minutes, &c. first commenced is very uncertain. It does not appear from the writings of Moses, (compare *Gen.* xv. 12; *xviii.* 1; *xix.* 1, 15, 23,) that he was acquainted with it; nor is any notice taken of it by the most ancient of the profane poets, who mentions only the morning or evening, or mid-day. (Homer, *Iliad*, lib. xxi. 3.) The term *Hour* was not known at Rome for three hundred years after its foundation, nor was it in common use at the time of composing the Twelve Tables. (Censorinus, *De Die Natali*, c. xxiii.) Hours are either equal or unequal. An equal Hour is the twenty-fourth part of a mean natural Day, as shown by a well regulated clock. *Unequal Hours* are those by which the artificial Day and Night are respectively divided into twelve parts. In Hindustan the natural Day is divided into 60 *gharia*, or *danda*, each equal to 24'; and the Day and Night are each subdivided into 4 *pahar*, (or Watches); the relative length of these necessarily differs in different seasons. (See *Asiatic Researches*, v. 81, 8vo.) By the Chinese the Day and Night, or 24 Hours, are divided into only 12 portions, beginning one Hour before midnight, each of these divisions has the name of one of the duodecimal cycle; the two last and three first (from 7 p. m. to 5 a. m.) form the five (*king*) Watches of the night; the sixth is called forenoon, the seventh noon, and the eighth afternoon; the others have no distinctive name, except that of the cyclic division, to which they belong.

An *Hour*, the twenty-fourth part of an artificial Day, is divided by modern astronomers into sixty minutes, a minute into sixty seconds, a second into sixty thirds, &c. By the Chaldeans, Jews, and Arabians, the Hour is divided into one thousand and eighty equal parts called *scruples*. This division of Time was known to the ancient Persians and Arabs; but the Jews are so attached to it, that they pretend to have received it in a supernatural manner. (Bevegeit *Instit. Chronol.* lib. i. c. 2—5; Playfair's *System of Chronology*, p. 1—8.)

The division of the Day being ascertained, it soon became desirable publicly to indicate the expiration of any particular Hour or division; and the methods of announcing this have likewise been very different. Among the Egyptians it was customary for the Priests to proclaim the Hours, as watchmen do among us. A similar method was followed at Rome, where no other means of ascertaining the Hour was known, until Papius Cursor first set up a sun-dial in the Capitol. A similar method is practised among the Mohammedans, whose criers or *muezzins*, proclaim from the minarets or turrets of the mosques, the cock-crowing, the decline of the Sun, about three in the afternoon, the close of day, sun-set and the beginning of night, which

Astronomical Day

Subdivisions of the Day

Watches or Vigils

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are the stated times of public prayers. Besides sundials, the ancients had *Clepsydra*, or water-clocks, in order to distinguish the Hour of the Day; it does not appear, however, that they had any knowledge of the well-known, but complicated machine, the clock; which was not introduced into Europe until the eighth century, and has since been improved by various philosophers and artists, by whom it has been brought to its present state of perfection.

Weeks.

A *Week* is a system or cycle of seven Days. This division of Time is of great antiquity, and most probably took place from the Creation of the World; since, with very few exceptions, it has been adopted by the rudest and most barbarous nations. It was observed by the descendants of Noah; and, being lost during the bondage of the Israelites in Egypt, was revived and enacted by Moses agreeable to the Divine command.

From the Hebrews, the use of this division seems to have spread among the Assyrians, Babylonians, and all the Oriental nations, except the Chinese, who divide their Months into three *decads*. It is remarkable that one Day in the Week has always been held sacred: thus Saturday has been consecrated to pious purposes by the Jews, Friday by the Turks, and Sunday by the Christians. Hence also the origin of *Ferie*, or holy-days, which occur in some of the earlier systems of Chronology, and which arose from the following circumstance. In the Church of Rome, the old Ecclesiastical Year began with Easter-week, all the Days of which were called *Ferie* or *Feriali*, that is Holy Days, and were reputed sacred. In process of time, the Days of other Weeks were distinguished by the same appellation, for the following reasons: viz. 1. because every Day ought to be holy in the estimation of a Christian; and 2. because all Days ought to be Holy to Ecclesiastics, who ought to be entirely devoted to the duties of religious worship. (Beveregii *Fest. Chronol.* lib. i. c. 6; Strachus's *Breviarium Chronologicum*, book ii. c. 2.)

Weeks of
Years.

The term *Week* is sometimes used in the Sacred writings to denote a collection of seven, and to signify a *Week of Years*, (Lev. xxv. 8; Dan. ix. 24, &c.) the seventh of which was called the *Sabbatical Year*. The Jews also had Weeks of seven times seven Years, or of forty-nine Years, which were reckoned from one Jubilee to another; the fiftieth or jubilee Year being celebrated with singular festivity and solemnity. This mode of computing by Weeks of Years was not exclusively confined to the Jews, for we find it mentioned by profane writers. Thus Varro, in his book inscribed *Hebdomades*, informs us that he had then entered the twelfth Week of his Years, viz. his eighty-fourth Year. (Aulus Gellius, *Noct. Att.* lib. iii. c. 10.)

Months.

The *Month* is a measure of Time originally derived from the Moon, in almost every nation and language. Among the Hebrews, *chodesh*, signified both the Moon at the full, and the *Month*, (compare Job, xxxi. 26, with xxxi. 2.) *chodesh*, the Moon when new, and the *Month*. (Compare Numb. x. 10, and Psalms, lxxxi. 5, with 1 Sam. xx. 5, Ezek. xli. 1, and Numb. xxviii. 11.) Among the Greeks, *μήν* the *Month* is evidently related to *μήν*, the Moon; and from *μήν*, according to Varro and Macrobius, was derived the Latin *Menas*, a Month. In subsequent ages this word was pronounced *Menis*, whence the old French word *Mers*, now written *Mois*, to denote the same period of

Time. In like manner, the Saxon *Monath* and our CHRONO-
Month are evidently derived from (*Mon*) the Moon.
This division of Time appears to have been in use before the Flood. As it is naturally pointed out by the revolution of the Moon, the Months of all nations were originally *Lunar*; until, after considerable advances had been made in Science, the revolutions of that luminary were compared with the Sun, and thus the limits of the Month were fixed with greater accuracy.

The division of the Year into twelve Months, as being founded on the number of full revolutions of the Moon in that time, has also been very general. The Months generally contained thirty Days, or twenty-nine and thirty Days alternately; though this rule was not always without exception. Originally, they had no appropriate names, but were distinguished by their order of succession, the first Month, the second Month, &c. a custom which is said to be still preserved among the Chinese and Japanese. But in process of time they were designated by the names of tutelar Gods, Heroes, characters of the seasons, or other local circumstances of different countries, to the great confusion and embarrassment of ancient Calendars, when compared together. The names and order of the Roman, Greek, Jewish, Mohammedan, and French Republican Months, have already been given in the article *CALENDAR*; and the reader will find a tabular comparison of the months of various nations in the Supplemental Tables, (No. VIII.) to Dr. Playfair's *System of Chronology*.

Among European nations, Months are of two sorts, *Different Astronomical and Civil*: the former are measured by the motion of the heavenly bodies, while the latter consist of a certain number of Days, specified by the laws, or by the civil institutions of any nation or society. The astronomical Months, being for the most part adjusted by the motions of the Sun and Moon, are divided into *Solar* and *Lunar*. The astronomical solar Month is the time which elapses during the progress of the Sun through a Sign of the ecliptic. The astronomical lunar Month is synodical, sidereal, periodical, and civil. The synodical lunar Month is the time that passes between any conjunction of the Moon with the Sun, and the conjunction following; it includes the motion of the Sun eastward during that time, so that a mean lunation consists of $29^d 12^h 44^m 2^s 8911''$. The sidereal lunar Month is the time of the mean revolution of the Moon, with regard to the fixed stars. As the equinoctial points go backwards about $4''$ of a degree, in the space of a lunar Month, the Moon in each revolution must arrive at the equinox $7''$ of time sooner than any fixed star; consequently the mean sidereal revolution of the Moon must be $7''$ longer than the periodical Month, which consists of one entire revolution of the Moon, or $29^d 7^h 43^m 4^s 6480''$. The civil lunar Month is that which is computed from the Moon to answer the purposes of ordinary life; and as it would have been inconvenient to have reckoned odd parts of Days in lunar Months, these have been composed of thirty Days, or of thirty and twenty-nine Days alternately, as the nearest round numbers. When the Month is reckoned from the first appearance of the Moon after her conjunction, it is called the *Month of Illumination*. This form of Month is in use among the Arabs, Turks, and other nations who have adopted the era of the Hejrah. As twelve lunar Months are eleven Days less than a solar Year, Julius Cæsar ordained, that the Months should be

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CHRONOLOGY. reckoned from the course of the Sun, and not of the Moon, and that they should consist of thirty and thirty-one Days, with the exception of February, which (as we have already seen in p. 147 of this volume) was to contain twenty-eight Days in common Years, and twenty-nine Days in bissextile or leap Years. In reference to one or other of these forms, the length of the Months in every nation has been fixed.

Years. But the highest natural division of Time is into Years. A Year is the most complete period of Time, being that space in which the earth finishes its course round the Sun, returning to the same point from which it departed.

As there is no luminary the changes and revolutions of which are so frequent and remarkable as those of the Moon, it is most probable that all nations at first measured and divided Time according to the various aspects of this planet, though they were by no means agreed concerning the number of Days of which they made the Year to consist. Referring the reader, therefore, to the Treatises cited at the conclusion of this article, for details of the conflicting opinions on this subject, we may dispose the Years which have been employed for the computation of Time into the seven following classes: viz.

Tropical or natural Year. 1. The *Tropical, or Natural Year*, consists of 365 Days, 5 Hours, and 49 Minutes.

Sidereal Year. 2. But that space of Time, in which the Sun, having departed from any fixed star, returns to the same again, is called the *Sidereal Year*, and contains 365 Days, 6 Hours, and 10 Minutes.

Lunar Year. 3. The *Lunar Year*, which is the simplest in its form, is regulated by the course of the Moon, and is composed of twelve Moons, or lunar Months of 29½ Days each; so that these contain alternately 29 and 30 Days, or 354 Days in the whole Year. This form of Year still subsists among the Arabs and Turks. The Chinese Year is, in fact, a lunar Year, consisting of twelve Months of 29 and 30 Days alternately, with the triennial intercalation of a thirteenth Month, to make it correspond more nearly with the Sun's course. (*Philosophical Transactions* for 1523, part I. art. ii.) Both the tropical and lunar Years are termed *Astronomical*.

Ancient solar Year. 4. The *ancient Solar Year*. This consisted of 12 Months of 30 Days each, or 360 Days in the Year; 6 Days being added to make up the difference between the Sun and Moon in completing their respective annual courses.

Modern solar Year. 5. In process of time it was found that the primeval Year of 360 Days was shorter than the tropical Year; and the first discovery was, that it was deficient five entire Days, which, therefore, it was necessary to intercalate in order to keep up the correspondence of the civil Year to the stated seasons of the principal festivals. How early this discovery, and intercalation, was made, is no where recorded. Dr. Hales is of opinion that it might have been known and practiced before the Deluge; and that the knowledge of it might have been handed down to Noah and his descendants. We learn, however, from ancient history, that it was early known to the primitive Egyptians and Chaldeans.

Julian or bissextile Year. 6. By repeated observations, after the lapse of many centuries, it was found notwithstanding the addition of five Days, that the solar or tropical Year exceeded 365 Days by about 6 Hours, or a quarter of a Day. To remedy the inconvenience caused by this excess, recourse was had to various calculations, the principal

of which is called the *Julian or Bissextile Year*, which is composed of 366 Days every fourth Year. The reader will find an account of the successive improvements of the Year, in the article *CALENDAR*, (p. 146—162 of this volume) to which the discussion of this subject more properly belongs.

7. A *Civil Year* is the legal Year, or that which each Civil Nation or Government has appointed for common use. It consists of a certain number of whole Days, without any odd Hours or Minutes, in order to render the computation of Time more easy. It is distinguished into *Common or Bissextile*; the common Year consisting of 365 Days, and the bissextile or leap Year, of 366 Days.

The primitive sacred Year originally consisted of 12 Months of 30 Days each, or of 365 Days. This was in use before the Deluge, as appears from Noah's reckoning 5 Months, or 150 Days, from the 17th Day of the 2d Month to the 17th Day of the 7th Month, as expressing the time of the rising of the waters of the Deluge; and 7 Months and 10 Days more, till the waters had dried up, and Noah and his family left the ark, after residing 370 Days therein, or a Year and 10 Days, till the 27th Day of the 2d Month of the ensuing Year. (See Gen. ch. vii. viii.) After the Deluge, this primitive form was handed down by Noah and his descendants to the Chaldeans, Egyptians, Phœnicians, Persians, Greeks, Romans, Indians, and Chinese; as is evident from the testimonies of the best and most ancient writers and historians. (Hales's *Analysis of Chronology*, v. l. p. 133—135.)

The beginning of the Year has been various among different nations, and seems to have been determined by movement the date of some memorable event or occurrence. Thus, of the Year, the ancient Chaldeans, Babylonians, Medes, Persians, Armenians, and Syrians, began their Year about the Vernal equinox; which usage was originally followed by the Latins and Romans before the time of Numa. The Egyptian Year was dated from the Autumnal equinox; the ecclesiastical Year of the Jews began in the Spring; but in civil affairs they retained the epoch of the Egyptian Year. Some of the Grecian States computed from the Vernal, some from the Autumnal equinox, and some from the Summer solstice; the Romans, after the correction of their Calendar by Numa, about the Winter solstice. The Chinese and Japanese commence their Year at the new Moon nearest to the Winter solstice. The Persians, since the reign of Jemshid, begin their Year at the Vernal equinox. The Hindus reckon by a lunar Year for religious, and by a solar one for civil purposes. The names of their Months are derived from the signs of the Zodiac, and the Year begins when the Sun enters Aries; somewhere between the 21st and 13th of April, according to our mode of reckoning. The Chinese Year is solar, and consists of 12 Months of 30 and 29 Days alternately. In ten Years seven additional Months are intercalated in the following order.

In the 3rd year after the 9th Month.

6th.....	6th
9th.....	3d
11th.....	4th
15th.....	5th
17th.....	6th
19th.....	7th

The ancient Swedish Year commenced at the Winter solstice, or rather at the time of the Sun's appearance in the horizon after an absence of about 40 Days. The

CHRONOLOGY. feast of this epoch was solemnized on the twentieth Day after the solstice. Among the Mohammedans, who have a lunar Year, the period of its commencement is continually changing; and the American-Indians reckon from the first appearance of the new Moon of the Vernal equinox. The Church of Rome has fixed New Year's Day on the Sunday which corresponds with the full Moon of the same season. The ancient clergy reckoned from the 25th of March; and this mode of computation was followed in Great Britain, until the introduction of the New Style, a. d. 1752, since which time our Year has commenced on the first Day of January. At which of the various seasons above enumerated, the primeval Year, instituted at the Creation, began, is a point that has been long contested among Chronologists and Astronomers; Philo, Eusebius, Cyril, Augustine, Abū'l-farj, Keyler, Capellus, Simson, Jackson, and others contend for the Vernal equinox; and Josephus, Scaliger, Petavius, Archbishop Usher, Belford, Kennedy, and others for the Autumnal. Dr. Hales (to whose *Analysis of Chronology* the reader is necessarily referred for a detail of the evidence,) conceives that the weight of ancient authorities, as well as of arguments, preponderates in favour of the former opinion.

Epacts. *Epactæ* (ἐπίπαξ ἐρασταί) are additional Days, requisite to find the age of the Moon. Since the lunar Year of 354 Days is shorter than the solar Year of 365 Days by eleven Days, this difference will run through every Year of the lunar cycle. Thus the Epact of the first Year of the cycle is 11, because eleven Days are to be added to the lunar in order to complete the solar Year; the Epact of the second is 22; the Epact of the third is 33—30=3, because the Moon's age cannot exceed thirty Days; the Epact of the fourth is 14; and so on until the last Year of the cycle, the Epact of which is 29, and the Epact of the first Year of the next cycle is 11, as before.

The use of the Epacts is to indicate the age of the Moon, and especially the full Moon, before Easter. By the reformation of the Calendar, the fourteenth Day of the paschal Moon was brought back to the same season, in which it was found at the time of the Council of Nice, and from which it had removed more than four Days. According to the Decree of that Council, Easter ought to be celebrated on the first Sunday after the fourteenth Day of the Moon, if this fourteenth Day should happen on or after the 21st of March. Whence it is obvious that Easter cannot happen sooner than the twenty-second of that Month, nor later than the 25th of April, which, on that account, have been styled the paschal limits. Playfair, Dr. Hales, and other Chronologists have given various Tables for finding out the Epacts.

Cycles. A Cycle (from the Greek word κύκλος, a circle,) may be defined to be a continued and successive revolution of a certain number of years. The Cycles which have been distinguished on account of their superior utility, are those of the Moon, Sun, Indiction, Julian Period, and Sixty Years.

Cycle of the Moon. 1. Of the various Cycles, or recurring periods of Years, noticed by Chronologists, the oldest and most celebrated is the Cycle of the Moon. This Cycle is a revolution of nineteen Years or 6940 Days, which make 235 lunations; after the completion of which, the conjunctions, oppositions, and other aspects of the Moon fall on the same Days of each succeeding Year,

as of the Years already elapsed. Livy ascribes the CHRONOLOGY. invention of this Cycle to Numa Pompilius; but it is most generally assigned to the celebrated Astronomer Meton, from whom it is denominated the Metonic Cycle. The ancient Greeks were required by the laws and by the oracles to sacrifice according to Days, Months, and Years; which they interpreted, to regulate their Years by the Sun, their Months and Days by the Moon. Their principal Games, the Olympic, were also required to be solemnized every fifth Year at the full Moon next after the Summer solstice. But as the lunar Year was eleven entire Days shorter than the solar, it was an object of great importance to bring both to a conformity as near as might be, by occasionally intercalating Months in the former to fill up the deficiency. Meton therefore found out (a. c. 432,) that by intercalating seven lunations in nineteen lunar Years they were brought so nearly to a correspondence in length with nineteen solar Years, that the times of celebrating their Games and festivals could be adjusted both to the new and full Moons, and to the equinoxes and solstices, with little variation by means of his Tables. For this important service the Astronomer was declared Victor in the first class at the Olympic Games; a statue was decreed to him; and his Tables were inscribed upon a marble pillar in letters of gold; hence the current years of his Cycle were called the Golden number. But the lunar and solar Tables Golden constructed according to this Cycle will require correction after the lapse of 310 Years; for 235 lunations amounting to 6939¹/₂ 16¹/₂ 32¹/₂ 28¹/₂, are less than nineteen Julian Years, or 6939¹/₂ 18¹/₂, by a remainder of 1¹/₂ 27¹/₂ or within an hour and a half, which interval, in about 310 or 312 Years, will amount to a whole Day; so that the new Moon at the end of this period will anticipate its time, at the beginning of the next period, by one entire Day. In consequence of this circumstance not having been adverted to, in the Tables prefixed to the Common Prayer Books of the Anglican Church for finding Easter for ever, before the alteration of the Style, the ecclesiastical Easter differed several times from the true Easter; but since the adoption of the Gregorian or New Style in 1752, that inconvenience has been remedied by giving Tables to find Easter only for limited times, viz. 1. from 1765 to 1899 inclusive; and 2. from 1900 to 2199 inclusive, by shifting the Golden numbers a Day later in the latter Table than in the former. (Hales's *Anal. of Chron.* vol. i. p. 164. Beveridge's *Inst. Chron.* lib. ii. c. 4.) The reader will now find sufficiently explicit rules for ascertaining the Golden number in the Table prefixed to the Book of Common Prayer.

2. The Solar Cycle is an interval of twenty-eight Solar Cycles. Years, at the expiration of which the Days of the Months return again to the same Days of the Week, the Sun's place to the same signs and degrees of the ecliptic on the same Month and Days, so as not to differ one Day in a hundred Years; and the same order of leap Years and of Dominical or Sunday letters (for the explanation of which see p. 155 of this volume) returns. Hence it is called the Cycle of the Sunday letter.

3. The Cycle of Indiction is an interval of fifteen Cycle of Years, reckoned in succession and repeated, and was used only by the Romans for appointing the time for payment of certain public taxes. Three sorts of Indictions are enumerated by Chronologists, viz. 1. the

CHRONOLOGY. *Cæsarea*, which fell on the 8th of the Calends of October, or the 34th of September; 2. the *Indiction of Constantinople*, which was instituted by Constantine, A. D. 313, and began on the 1st of September; and 3. the *Pontifical or Roman*, which begins on the Calends of January.

Julian period.

4. The *Julian Period* is the product of the three preceding Cycles multiplied together, or of twenty-eight, nineteen, and fifteen Years, which amount to 7980. In the course of this period, no two Years have the same numbers for these Cycles; but when one period is completed and another begins, the order of the Cycles returns. This system of Years was invented by Joseph Scaliger; but, though it has been adopted by Chronologists, it is of little service in Chronology. It comprehends all Time, it reaches 706 Years beyond the Creation, and all different epochs, eras, and computations may be referred and adjusted to it.

Cycle of sixty years.

5. The *Cycle of Sixty Years*, used by the Chinese historians is formed by the combination of one of ten and another of twelve Years, which always coincide again after the expiration of sixty; each Year having its own peculiar name, as will be seen in the annexed table

1. Kya-tai	21. Kya-shin	41. Kya-shin
2. Y-cheu	22. Y-yeu	42. Y-se
3. Ping-yn	23. Ping-syü	43. Ping-wü
4. Ting-mau	24. Ting-hai	44. Ting-wei
5. Wu-shin	25. Wu-tse	45. Wu-shin
6. Ki-se	26. Ki-cheu	46. Ki-yeu
7. Keng-wu	27. Keng-yn	47. Keng-syü
8. Sin-wei	28. Sin-mao	48. Sin-hai
9. Jin-shin	29. Jin-shin	49. Jin-tse
10. Kwei-yeu	30. Kwei-se	50. Kwei-cheu
11. Kya-syü	31. Kya-wü	51. Kya-yn
12. Y-hai	32. Y-wei	52. Y-mao
13. Ping-tse	33. Ping-shin	53. Ping-shin
14. Ting-cheu	34. Ting-yeu	54. Ting-se
15. Wu-yn	35. Wu-syü	55. Wu-wü
16. Ki-mao	36. Ki-hai	56. Ki-wei
17. Keng-shin	37. Keng-tse	57. Keng-shin
18. Sin-se	38. Sin-cheu	58. Sin-yeu
19. Jin-wü	39. Jin-yn	59. Jin-syü
20. Kwei-wei	40. Kwei-mao	60. Kwei-hai

This Cycle commences from the Year A. C. 2987, or A. M. 1307, nearly 350 Years before the Deluge.

Lustrum.

A *Lustrum* is a space of five Years, used by the Romans, at the end of which a Census or review of the population was taken, first by the Kings, afterwards by the Consuls, but subsequently to the year 310 by the Censors.

Generation.

A *Generation* is the interval of time elapsed between the births of a father and of his son. This was the earliest mode of computing considerable periods of Time, being used in sacred and profane history. The periods from the Creation to the Deluge, and from the Deluge to the birth of Abraham, are expressly so defined in Scripture, (*Genesis*, ch. v. and xi.) and the reckoning by Generations was adopted by the earliest Greek historians, Ptolemy, Herodotus, and Ephorus. (Sir Isaac Newton's *Chronology*, p. 2.)

This interval is variable, first, according to the standard of human life; and, secondly, according as the Generations are counted by eldest, middle, or youngest sons. If human life be divided into three stages or climacterics, the generative faculty is found

to subsist in its vigour during the second stage, or between twenty-one Years and forty-two Years, at the present lowest reduction of the standard: whence thirty-three Years have been usually adopted in all countries as the mean length of a Generation, or three Generations have been reckoned equivalent to a century.

The computation by *Reigns* was also employed in sacred and in profane history. The Chronology of the Kings of Israel and Judah until the end of the Babylonish Captivity, was so adjusted; as also was the Assyrian, Babylonian, Median, Lydian, Persian, Egyptian, Grecian, and Roman Chronology, by their respective historians. Reigns furnish more variable and uncertain measures of Time than Generations, because Kings were succeeded not only by their eldest sons, but sometimes by their brothers; and sometimes they were slain or deposed, and succeeded by others of an equal or greater age, especially in elective or turbulent Kingdoms. Hence Sir Isaac Newton concludes, that by the ordinary course of nature, Kings reign, one with another, about eighteen or twenty Years each; and he states the proportion of mean Reigns to mean Generations, as 19 to 33½, or as 4 to 7, thus reckoning Generations nearly double the length of Reigns, (*Chronology*, p. 57, 118.)

Dr. Hales, however, has shown by an analysis of Newton's calculations, and by a fuller induction of ten particular cases, that the average standard of Reigns is 22½ years, which will give the proportions of Generations to Reigns as 33½ to 22½, or as 3 to 2 nearly. (*Analysis of Chronology*, vol. i. p. 303-305.)

In order to ascertain the dates of past events, Chronologists have distinguished certain points or instants of time from which, as from roots, all calculations must originate. These points are called *Epochs* or *Epoche*. *Epochs*,—*Ἐποχὴ* from *ἐπί*, to stop or limit. This term Epoch, now usually denotes a remarkable date, as the Epoch of the Destruction of Troy, &c.

An *Era* (the derivation of which term is uncertain) *Era*. Is an indefinite series of Years, beginning from some known Epoch, and in this respect differs from a *Period*, which is a considerable interval of Time, the beginning and end of which are fixed and referred to. The terms Epoch and Era are not unfrequently used as synonymous: the most remarkable of them are noticed in the following section.

A *Jubilee* is a periodical festivity or public rejoicing *Jubilee*. on account of some remarkable event, or in memory of some eminent person.

The following are the principal Chronological abbreviations occurring in historical works:

- A. M.—*Anno Mundi*, or the Year of the World.
- A. C.—*Anno Christi*, or Before Christ.
- B. C.—*Before Christ*.

A. U. C.—*Anno Urbis Condita*, or the Year of the Foundation of Rome. This abbreviation is chiefly found in the Roman historians.

A. J. P.—*Anno Juliani Periodi*, or Year of the Julian Period.

A. D.—*Anno Domini*, in the Year of our Lord.

A. H.—*Anno Hegire*, in the Year of the Hegira (*Hejrah*), or of the Flight of Mohammed.

§ II. Historical Chronology.

Historical Chronology is the art of computing, adjusting, and verifying the whole range of dates furnished by historians, so as to reduce the whole, if possible, into

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Chronological abbreviations.

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one entire, uniform and consistent system, in which Sacred and Profane History shall be brought to harmonize and correspond with each other. This branch of Chronology is much more difficult than Technical Chronology, because the data afforded by Sacred and Profane History are not unfrequently obscure, imperfect, mutilated or corrupted in the lapse of ages, by decay, accident, or design. The restriction, if possible, therefore, is necessary, because the subject does not admit of rigid demonstration, but only of an approximation to truth, more or less near, according to the nature of the data, the correctness of the principles, and the skill with which they are applied. The following are the bases of Historical Chronology, viz. 1. Astronomical Observations, particularly of Eclipses; 2. the Testimonies of Credible Authors; 3. Epochs and Eras in History which are universally allowed to be true; and 4. Ancient Medals, Coins, Monuments, and Inscriptions.

Eclipses.

1. Eclipses are of essential use in Chronology. They serve to ascertain with precision the dates of those events with which they are connected in History; and they are justly reckoned among the surest and most unerring characters of Chronology, for they can be calculated with great exactness backwards as well as forwards. And there is such a variety of distinct circumstances of the time when, and of the place where they were seen, of the duration or beginning, middle and end of every Eclipse, and of the quantity or number of digits eclipsed, that there is no danger of confounding any two Eclipses together, in which the circumstances attending each are noticed with any tolerable degree of precision. When, therefore any transaction or occurrence is referred to a particular Epoch at or near which an Eclipse of the Sun or Moon is said to have happened, that Epoch may be accurately fixed, and the veracity of the writer may be proved by a calculation of the time and other circumstances of the Eclipse. The different Eras which have been used by Historians or Chronologists may be adjusted in the same manner. For instance, we are told that in the 880th year of the Era of Nabonassar, and in the night between the 20th and 21st of Phyni (the tenth Egyptian month,) Ptolemy observed a total Eclipse of the Moon at Alexandria. The circumstances of this Eclipse are such as can be solely referred to that of May 6, A. D. 133. In every system of Chronology, therefore, a catalogue of Eclipses is necessary, and the most able Chronologists have collected them with great labour. Calvinus, for example, founds his Chronology on 144 Eclipses of the Sun and 127 of the Moon, which he professes to have calculated. Dr. Playfair has given a catalogue of seventy-two Eclipses, antecedent to the Christian Era, which were for the most part observed and recorded by ancient Historians and Philosophers, to which he has added a list of several thousand Eclipses from A. D. 1 to A. D. 1900. A table of the principal ancient Eclipses has likewise been given by Dr. Hales.

Testimony
of authors.

II. The Testimony of Authors is another important part of Historical Chronology. In order to avoid the danger of adopting error for truth, and to be satisfied of any fact which appears doubtful in History, we may have recourse to the four following reasons of moral evidence, which are founded in reason: 1. We ought to pay a particular regard to the testimonies of those who wrote at the

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very time the events happened which they have recorded, and who have not been contradicted by any contemporary authors of known authority. 2. After contemporary authors, we should give more credit to those who lived near the time when the events happened than to those who lived at a distance. The weight of this kind of evidence is less than that of immediate testimony; and the greater the number of persons is through whom the information has passed, the less credit does it deserve, because there is then so much the greater danger of their having misunderstood each other, and because the risk of misrepresentation or of intentional deception, which are common to all testimony, is repeated as often as the information passes from one person to another. 3. Those doubtful histories which are related by authors who are but little known can have no weight if they are at variance with reason or with established tradition. 4. We must distrust the truth of a history which is related by modern authors, when they either agree among themselves in several circumstances, nor with ancient historians who are to be regarded as original sources, particularly when such modern authors are either directly or indirectly interested in glossing over either facts or characters. We should especially doubt the truth of those brilliant portraits which are drawn at pleasure by writers who never knew the persons for whom they were intended, and which have even been drawn many centuries after their decease.

The purest and most fruitful source of ancient history is unquestionably to be found in the Holy Scriptures, since we are enabled by their aid to form an almost entire series of events from the Creation of the World down to the Birth of Jesus Christ or the time of Augustus Caesar, comprehending a space of about 4000 years, with the exception of a few chasms which are easily supplied by Profane History.

III. Epochs and Eras form the third principal part of Chronology. Sometimes indeed it has happened that Chronologists have arbitrarily fixed upon events which are to serve as Epochs; but this is of little consequence, if the dates of such Epochs agree, and there be no contradiction in the facts themselves. The following are the most remarkable Epochs and Eras which are now chiefly referred to.

Epochs and
Eras.

1. The Epoch of the Creation of the World. Some ancient Philosophers maintained that the world was eternal; but the greater part of them professed to believe that it was created, and regarded it as the work of an intelligent Being, though none of them pretended to fix the date of its existence. The obscure and not seldom misunderstood fragments of traditions concerning the beginning of all things and the Universal Deluge, which have been discovered in every nation however illiterate and barbarous, have given birth to absurd and inconsistent accounts of the origin of ancient States and Kingdoms, some of which have been extended many centuries beyond Creation itself. To these authorities we must not have recourse in fixing this Epoch, respecting which Dr. Hales has enumerated upwards of one hundred and twenty different opinions, which another Chronologist (Mr. Kennedy) states might be swelled to three hundred. Still less should we apply to the fanciful hypotheses of a few sceptical modern Philosophers, who from a partial survey of a few phenomena in nature, have rashly concluded that

Epoch of
the Crea-
tion.

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the present system must be several thousand of years older than the date ordinarily assigned to it. The date adopted in the margin of the authorized English version of the Scriptures fixes the Creation of the World at 4004 years before the birth of Jesus Christ. The Chronology of that Version was settled by Dr. William Lloyd, Bishop of St. Asaph; it is a modification of Archbishop Usher's Chronology, who follows the computation of the Hebrew Bible, and fixes the Creation of the World at 4000 years before the birth of Christ. We have adhered to the Chronology of Bishop Lloyd, which is that most generally received.

Of the Universal
Deluge.

2. *The Epoch of the Universal Deluge.* The history of this astonishing event is recorded in the VIth, VIIth, and VIIIth chapters of the Book of *Genesis*, and its reality is attested by the fossilized remains of the animals of a former world, and by Civil history, particularly from the paucity of mankind and the vast tracts of uninhabited land mentioned in the accounts of the first ages, as well as from the late invention and progress of Arts and Sciences, and from the universal tradition which has in every age prevailed respecting this catastrophe. According to the Hebrew Chronology of the earliest ages of the world, it happened in the 1650th year from the Creation. There is, however, a great difference between the computations of the antediluvian period, as they are found in the Hebrew Bible, in the Samaritan copy, and in the Septuagint version, for the consideration of which the reader is necessarily referred to the systematic writers on Chronology. According to the Samaritan text of the *Pentateuch*, the Deluge took place a. c. 3044, and this date affords a remarkable approximation to the earliest Epochs of the Hindûs and Chinese. (Klaproth's *Asia Polyglotta*, p. 29.)

Of the Exodus from
Egypt.

3. *The Epoch of the Exodus or Departure of the Israelites from Egypt.* This event took place a. n. 2513, a. c. 1491, according to Archbishop Usher and the Bible Chronology; other dates however are assigned to it by different Chronologists.

Of Fo-hi.

4. *The Era of Fo-hi.* This Monarch, supposed by Buckford, and some other writers to be Noah (*Modern Universal History*, viii. 330.) reigned according to the Chinese Historians a. c. 3069.

Of the
Olympiads.

5. *The Era of the Olympiads.* This Era derived its name and origin from the Olympic Games, which were celebrated with so much solemnity every fifth year at Olympia, a city in Elis. They were originally instituted in honour of Jupiter Olympius, by the Phrygian Pelops, who settled in the Grecian Peninsula (from him called Peloponnesus) about the year 1350 a. c. according to the Parian Chronicle. They were repeated about twenty-five years afterwards by the Theban Hercules; and after a long interruption, were in part restored by Iphitus, King of Elis, on the banks of the river Alpheus, a. c. 884, according to the most probable account. But the vulgar Era of the Olympiads did not commence till 106 years after, viz. on the 10th of July, a. c. 776; from which time they were regularly continued every four years complete, or every fifth year current, and lasted for five days. It is uncertain at what particular period this Era was first used as a measure of time. Many years after its establishment, the Greek writers computed by the Priests of Argos, the Ephori of Sparta, and the Archons of Athens. Timæus the historian who flourished in the reign of Ptolemy Phil-

delphus, was perhaps the first who applied the Olympiads to the dates of events in history. The commencement of this Era, on account of its great utility, has been regarded as the boundary of historical times, beyond which all is confusion, obscurity, and fable. Dr. Playfair has given a table of 306 Olympiads, ending with a. n. 36, containing the names of the victors in the *stadions* or foot-race (Chronology, app. tab. i.) which has been abridged by Dr. Hales. (*Analysis of Chronology*, vol. i. p. 246-249.)

6. *Era of the Foundation of Rome.* This celebrated Of the Foundation of Rome. Roman Era succeeds next in order of time to the Grecian; and various are the sentiments entertained by ancient Historians and modern Chronologists on this subject. Polybius refers it to the year a. c. 751; Cato, whose opinion is adopted by Dionysius of Halicarnassus, Solinus, and Eusebius, places it one year earlier; Fabius Pictor, who flourished during the first Punic War, and whom Dionysius terms an accurate writer, brings it down to the 29th year of the Olympiads, that is a. c. 747; Archbishop Usher to a. n. 748; and Sir Isaac Newton to a. c. 697. Terentius Varro, however, adjusts it to the 32d year of the Olympiads, that is 753 a. c.; and his computation was adopted by the Roman Emperors in their proclamations, by Plutarch, Tacitus, Dion, Aulus Gellius, Censorinus, Onuphrius, Baronius, Bishop Beveridge, Strauchius, Dr. Playfair, and by most modern Chronologists; though Livy, Cicero, Pliny, and Velleius Paterculus have occasionally adopted both the Catonian and Varroian computations. Dr. Hales has, however, satisfactorily shown that the adjustment of this era is equally ascertained from History and from Astronomy, and he has determined in favour of the date assigned by Varro, viz. 753 a. c., which may therefore be considered as the true date of the Era of the Foundation of Rome.

7. *The Era of Nabonassar.* The author of this era was Nabonassar, the founder of the Babylonian Monarchy, who is said to have collected all the Acts of his predecessors, and to have destroyed them, in order that the computation of the reigns of the Chaldean Kings might be made from himself. This Era is of essential service in Chronology, for by means of it all other Epochs are connected and adjusted. Hipparchus, Ptolemy, and Censorinus have used it in their calculations. By many observations, Astronomers have fixed the date of its commencement to the 3907th year of the Julian Period, that is a. n. 747. The Nabonassar Era included a period of four hundred and twenty-four Egyptian years, from the commencement of Nabonassar's reign, to the death of Alexander the Great; and was thence carried down to the reign of Antoninus Pius.

8. *The Cali-yug.* This is the last of the four Yugas, or ages, according to the Hindû Mythology. The Satya, Tréta, and Dwâpar are believed to have been long past; but the Cali, corresponding with the brazen age of the Greeks, is considered as not yet expired. With regard to the duration of these Eras and Epochs, the Hindû Poets and Astronomers differ; but, according to the most prevalent opinion, 4294 years of the Cali-yug have now elapsed, which fixes the Epoch of its commencement in the year a. c. 3101. This Era is frequently used by the Hindûs. (*Asiatic Researches*, ii. 126.)

9. *The Era of Buddha or Fô.* The death of that Of Buddha.

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great reformer of the Brâhmanical faith, is the Epoch from which his votaries date every event. There is a very remarkable coincidence between the dates assigned for it by Sing'halese, Barmans, and Siamese, four only being the difference between the highest and lowest number of years; it may therefore be assumed, with great probability, that a.c. 544 is the period at which this era should commence. (*Asiatic Researches*, vi. 266, viii. 531; Klaproth's *Asia Polyglotta*; *Leben, des Budd'ha*, p. 133.)

Of the Seleucidæ.

10. *The Era of the Seleucidæ, or of the Syro-Macedonians.* This Era derived its name from Seleucus, one of the Generals of Alexander's army, who, after their Sovereign's death, divided his empire among themselves. Syria was the portion of Seleucus, who, having been expelled thence by Antigonus, fled to Ptolemy, King of Egypt, for protection; and by his aid he returned, and made himself master of Babylon, together with the Provinces of Media and Susa. In commemoration of his success, this Era was instituted; and it is computed from the time when he took Babylon, and ascended the Asiatic throne. These events happened in September or October, a.c. 313; so that the first year of this Era coincides with a.c. 313, and with the first year of the 118th Olympiad.

Of the Viçramaditya.

11. *The Era of Viçramaditya.* Biçrâdjît (in Sanscrit, *Viçramaditya*) was a powerful Sovereign of Upper Hindûstân, who subdued some of the neighbouring States, and patronised learning. From his reign the northern Hindûs date all public events; and, as appears from ancient inscriptions, they have done so for many centuries. *The Samvat*, or year of this Era, commences a.c. 56.

Of the Christian Era.

12. *The Vulgar Christian Era*, for several centuries, was not used in the computation of time. About the year 527 Dionysius Exiguus, a Roman Abbot, invented this Era, and adjusted the first year of it to a.v.c. 753, which Chronologists have ascertained is four years too late. It is now, however, so generally received, that this gross error in calculation is but seldom regarded; and as this Era is generally understood to be dated from the Epoch of Christ's birth, (though not so in reality,) it has obtained the title of the *Vulgar Christian Era*.

Of the Sâlivâhan.

13. *The Era of Sâlivâhan.* The Southern Hindûs date the periods of their history from Sâlvâhâna, (Sâlvâhâna,) a powerful Monarch who reigned over the Decan, (south,) and is said to have vanquished Biçrâdjît; probably a descendant of the Prince from whose reign the Era of the northern and central Hindûs commences; for as that of Sâlvâhâna begins in a.d. 78; the Kings from whom these Eras are named, could not have been contemporaries.

Of the Hejrah.

14. *The Era of the Hejrah* took its rise from the pseudo-prophet Mohammed's flight from Mecca to Medina, in order to avoid the persecution of the tribe of Koreish; who were the most violent opposers of his religion. This flight happened in the fourteenth year after Mohammed announced himself to be the prophet of God, and on the twelfth day of the month Rabi'ul Iewvel, or the first Rabi'ul, which is the third month of the Arabian year. But the Mohammedans compute their Era from the month of Muharrem preceding, which is the first month of their year, and answers to Thursday the 15th of July, a.d. 622.*

* The Mohammedans lose nearly three years in every century,

15. *The Era of Yezdejdird* has already been noticed, when we were treating on the form of the Persian year. See p. 161 of this volume.

16. *The Era of the Independence of the United States of America* commenced July 4, 1776; on which day the inhabitants of those States issued the Declaration of their Independence upon Great Britain. This Era is confined to official Instruments in the American Union.

17. *The Era of the French Revolution.* This Era (which is constantly referred to by French writers, during the period that France was under Republican Government,) was substituted for the Christian Era, in all public and Civil Instruments, by virtue of a Decree issued by the National Convention on the 5th of October, 1793. It commenced with the Epoch of the foundation of the French Republic, that is, on the 22nd of September, 1793, on the morning of which day the sun arrived at the true Autumnal equinox, at eighteen minutes and thirty seconds past nine o'clock, Paris time. This Era was abolished by the late Napoleon Buonaparte; and the Christian Era has been reestablished since the commencement of 1806.

IV. *Medals, Monuments, and Inscriptions*, form the fourth and last principal part of Chronology. Independently of their value, as specimens of ancient art, these remains of antiquity are allowed to be among the most important proofs of History. By the aid of medals, M. Vaillant composed his judicious *Histories of the Ptolemies, Kings of Egypt; of the Seleucidæ, or Kings of Syria from the time of Alexander; of the Arsacids, or Kings of Parthia; of the Roman Emperors, from Cæsar to Posthumus*, and similar works; and the same source enabled our learned countryman, the Rev. W. Cooke, to execute his *Medallic History of Imperial Rome*. What has just been said of medals is equally applicable to ancient inscriptions, and other authentic monuments which have come down to our time.

The four parts of Chronology, of which an account has thus been given, are excellent (though not infallible) guides to conduct us through the thick darkness of antiquity; and although some eminent writers have offered powerful objections against the certainty of Chronology, yet the wisdom of Divine Providence has so disposed all things, that there remain sufficient lights to enable us nearly to connect the series of events. For, in the first three thousand years of the world, where *Profane History* is defective, we have the Chronology of the Old Testament to direct us; and after that period, where we find more difficulty in the *Scripture Chronology*, we have, on the other hand, greater lights from *Profane Authors*. At this period it is, that the time begins which *Varro* terms *Historicæ*; as, since the institution of the Olympiads, the truth of such events as have happened shines clear in History. Chronology, therefore, draws its principal lights from History; and, in return, serves it as a guide.

according to our mode of reckoning; if, therefore the hundreds contained in any given year of the Hejrah be multiplied by 3, and the product, with the addition of one for every 36 contained in the tens, be subtracted from the given number; the remainder added to 622, (the Epoch of the flight of Mohammed,) will be a near approximation to the corresponding year of the Christian era: thus a. 1239 = a. 1824, and 12 = 3 = 36; 1239 = 36 + 1 (= 1239 - 37) = 1202; but 1202 + 622 = 1824. This approximation, the rule for which is easily recollected, will be found quite sufficient for all ordinary purposes.

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Of the Independence of the United States of America.

Era of the French Revolution.

Medals, Monuments, and Inscriptions.

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§ III. Systems of Chronology.

Very numerous are the Systems and other Treatises on Chronology, which, at different times, have issued from the press. A bibliographical account of the ancient Greek, Latin and Arabian Chronologers, as well as of some modern writers on this subject, will be found in Fabricius's *Bibliographia Antiquaria*, cap. vii.; and of the more recent Chronological Works, the following are principally deserving of notice, viz. Scaligeri (Josephi) *Opus de Emendatione Temporum*, Geneva, 1629, folio;—Petavii (Dionysii) *Opus de Doctrina Temporum*, Antverpiæ, (Amstelodami,) 1705, 3 vols. folio;—Usserii (Jacobi, Archiepiscopi Arma- chan.) *Annales Veteris et Novi Testamenti*, Geneva, 1724, folio. The System of Chronology, established by the learned Primate Usher, in this work, has chiefly prevailed in the British Empire, and among the Divines of the Reformed Church on the continent of Europe; as that of Petavins (or Petau) has been adopted by the Divines of the Church of Rome. The dates of Usher, as modified by Bishop Lloyd, have been annexed to the last English translation of the Bible, established by public authority.—Marsham (Jonnas) *Chronicon Canon*, *Ægyptiaca, Hebræica, Græca*, &c. Londini, 1679, small folio;—Beveregii (Guilelmi) *Institutionum Chronologicarum Libri Duo. Ubi cum totidem Arithmetice Chronologicæ Libelli*, Londini, 1669, 1705, 4to. 1721, 8vo.—Strachinus's (Giles) *Breviarium Chronologicum*; or a Treatise describing the Terms and most celebrated Characters, Periods, and Epochs used in Chronology, translated and enlarged by Richard Sault, London, 1704, 8vo.; of the two last noticed works, succeeding writers on Technical Chronology appear to have liberally availed themselves.—Newton's (Sir Isaac) *Chronology of Ancient Kingdoms Amended*, London, 1727, 4to.;—Jackson's (John) *Chronology and Antiquities of the most Ancient Kingdoms, from the Creation of the World*, London, 1752, 3 vols. 4to.;—Blair's (Rev. John, L.L.D.) *Chronology and History of the World, from the Creation to the Year 1779*, illustrated in fifty-six engraved Tables; London, 1779, folio. This work has been continued to the

year 1814.—*L'Art de vérifier les Dates des Faits Historiques, des Chartes, des Chroniques, et autres Anciens Monumens, depuis la Naissance de Notre Seigneur, par le moyen d'une Table Chronologique*, &c. &c. Par un Religieux Bénédictin de la Congrégation de Saint Mœur, (Dom Clément,) Paris, 1783—87, 3 vols. folio;—*L'Art de vérifier les Dates des Faits Historiques*, &c. avant l'Ere Chrétienne. Par un Religieux, &c. (Dom Clément;) mis en ordre par M. de Saint Alais, Paris, 1819—20, 5 vols. 8vo. This is a posthumous work of the learned Benedictine, and it is designed to serve as an introduction to the preceding work.—Playfair's (James, D. D.) *System of Chronology*, Edinburgh, 1784, folio;—Picot (Jean) *Tablettes Chronologiques de l'Histoire Universelle: Ouvrage rédigé d'après celui de Lenglet Dufresnoy*, Genève, 1808, 3 vols. 8vo.;—Hales's (William, D. D.) *New Analysis of Chronology*, in which an attempt is made to explain the History and Antiquities of the Primitive Nations of the World, &c. London, 1808—12, 3 vols. in four parts, 4to. This is, perhaps, the most elaborate system of Chronology extant in the English language: the learned author follows the Chronology of the Jewish historians, Josephus, whose genuine numbers he conceives that he has restored; and also that, by a comparison with the Septuagint and other texts, he has ascertained the true series of primeval times.—Dumbeckii (Francisci Josephi) *Historia Universalis Tabule Ethnographicæ-Periodicæ-Synchronisticæ, ab ævæ primordiis ad nostrum diem*, Berolini, 1821, folio. These Tables, which are very neatly and perspicuously arranged, come down to the year 1820.—Longchamps (M. Buret de) *Les Faits Universels, ou Tableaux Historiques, Chronologiques, et Géographiques, depuis les tems les plus reculés jusqu'à nos jours*, Paris, 1821, atlas 4to. A very copious and well-arranged work, which has been reprinted at Brussels, in 10 vols. 8vo.

The annexed Tables of the corresponding periods of different Eras, from ten years to ten years, will enable the reader to determine any of the intervening dates, by a short calculation, with as much accuracy as is usually requisite.

TABLE L.—Comparative Dates of Ancient Chronology to the Hejrah.

Julian Period.	Before Christ.	Olympiad.	Years of Rome.	Years of Julian numer.	Julian Period.	Before Christ.	Olympiad.	Years of Rome.	Years of Julian numer.
210	4004				3938	776	I.		
The	Creation				3961	753	VI. 4	1	
2366	2348				3964	750	VII. 3	4	
The	Deluge.				3967	747	VIII. 2	7	1
2614	2190				3974	740	X. 1	14	8
2714	2090				3984	730	XII. 3	24	18
2814	1990				3994	720	XV. 1.	34	28
2914	1890				4004	710	XVII. 3	44	36
3014	1790				4014	700	XX. 1	54	48
3114	1690				4022	690	XXII. 3	64	58
3214	1590				4034	680	XXV. 1	74	68
3314	1490				4044	670	XXVII. 3	84	78
3411	1390				4054	660	XXX. 1	94	88
3514	1290				4064	650	XXXIII. 3	104	98
3614	1190				4074	640	XXXV. 1	114	108
3714	1090				4084	630	XXXVII. 3	124	118
3814	990				4094	620	XL. 1	134	128
3914	890				4104	610	XLII. 3	144	138

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Comparative Dates of Ancient Chronology, continued.

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Julian Period.	Before Christ.	Olympiad.	Years of Rome.	Years of Seleucid.	Julian Period.	Years of our Lord.	Years of Rome.
4114	609	XLV. 1	154	148	4714	1	754
4124	599	XLVII. 3	164	138	4724	11	764
4134	589	L. 1	174	128	4734	21	774
4144	579	LII. 3	184	118	4744	31	784
4154	569	LIV. 1	194	108	4754	41	794
4164	559	LVII. 3	204	98	4764	51	804
4174	549	LX. 1	214	88	4774	61	814
4184	539	LXII. 3	224	78	4784	71	824
4193	521	LXIV. 4	233	{ 227 } { 228 }	4794	81	834
4194	520	LXV. 1	234	229	4804	91	844
4204	510	LXVII. 3	244	239	4814	101	854
4214	500	LXX. 1	254	249	4824	111	864
4224	490	LXXII. 3	264	259	4834	121	874
4234	480	LXXV. 1	274	269	4844	131	884
4244	470	LXXVII. 3	284	279	4854	141	894
4254	460	LXXX. 1	294	289	4864	151	904
4264	450	LXXXII. 3	304	299	4874	161	914
4274	440	LXXXV. 1	314	309	4884	171	924
4284	430	LXXXVII. 3	324	319	4894	181	934
4294	420	XC. 1	334	329	4904	191	944
4304	410	XCII. 3	344	339	4914	201	954
4314	400	XCV. 1	354	349	4924	211	964
4324	390	XCVII. 3	364	359	4934	221	974
4334	380	C. 1	374	369	4944	231	984
4344	370	CII. 3	384	379	4954	241	994
4354	360	CV. 1	394	389	4964	251	
4364	350	CVII. 3	404	399	4974	261	
4374	340	CK. 1	414	409	4984	271	
4384	330	CKII. 3	424	419	4994	281	
4394	320	CKV. 1	434	429	5004	291	
4404	310	CKVII. 3	444	439	5014	301	
4414	300	CKX. 1	454	449	5024	311	
4424	290	CKXII. 3	464	459	5034	321	
4434	280	CKXV. 1	474	469	5044	331	
4444	270	CKXVII. 3	484	479	5054	341	
4454	260	CKXX. 1	494	489	5064	351	
4464	250	CKXXII. 3	504	499	5074	361	
4474	240	CKXXV. 1	514	509	5084	371	
4484	230	CKXXVII. 3	524	519	5094	381	
4494	220	CKL. 1	534	529	5104	391	
4504	210	CKLII. 3	544	539	5114	401	
4514	200	CKLV. 1	554	549	5124	411	
4524	190	CKLVII. 3	564	559	5134	421	
4534	180	CKL. 1	574	569	5144	431	
4544	170	CKLII. 3	584	579	5154	441	
4554	160	CKLV. 1	594	589	5164	451	
4564	150	CKLVII. 3	604	599	5174	461	
4574	140	CKLX. 1	614	609	5184	471	
4584	130	CKLXII. 3	624	619	5194	481	
4594	120	CKLV. 1	634	629	5204	491	
4604	110	CKLVII. 3	644	639	5214	501	
4614	100	CKLX. 1	654	649	5224	511	
4624	90	CKLXII. 3	664	659	5234	521	
4634	80	CKLXV. 1	674	669	5244	531	
4644	70	CKLXXVII. 3	684	679	5254	541	
4654	60	CKXXX. 1	694	689	5264	551	
4664	50	CKXXXII. 3	704	699	5274	561	
4674	40	CKXXXV. 1	714	709	5284	571	
4684	30	CKXXXVII. 3	724	719	5294	581	
4694	20	CKC. 1	734	729	5304	591	
4704	10	CKCII. 3	744	739	5314	601	
4710	Birth of Christ.	CKCIV. 1	750	745	5324	611	
					5334	621	
					5335	622 Era of the Hejrah.	

CHRONO-
LOGY TABLE II.—Comparative Dates of the Greek, Arabian, Persian, Indian, and Chinese Chronology since the Hejrah. CHRON-
LOGY

A. D.	Lunar Cycle and Dominical Letter.	Solar Cycle.	Indiction.	Chinese Cycle of Sixty Years.	Era of the Seleucidae, or of Alexander.	Era of the Hejrah.	Era of Yezdejird.	Samvat, or Era of the Indians.	Year of the Chinese.
682	15 C. 15	10	LVI.	19	934 F.	1 Th. 15 July	.....	678	544
630	23 G. 4	3		27	942 M.	9 Th. 19 Apr.	.....	680	552
640	5 B.A. 14	13		37	952 S.	{ 19 St. 1 Jan. 90 W. 20 Dec. }	9 W. 14 June	696	562
650	15 C. 5	8		47	962 F.	30 F. 3 Sept.	19 St. 12 —	706	572
660	25 E.D. 15	3		57	972 Th.	— 40 St. 16 May	29 T. 9 —	716	582
670	7 F. 6	13	LVII.	7	982 T.	50 M. 28 Jan.	39 F. 7 —	726	592
680	17 A.G. 16	8		17	992 M.	61 S. 30 Sept.	49 M. 4 —	736	602
690	27 B. 7	3		27	1002 St.	71 T. 14 June	59 Th. 2 —	746	612
700	9 D.C. 17	13		37	1012 F.	— 81 W. 14 Feb.	69 S. 30 May	756	622
710	19 E. 8	8		47	1022 W.	— 92 T. 28 Oct.	79 W. 28 —	766	632
720	1 G.F. 18	3		57	1032 T.	102 Th. 11 July	89 St. 25 —	776	642
730	11 A. 9	13	LVIII.	7	1042 S.	113 St. 23 Mar.	99 T. 23 —	786	652
740	21 C.B. 19	8		17	1052 St.	123 F. 25 Nov.	109 F. 20 —	796	662
750	3 D. 10	3		27	1062 Th.	— 133 St. 8 Aug.	119 M. 18 —	806	672
760	13 F.E. 1	13		37	1072 W.	143 M. 21 Apr.	129 Th. 15 —	816	682
770	23 G. 11	8		47	1082 M.	{ 153 W. 3 Jan. 154 S. 23 Dec. }	139 S. 13 —	826	692
780	5 B.A. 2	3		57	1092 S.	164 T. 5 Sept.	149 W. 10 —	836	702
790	15 C. 12	13	LIX.	7	1102 F.	— 174 W. 19 May	159 St. 8 —	846	712
800	25 E.D. 3	8		17	1112 Th.	184 F. 31 Jan.	169 T. 5 —	856	722
810	7 F. 13	3		27	1122 T.	— 195 Th. 3 Oct.	179 F. 3 —	866	732
820	17 A.G. 4	13		37	1132 M.	205 St. 16 June	189 M. 30 Apr.	876	742
830	27 B. 14	8		47	1142 St.	— 215 S. 27 Feb.	199 Th. 28 —	886	752
840	9 D.C. 5	3		57	1152 F.	226 S. 31 Oct.	209 S. 25 —	896	762
850	19 E. 15	13	LX.	7	1162 W.	— 236 M. 14 July	219 W. 23 —	906	772
860	1 G.F. 6	8		17	1172 T.	246 W. 27 Mar.	229 St. 20 —	916	782
870	11 A. 16	3		27	1182 S.	257 T. 28 Nov.	239 T. 18 —	926	792
880	21 C.B. 7	13		37	1192 St.	267 Th. 11 Aug.	249 F. 15 —	936	802
890	3 D. 17	8		47	1202 Th.	— 277 F. 24 Apr.	259 M. 13 —	946	812
900	13 F.E. 8	3		57	1212 W.	{ 287 S. 6 Jan. — 288 St. 25 Dec. }	269 Th. 10 —	956	822
910	23 G. 18	13	LXI.	7	1222 M.	298 St. 8 Sept.	279 S. 8 —	966	832
920	5 B.A. 9	8		17	1232 S.	308 M. 24 May	289 W. 5 —	976	842
930	15 C. 19	3		27	1242 F.	— 318 T. 2 Feb.	299 St. 3 —	986	852
940	25 E.D. 10	13		37	1252 Th.	— 329 M. 5 Oct.	309 T. 31 Mar.	996	862
950	7 F. 1	8		47	1262 T.	339 W. 19 June	319 F. 29 —	1006	872
960	17 A.G. 11	3		57	1272 M.	349 F. 2 Mar.	329 M. 26 —	1016	882
970	27 B. 2	13	LXII.	7	1282 St.	360 Th. 3 Nov.	339 Th. 24 —	1026	892
980	9 D.C. 12	8		17	1292 F.	— 370 F. 16 July	349 S. 21 —	1036	902
990	19 E. 3	3		27	1302 W.	380 S. 20 Mar.	359 W. 19 —	1046	912
1000	1 G.F. 13	13		37	1312 T.	391 St. 30 Nov.	369 St. 16 —	1056	922
1010	11 A. 4	8		47	1322 S.	401 M. 14 Aug.	379 T. 14 —	1066	932
1020	21 C.B. 14	3		57	1332 St.	— 411 T. 26 Apr.	389 F. 11 —	1076	942
1030	3 D. 5	13	LXIII.	7	1342 Th.	{ 421 Th. 8 Jan. — 422 M. 28 Dec. }	399 M. 9 —	1086	952
1040	13 F.E. 15	8		17	1352 W.	432 W. 10 Sept.	409 Th. 6 —	1096	962
1050	23 G. 6	3		27	1362 M.	442 F. 25 May	419 S. 4 —	1106	972
1060	5 B.A. 16	13		37	1372 S.	— 452 St. 5 Feb.	429 W. 1 —	1116	982
1070	15 C. 7	8		47	1382 F.	— 463 F. 8 Oct.	439 St. 27 Feb.	1126	992
1080	25 E.D. 17	3		57	1392 Th.	473 S. 21 June	449 T. 25 —	1136	1002
1090	7 F. 8	13	LXIV.	7	1402 T.	483 T. 5 Mar.	459 F. 22 —	1146	1012
1100	17 A.G. 18	8		17	1412 M.	494 M. 5 Nov.	469 M. 30 —	1156	1022
1110	27 B. 9	3		27	1422 St.	— 504 T. 19 July	479 Th. 17 —	1166	1032
1120	9 D.C. 19	13		37	1432 F.	514 Th. 1 April	489 St. 15 —	1176	1042
1130	19 E. 10	8		47	1442 W.	— 525 W. 3 Dec.	499 W. 12 —	1186	1052
1140	1 G.F. 1	3		57	1452 T.	535 F. 16 Aug.	509 St. 10 —	1196	1062

CHRONO-
LOGY.Comparative Dates of the Greek, Arabian, Persian, Indian, and Chinese Chronology since the Hijrah, continued. CHRONO-
LOGY.

A. D.	Lunar Cycle and Dominical Letter.	Solar Cycle.	Indiction.	Chinese Cycle of Sixty Years.	Era of the Seleucids, or of Alexander.	Era of the Hijrah.	Era of Yezdegerd.	Arabic Era of the Moslems.	Arabic Era of the Persians.
1150	11 A.	11	13	LXV.	7 1462 S.	- 545 St. 29 Apr.	519 T. 7 Feb.	1906	1072
1160	21 C. B.	9	8		17 1473 St.	- 555 M. 11 Jan.	529 F. 5 —	1216	1082
1170	3 D.	12	3		27 1482 Th.	- 566 S. 13 Sept.	539 M. 2 —	1226	1092
1180	13 F. E.	5	13		37 1493 W.	- 576 T. 27 May	549 Th. 31 Jan.	1236	1102
1190	23 G.	15	8		47 1504 M.	- 586 Th. 6 Feb.	559 S. 28 —	1246	1112
1200	5 B. A.	4	3		57 1515 S.	- 597 W. 11 Oct.	569 W. 26 —	1256	1122
1210	15 C.	14	13	LXVI.	7 1522 F.	- 607 Th. 24 June	579 St. 23 —	1266	1132
1220	25 E. D.	5	8		17 1532 Th.	- 617 St. 7 Mar.	589 T. 21 —	1276	1142
1230	7 F.	15	3		27 1542 T.	- 628 F. 6 Nov.	599 F. 18 —	1286	1152
1240	17 A. G.	6	13		37 1552 M.	- 638 S. 22 July	609 M. 16 —	1296	1162
1250	27 B.	16	8		47 1562 St.	- 648 M. 4 Apr.	619 Th. 13 —	1306	1172
1260	9 D. C.	7	3		57 1572 F.	- 659 S. 5 Dec.	629 S. 11 —	1316	1182
1270	19 E.	17	13	LXVII.	7 1582 W.	- 669 T. 19 Aug.	639 W. 8 —	1326	1192
1280	1 G. F.	8	8		17 1592 T.	- 679 Th. 2 May	649 St. 6 —	1336	1202
1290	11 A.	18	3		27 1602 S.	- 689 F. 13 Jan.	659 T. 3 —	1346	1212
1300	21 C. B.	9	13		37 1612 St.	- 700 Th. 15 Sept.	669 F. 1 —	1356	1222
1310	3 D.	19	8		47 1622 Th.	- 710 St. 30 May	670 St. 31 Dec.	1366	1232
1320	13 F. E.	10	3		57 1632 W.	- 720 M. 11 Feb.	680 F. 26 —	1376	1242
1330	23 G.	1	13	LXVIII.	7 1642 M.	- 731 S. 14 Oct.	700 M. 24 —	1386	1252
1340	5 B. A.	11	8		17 1652 S.	- 741 M. 26 June	710 Th. 21 —	1396	1262
1350	15 C.	2	3		27 1662 F.	- 751 W. 10 Mar.	720 S. 19 —	1406	1272
1360	25 E. D.	12	13		37 1672 Th.	- 762 T. 10 Nov.	730 W. 16 —	1416	1282
1370	7 F.	3	8		47 1682 T.	- 772 Th. 25 July	740 St. 14 —	1426	1292
1380	17 A. G.	13	3		57 1692 M.	- 782 F. 6 Apr.	750 T. 11 —	1436	1302
1390	27 B.	4	13	LXIX.	7 1702 St.	- 793 Th. 8 Dec.	760 F. 9 —	1446	1312
1400	9 D. C.	14	8		17 1712 F.	- 803 St. 21 Aug.	770 M. 6 —	1456	1322
1410	19 E.	5	3		27 1722 W.	- 813 M. 5 May	780 Th. 4 —	1466	1332
1420	1 G. F.	15	13		37 1732 T.	- 823 T. 16 Jan.	790 S. 1 —	1476	1342
1430	11 A.	6	8		47 1742 S.	- 834 M. 18 Sept.	800 W. 29 Nov.	1486	1352
1440	21 C. B.	16	3		57 1752 St.	- 844 W. 1 June	810 St. 26 —	1496	1362
1450	3 D.	7	13	LXX.	7 1762 Th.	- 854 F. 15 Feb.	820 T. 24 —	1506	1372
1460	13 F. E.	17	8		17 1772 W.	- 865 Th. 16 Oct.	830 F. 91 —	1516	1382
1470	23 G.	8	3		27 1782 M.	- 875 F. 29 June	840 M. 19 —	1526	1392
1480	5 B. A.	18	13		37 1792 S.	- 885 S. 12 Mar.	850 Th. 16 —	1536	1402
1490	15 C.	9	8		47 1802 F.	- 896 St. 13 Nov.	860 S. 14 —	1546	1412
1500	25 E. D.	19	3		57 1812 Th.	- 906 M. 27 July	870 W. 11 —	1556	1422
1510	7 F.	10	13	LXXI.	7 1822 T.	- 916 Th. 10 Apr.	880 St. 9 —	1566	1432
1520	17 A. G.	1	8		17 1832 M.	- 927 T. 11 Dec.	890 T. 6 —	1576	1442
1530	27 B.	11	3		27 1842 St.	- 937 W. 24 Aug.	900 F. 4 —	1586	1452
1540	9 D. C.	2	13		37 1852 F.	- 947 F. 7 May	910 M. 1 —	1596	1462
1550	19 E.	12	8		47 1862 W.	- 957 S. 19 Jan.	920 Th. 30 Oct.	1606	1472
1560	1 G. F.	3	3		57 1872 T.	- 968 St. 21 Sept.	930 St. 27 —	1616	1482
1570	11 A.	13	13	LXXII.	7 1882 S.	- 978 S. 4 June	940 W. 25 —	1626	1492
1580	21 C. B.	4	8		17 1892 St.	- 988 T. 16 Feb.	950 St. 22 —	1636	1502
1590	3 D.	14	3		27 1902 Th.	- 999 M. 19 Oct.	960 T. 20 —	1646	1512
1600	13 F. E.	5	13		37 1912 W.	- 1000 W. 2 July	970 F. 17 —	1656	1522
1610	23 G.	15	8		47 1922 M.	- 1019 Th. 15 Mar.	980 M. 15 —	1666	1532
1620	5 B. A.	6	3		57 1932 S.	- 1030 W. 15 Nov.	990 Th. 12 —	1676	1542
1630	15 C.	16	13	LXXIII.	7 1942 F.	- 1040 F. 30 July	1000 S. 10 —	1686	1552
1640	25 E. D.	7	8		17 1952 Th.	- 1050 S. 12 Apr.	1010 W. 7 —	1696	1562
1650	7 F.	17	3		27 1962 T.	- 1061 St. 14 Dec.	1020 St. 5 —	1706	1572
1660	17 A. G.	8	13		37 1972 M.	- 1071 S. 26 Aug.	1030 T. 2 —	1716	1582
1670	27 B.	18	8		47 1982 St.	- 1081 T. 10 May	1040 F. 30 Sept.	1726	1592
1680	9 D. C.	9	3		57 1992 F.	- 1091 Th. 22 Jan.	1050 M. 27 —	1736	1602
1690	19 E.	19	13	LXXIV.	7 2002 W.	- 1102 W. 24 Sept.	1060 Th. 95 —	1746	1612
1700	1 G. F.	10	8		17 2012 T.	- 1112 Th. 6 June	1070 S. 22 —	1756	1622
1710	11 A.	1	3		27 2022 S.	- 1122 St. 18 Feb.	1080 W. 20 —	1766	1632

CHRONO-
LOGY.

Comparative Dates of the Greek, Arabian, Persian, Indian, and Chinese Chronology since the Hejrah, continued.

CHRONO-
LOGY.

A. D.	Lunar Cycle and Domical Letter.	Solar Cycle.	Indiction.	Chinese Cycle of Sixty Years.	Era of the Seleucids, or of Alexander.	Era of the Hejrah.	Era of Yeshajird.	Number of Years of the Hejrah.	Number of Years of the Yeshajird.
1730	31 C. B.	11	13		37 9032 St.	1133 F. 21 Oct.	1090 St. 17 Sept.	1776	1649
1730	3 D.	2	8		47 9043 Th.	1143 S. 5 July	1100 T. 15 —	1786	1659
1740	13 F. E.	12	3		57 9053 W.	—1153 M. 17 Mar.	1110 F. 12 —	1796	1669
1750	23 G.	3	13	LXXV.	7 9063 M.	—1164 S. 18 Nov.	1120 M. 10 —	1806	1679
1760	5 B. A.	13	8		17 9072 S.	1174 T. 1 Aug.	1130 Th. 7 —	1816	1689
1770	15 C.	4	3		27 9082 F.	1184 Th. 15 Apr.	1140 S. 5 —	1826	1699
1780	25 E. D.	14	13		37 9092 Th.	1195 W. 16 Dec.	1150 W. 2 —	1836	1709
1790	7 F.	5	8		47 9102 T.	—1205 Th. 29 Aug.	1160 St. 31 Aug.	1846	1719
1800	17 A. G.	15	3		57 9112 M.	—1215 St. 12 May	1170 T. 28 —	1856	1729
1810	27 B.	6	13	LXXVI.	7 9122 St.	1225 M. 24 Jan.	1180 F. 26 —	1866	1739
1820	9 D. C.	16	8		17 9132 F.	1236 S. 26 Sept.	1190 M. 23 —	1876	1749
1830	19 E.	7	3		27 9142 W.	1246 T. 10 June	1200 Th. 31 —	1886	1759
1840	1 G. F.	17	13		37 9152 T.	—1256 W. 21 Feb.	1210 S. 18 —	1896	1769
1850	11 A.	8	8		47 9162 S.	—1267 T. 24 Oct.	1220 W. 16 —	1906	1779
1860	21 C. B.	18	3		57 9172 St.	1277 Th. 7 July	1230 St. 13 —	1916	1789
1870	3 D.	9	13	LXXVII.	7 9182 Th.	1287 St. 31 Mar.	1240 T. 11 —	1926	1799
1880	13 F. E.	19	8		17 9192 W.	1298 F. 21 Nov.	1250 F. 8 —	1936	1809
1890	23 G.	10	3		27 9202 M.	—1308 St. 4 Aug.	1260 M. 6 —	1946	1819
1900	5 B. A.	1	13		37 9212 S.	1318 M. 17 Apr.	1270 Th. 3 —	1956	1829
1910	15 C.	11	8		47 9222 F.	1329 S. 19 Dec.	1280 S. 1 —	1966	1839
1920	25 E. D.	2	3		57 9232 T.	1339 T. 1 Sept.	1290 W. 29 July	1976	1849
1930	7 F.	12	13	LXXVIII.	7 9242 T.	—1349 W. 15 May	1300 St. 27 —	1986	1859
1940	17 A. G.	3	8		17 9252 M.	1359 F. 27 Jan.	1310 T. 34 —	1996	1869
1950	27 B.	13	3		27 9262 St.	1370 Th. 29 Sept.	1320 F. 22 —	2006	1879
1960	9 D. C.	4	13		37 9272 F.	1380 St. 12 June	1330 M. 19 —	2016	1889
1970	19 E.	14	8		47 9282 W.	—1390 S. 23 Feb.	1340 Th. 17 —	2026	1899
1980	1 G. F.	5	3		57 9292 T.	—1401 St. 26 Oct.	1350 S. 14 —	2036	1909
1990	11 A.	15	13	LXXIX.	7 9302 S.	1411 M. 10 July.	1360 W. 12 —	2046	1919
2000	21 C. B.	6	8		17 9312 F.	1421 Th. 25 Mar.	1370 St. 9 —	2056	1929

But, perhaps, there are few authenticated documents on this subject, which are more deserving of attention than those handed down to us by the half-civilized inhabitants of ancient Mexico; the Chronologic histories of whose countries have, in some measure, escaped the devastating effects of the bigotry and ignorance of the followers of Cortez and of Zumaraga. In these histories, the complexity of Egyptian hieroglyphics is united with that clearness of imagery, which a tolerable imitation of natural objects, in an early stage of the Art of Painting, will afford even to the meanest capacity.

The greatest of these depicted Tables of Mexican Chronology has, however, been unfortunately lost; and we are at present merely able to give an account of it from a very ancient copy, drawn by a Mexican Indian about the time of the conquest, in which the original (from the now unquestioned authority of Careri) was closely followed, excepting only that the figures of human beings it contains were altered into a greater resemblance of their natural form. Humboldt regards it as one of the greatest curiosities of Mexican literature, and has devoted much of his patient research to elucidate its contents. We have given Careri's plate, without any alteration, in our Miscellaneous Division, (plate XXVIII.) and shall therefore, with the assistance of that author, of

Humboldt, and of some of the early writers on America, attempt an explanation of it.

This hieroglyphic painting represented the history of the Aztecs (the founders of Mexico) from the Deluge, through their various wanderings, to the period when they settled on the great lakes of Anahuac, and founded Tenochtitlan, that city from which, under the name of Mexico, the light of Science was beginning to dawn over the New World, when Montezuma the Superb was hurled from his throne by the white and bearded strangers from the east.

The original from which Gemelli Careri's drawing was made, was in the possession of Don Carlos de Sigüenza y Góngora, Professor of Mathematics in the University of Mexico about 1698, and had descended to him as executor, amongst several other Mexican paintings, from Don Juan de Alva Ixtlilcochil, a noble Indian of the Royal race of the Kings of Texcoco, from whom he had inherited them. "It is most certain," observes Gemelli, "that the like is not to be found in all New Spain, because the Spaniards at their first coming hurled all they found; for seeing them without letters, and with such variety of figures, they looked upon them as superstitious."

The collection of Dr. Sigüenza was afterwards placed in the Jesuits' College in Mexico, and was seen there until 1759; but after the dispersion of that order

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It is not known what became of this valuable deposit. Humboldt says, "I turned over the leaves of the Aztec paintings in the University, without being able to find the original of this drawing; though several old copies exist at Mexico, which certainly were not made from the engraving of Gemelli Careri." It remains, therefore, in order to prove the value of Careri's engraving, merely to add the testimony of Robertson, who had every reason at first to doubt its authenticity, but who, in the last edition which he completed of his celebrated work, fully admits it. "We cannot doubt," he writes in his account of Don Carlos de Sigüenza's museum, "that we are indebted for these paintings to the natives of Mexico; and the correctness of the drawing seems to prove only, that the copy has been made or retouched by an European artist: but Humboldt, and other examiners of Aztec paintings, do not agree with the historian in the proof he has adduced; as it appears that in the archives of Mexico, and in the Botanical collection, there exist well-authenticated paintings by the Indians, drawn about the era of the conquest, wherein they had made such rapid strides towards a correct delineation of figures, that Bishops on mules, Spanish lancers on horseback, oxen yoked to a plough, and ships; all objects, till that epoch, wholly unknown to them, are correctly and even spiritedly drawn. We shall therefore conclude our examination of the genuineness of this document, by transcribing only one more passage from Humboldt. "I am inclined to think, that the picture which Sigüenza communicated to Gemelli, is a copy made after the conquest by a native, or by the descendant of a Spaniard and a Mexican. The painter has, no doubt, avoided following the incorrect forms of the original; he has limited, with scrupulous exactness, the hieroglyphics of the names, and the cycles; but he has altered the proportions of the human figures, the drapery of which he has formed in a manner analogous to that we have found in other Mexican paintings."

On this curious engraving our readers will clearly trace the following events of Mexican history well detailed.

The history opens with the Deluge of Coxcox; or, according to Aztec Cosmogony, the fourth destruction of the world, or the fourth great cycle, *atomatli*, the Age of Water; the Mexicans having a similar arrangement of epochs with the Asiatics, and that of the ancients characterised by Hesiod. They believed that four Suns had been quenched previous to the one which now governs the atmosphere; and that the human race had been consequently as often destroyed by earthquakes, by fire, tempest, and lastly by a general inundation. At the fourth "æter" (if we may adopt this term) the world remained twenty-five years in chaotic darkness; till at length, ten years previous to the creation of a fifth Sun, mankind were regenerated in the persons of a Nona and his wife, Coxcox and *Xochiquetzal*. Coxcox, whose name is also *Tropicatl*, the Sea or Fish God, (Neptune,) was, with his wife, saved from the general fate by constructing an ark of *ahahuatl*, (*Cupressus disticha*), in which they floated. This is represented in the picture by a figure extended on a canoe under a tree on a mountain, which is the Peak of Colhuacan, or Ararat; the horn on the left being the hieroglyphic of Colhuacan. The heads of Coxcox and his consort then appear, the two

stresses on one denoting always a female. Soon after a CHRONO-
LOGY.
dove or bird is observed distributing tongues to the descendants of the Mexican Noah, whose children were dumb until this gift. We do not however observe, in this drawing, the vulture which, according to some of the Mexican nations, was despatched from a capacious *acath*, or ark, containing Coxcox, his family, several animals, and seeds. When the Great Spirit, *Tetzcatlipoca*, commanded the floods to cease, this bird was let loose; but its natural propensity for carrion prevented its return for several days, the dried parts of the earth being covered with bodies. A humming bird, and several others, were then enlarged; the former, however, only returned, and bringing a branch with fresh leaves on it, Coxcox quitted his bark and rested on the mountain we have named.

Coxcox's descendants, receiving the gift of speech, dispersed; and fifteen heads of families only, who spake the same language, and from whom the nations of Mexico have descended, united and arrived at Aztlan, the country of the herons or flamingoes. The bird, or the hieroglyphic of water, (*atl*), denoting Aztlan. Here they erected a temple, or altar; hence, following the road, or double parallel line to Chapultepec, the figures along its sides denote the places where the Aztecs rested, and the towns they built. Teocolco is the place of humiliation; Otzotlan, that of grottoes; Misquihuala, the place of fruit, with an altar and four corns, representing tongues, the meaning of which here is not understood; Teotatpotlan, the place of divine fruits; Yihualtepec, the sign of which is also not known; Papantla, the place of broad-leaved herbs; Tzompaco, the place of the death's head or of human bones; Apazco, of earthen or clay vessels; Atlixcalquian, the whirlpool or crevice where the water is swallowed or disappears; Quauhtitlan, the eagles' wood; Atzacapotzalco, the ants' nests; Chalco, the place of jewels; Pantitlan, the place of spinning; Telpetlac, the resting-place; Quauhtepac, eagles' mountain; Tetzpanco, wall of small stones; Chicomoxtoc, the seven grottoes; Huizquilcoan, place of thistles; Xaltepozauhcan, sand-pits; Cozcaquauco, place of the vulture; Teohcatitlan, the place of obidian mirrors; Azacachochitl, the place of the flower of the ant; Tepetlapan, place of clay stone; Apan, source of water; Temo-zomaco, place of the holy monkey; Chapultepec, the hill of the grasshoppers or locusts; Colhuacan, denoted by a figure of Coxcox, King, or founder of the Colhuacans; Mixinchan, place of travail; city of Temazcatitlan; the city of Tenochtitlan, or Mexico designated by dykes or roads across a marshy soil, and by the *Cactus* plant; lastly, the founders of Mexico, and those of Tlaltelalcó its great suburb.*

The bundles of rushes tied with ribands and placed at intervals along the road, denote the Xihuhmolpilli, or Cycles of fifty-two years; and thus the whole picture represents a series of Chronologic Eras contained in each of these Cycles, or four hundred and sixteen years: "and remembering," says Humboldt, "that the city of Mexico was founded in the twenty-seventh year of Xihuhmolpilli, we find that, according to the Chronology of the picture, the emigration of the Mexican nations from Aztlan (the place of water

* It is to be observed, that almost all these names are those by which the towns of Mexico are known at present.

CHRONOLOGY.—birds) took place five Cycles before the year 1398, or in the year 1038 of the Christian Era."

The circles or dots near each place are supposed to denote the years of sojournment there; and the hieroglyphics of the Cycles near any place are meant to explain that the festival of the Cycle was kept at that place.

Having thus described this picture as far as we have been able to procure documents, we have now only briefly to relate the best authenticated accounts of Mexican Chronology, both prior and subsequent to the epochs it describes. According to a Mexican author (Xitlaochitli) who wrote soon after the conquest; and, according to Humboldt, Clavigero, Acosta, Gomara, Marieta, Torquemada, &c. the duration of the first age, *Tietonotiah*, or Age of the Earth, or of the Giants, was 8006 years, and ended by a destruction of the human race from famine; this race having originally descended from the union of the God Citlaltonac with the Goddess Citlalilcue,* the fruit of which union was an acolyte, (*tecpatl*), which fell on the earth near the place of the Seven Grottoes; and this divine stone, breaking in its fall, produced 1600 Demigods and Goddesses, who were to inhabit the earth, but not having slaves to serve them, were endowed by the Goddess, their common mother, with the faculty of creating human beings in the following curious manner. Xolotl, one of the Demigods, was sent down to the place of punishment for a bone, which on his breaking it was changed to human beings: the first man, *Ixtacmixcohuatl*, dwelt at *Chicomoztotl*, (see Plate) and lived very long with his wife, or half bone, *Tlancucitl*,† who bore him six sons, from whom descended all the nations of Mexico. Xelhua the oldest son, and Tenuch the second, being the great progenitors of the Toltecs and Aztecs, who held themselves apart from the issue of the youngest children, and considered themselves as a privileged race. This tradition is, however, so much blended with those of the fourth or last age, that no accurate account of those who survived the family to repopulate the world in the second age appears.

The second age, the Red Age, *Tietonotiah*, or the Age of Fire, endured 4804 years, when the world was destroyed by a conflagration, excepting one man and woman, who took refuge in a cave, with many birds, into which shapes all the remainder of mankind had been transformed.

The third age, *Ehecatonotiah*, the Age of Wind, Air, or Tempests, lasted 4010 years, when men were turned into apes, which animal had never been seen before and only two persons, in their proper shape, survived in a cavern. This catastrophe was effected by a tempest.

The fourth age, that of Water, we have already mentioned. Men were now transformed into fish; but Coxcox, with his consort, escaped the general doom. This age contained 4008 years. "If we attentively examine the fine passage of Hesiod, in which he explains the oriental system of the renovation of nature, we see that this poet connects in reality five generations in four ages. He divides the age of brass into two parts, which comprehend the third and fourth

generations; and we may be astonished that so clear a passage should have sometimes been misinterpreted. We are ignorant of the number of Ages recorded in the books of the Sybil; but we think that the analogies we have just indicated are not accidental, and that it is not uninteresting to the philosophical history of man, to see the same fictions spread from Etruria and Latium to Thibet, and thence to the ridge of the Cordillera of Mexico." (Humboldt.) The reader cannot fail to have been still more strongly impressed by analogies, too close to be accidental, however corrupted and distorted, with parts of the Mosaic narrative.

We now arrive at Epochs in which we can trace events coincident with the years of the Christian Era.

Years.

544.—In 544 the Toltecs migrated from a country north of Mexico.

648.—Arrive in Anahuac, or Mexico.

670.—Arrive at Tula.

709.—The Divine Book composed by Huematzin, the Astrologer, which contained the History, Mythology, Calendar, and Laws of the Toltecs.

During the Toltec Monarchy, Quetzalcoatl, the Moses, Buddha or Lawgiver of the Mexicans appeared, clothed in flowing black garments, with other white and bearded men. His cloak is said to have been spotted with red crosses. He ordained sacrifices of flowers and fruit, and stopped his ears whenever he was spoken to of war.

1051.—Toltec Monarchy destroyed by a pestilence.

1170.—Chichimecs arrive in Mexico.

1178.—Nahuatlacs arrive in Mexico; these came from Aztlan, and were divided into seven tribes, the last being the Aztecs or Mexicans, who separated themselves from the others in the mountains of Zacatecas, and arrived at Tlaxico in 1087; reformed their Calendar, and kept the first festival of the New Fire (since their departure from Aztlan) in 1091.

1196.—Aztecs arrive at Tula.

1316.—Aztecs arrive at Tzompango.

1345.—Aztecs arrive at Chapultepec.

1350.—Xiuhtlatl, a noble Tlaxtec, taught the people the culture of maize and cotton, and the making of bread from maize flour; he had preserved the seeds of maize from his earliest youth.

1314.—Mexicans subdued by the Acollhuans.

1325.—Tenochtitlan, or Mexico founded.

1352 to 1389.—Acenapitzin, 1st King or Emperor of Mexico.

1389 to 1410.—Huiztilahuil, 2nd King.

1410 to 1432.—Chimalpopoc, 3rd King.

1432 to 1436.—Itzcoatl, 4th King.

1436 to 1464.—Montezuma 1. 5th King.

1446.—Great inundation of the city of Mexico.

1447.—Great fall of snow, which created a famine.

1480.—Great earthquake.

1492.—Great earthquake.

1464 to 1477.—Axayacatl, 6th King.*

* Citlal means a Star, in Mexican.

† The Eve of the Mexicans is also called *Chicomoztotl*, Serpent woman.

* In this reign the King of Terecno was renowned for his bearing: he composed sixty hymns in honour of the Supreme

CHRONO. Years.

LOGY. 1468.—Great earthquake.

— 1476.—Eclipses of the Sun.

— 1477 to 1480.—Tuzo, 7th King.

CHRONO- 1480.—Great earthquake.

METER } 1480 to 1502.—Ahuitzotl, 8th Xing.

1490.—Great Comet, which presaged, according to the Astronomers, the coming of the Spaniards.

1495.—Great earthquake.

1496.—Eclipses of the Sun.

1502 to 1520.—Montezuma II. 9th King.

1507.—Eclipse of the Sun, and great earthquake.

1509.—A great light seen for forty nights towards the East.

1510.—Eclipses of the Sun, and great earthquake.

1519.—Entrance of Cortez into Mexico.

1520.—Cuiclahuatzin, 10th King, reigned.

1521.—Quauhtemotzin reigned for nine months, when Mexico surrendered to Cortez.

1531.—Great Earthquakes.

The PERUVIANS have not left any exact history by which we can trace correctly the Epochs of their continuance as a nation. They, however, retained accurate traditions of all remarkable events, and assisted the memory by *quippos*, or strings tied with coloured knots; and, very likely, by paintings or hieroglyphics; because, in the work styled, *Origen de los Indios del Nuevo Mundo*, Valencia, 1610, por G. Garcia, the

author says, that at the beginning of the conquest of Peru, the Indians confessed by means of paintings and characters, which indicated the Ten Commandments and the sins committed in breach of them. Acosta plainly states the following facts: "*autre ceste diligence (that of committing to memory by the youth of Peru the history of their country as a sacred rite) ils suppléent la faiblesse d'écriture et des lettres, en partie par la peinture, comme ceux de Mexique (comme ceux du Peru y faisoient fort grossiers et bords) et en partie, et le plus communement par des quippos.*" French Translation of 1600, liv. vi. cap. viii. The *quippos* are still used by the Peruvian shepherd to count the number of his flock, and to register the day on which the ewe yamned, or a lamb was lost.

The *Muyasos*, or inhabitants of the mountains of New GRANAHA, nearly as civilized as the Peruvians, had even advanced so far as to use a symbolical character on their Calendars, but their traditional history was retained merely in the memory of the Priests.

The CUSAS history is handed down in the same manner, the *prosa* made use of for that purpose having been nearly the same thing as the Peruvian *quippos*, or according to Molina, a skein of several coloured threads with a number of knots, the subject treated of being indicated by the colours, whilst the knots designated the number or quantity.

CHRONO-

LOGY.

—

CHRYSI-

DIDES.

CHRONOMETER, a time-piece of a peculiar construction, at present much employed by Navigators in determining the longitude at sea. In general, Chronometers are much larger than common watches, and are hung in gimbals in boxes, six or eight inches square, but there are also many pocket Chronometers, which externally have all the appearance of the better sort of pocket watches, and which internally differ only in the construction of the balance.

The balance and hair spring are the principal agents in regulating the rate of going in a common watch, being to this what the pendulum is to a common clock; and this spring in the former, like the pendulum in the latter, is subject to expansions and contractions, under different degrees of heat and cold, which of course affect the speed or rate of the machine. And it is the method of correcting this inaccuracy, which marks the difference between the watch and Chronometer. These are very numerous, and will be described under our general Treatise on HROLOGRY. The use of this instrument in determining the longitude of places, is given in our Treatise on NAUTICAL ASTRONOMY.

An instrument under the same name, **CHRONOMETER**, is also used by Musicians for the accurate measurement of time. Two sorts have been invented for different purposes. The first supplies the motion of a Conductor, and regularly beats time. In the British

Magazine, (li. 283.) may be found an account of a graduated pendulum for this purpose, proposed by Dr. Robinson; and others have since been sold at the principal music shops in London. The second is used by tuners of instruments to measure the velocity of *beats*. On this point the reader may refer to Dr. Smith's *Harmonics*, 210.

CHRYSANTHELLUM, in *Botany*, a genus of the class *Syngenesia*, order *Superfusa*, natural order *Corymbifera*. Generic character: calyx cylindrical, nearly as long as the florets, base acely; receptacle chaffy; florets numerous, linear, bidentate, short; central florets few and mostly abortive; seeds naked, roundish, furrowed.

One species, *C. procumbens*, native of the East Indies. Persoon, *Syn*.

CHRYSANthemum, in *Botany*, a genus of the class *Syngenesia*, order *Superfusa*, natural order *Corymbifera*. Generic character: receptacle naked; seed bordered; calyx hemispherical, imbricated, scales membranous at the edge.

Nearly one hundred species of this genus have been discovered; the numerous varieties of *C. Indicum* have been of late great favourites with Horticulturists; they flower in profusion at a season when few other flowering plants will bear the severity of the weather.

C. leucanthemum and *argenteum* are natives of England. Eng. Bot.

CHRYSIDIDES, in *Zoology*, a family of insects of the order *Hymenoptera*. It comprises the genera *Clypeus*, *Elampus*, *Stilbus*, *Parapros*, *Euchraus*, *Chrysis*, *Hedychrum*.

Most of the insects of this family are splendidly coloured, and have a metallic lustre. The larvæ are

Being, an Essay on the Destruction of the city of Annapolis, and another on the Instability of Human Greatness. His great nephew, William, whom we have already mentioned, translated part of these works into Spanish; and two of these hymns, written in Roman characters during the time of Cortez on paper made of the *agave*, are said to be still in existence.

CHRYSIDES. — generally unknown. The females have a weak and somewhat flexible sting, incapable of inflicting a wound, and which is probably useful only in depositing their eggs.

**CHRYSO-
COMA.**

CHRYSIDIS, in Zoology, a genus of insects of the order *Hymenoptera*, family *Chrysididae*. Generic character: antennae filiform, broken, rather longer than the head; labrum very small; mandibulae elongate, narrow, acute, having but one tooth at the inner side; abdomen semicylindrical, elongate.

Type, *Ch. ignita*, Linn.; Fabr.

The Chrysidids are bright shining insects, generally exhibiting beautiful metallic colours. They have the power of contracting the abdomen into a globular form when taken. The species given as the type of the genus is common and very brilliant English insect.

CHRYSTRIX, in Botany, a genus of the class *Polypetala*, order *Dioecia*, natural order *Cyperoides*, Juss. Generic character: hermaphrodite flower, glume two-valved, the flower consisting of numerous chafy scales, bristled, intermixed with numerous stamens; one pistil: male flower, as above; no pistil.

One species, native of the Cape of Good Hope, Willd. **CHRYSOBALANUS**, in Botany, a genus of the class *Monandria*, order *Monogynia*, natural order *Rosaceae*. Generic character: calyx five-cleft; corolla, petals five; style lateral; seed-vessel a drupe; five-furrowed; nut five-valved.

One species, *C. incan*, native of the West Indies, where the fruit, called the *Coco-plum*, is brought to market.

CHRYSOBERIL, n Mineral which is ranked among the gems, of a pale yellowish colour, and frequently presenting a play of bluish light on its surface.

CHRYSOCHLORIS, from the Greek χρυσός, gold, and χλωρὸς, green, Laccp. In Zoology, a genus of animals belonging to the family *Insectivora*, order *Sarcophaga*, class *Mammalia*.

Generic character. Two incisor teeth above, four below; muzzle short, broad, and turned-up; feet tridactyle before, pentadactyle behind; no nails.

This genus was included among that of *Talpa* till separated by Lacépède; it differs materially from it in the number and structure of its teeth.

C. Capensis, Laccp.; *Talpa Asiatica*, Lin.; *Variable Mole*, Brown. This animal is a native of the Cape of Good Hope, and nat of Siberia as it was believed to be by Seba. It is rather smaller than our Mole; has no tail; but is very remarkable for having a third bone to the fore-arm for the purpose of increasing its strength. The colour of the animal from whence it derives its name, is gold with shades of green, red and bronze, rivaling in brightness the Snake tribe; it lives in burrows, and probably has the same habits as the Mole.

The *Talpa Ruber* of Linnaeus described by Seba is probably belonging to this genus.

See *Cuvier, Règne Animal*; *Dictionnaire des Sciences Naturelles*.

CHRYSOCOLLA, n Silicious Ore of Copper, sometimes of a bright green colour and transparent, but too brittle to be applied to purposes of ornament.

CHRYSOCOMA, in Botany, a genus of the class *Syngenesia*, order *Equidalia*. Generic character: receptacle naked; down simple; calyx hemispherical, imbricated; style rather longer than the florets.

Willdenow describes fifteen species, natives of the south of Europe and Africa.

CHRYSOGONUM, in Botany, a genus of the class *Syngenesia*, order *Necessaria*. Generic character: receptacle chafy; down none-leaved, three-toothed; calyx five-leaved; seeds involved in a four-leaved cup.

One species, native of Virginia.

CHRYSOLITE, from χρυσός, golden, and λίθος, a stone.

The *Chrysolite* that doth resist

Thirst, proved never-falling.

Drayton. The Ninth Nymph.

Whose native colours and pure lustre lent
Her eye, cheek, lip a dazzling ornament;
Whose rare and hidden virtues did express
Her inward beauties and mind's fairer dress;
The constant diamond, the wise *chrysolite*
Garcas. On the Lady S——— Wife to Sir W. S.

The Hebrew שֹׁהַר, Ezod. xlviii. 20, is rendered *chrysolite* in the Septuagint; *Chrysolithus* in the Vulgate, and *Beryl* in our translation; assuming the Greek and Latin to be correct, the Chrysolite was the first stone in the High-priest's Pectoral, inscribed with the name Zebulun. The same stone *chrysolite* is the seventh in the foundation of the heavenly Jerusalem, (*Rev.* xxi. 20.) It is described by Pliny, xxvii. 42, and is supposed to be the *Topaz* of the ancients. Boethius, according to Pliny, (*id.* 43,) asserts that he saw a Spanish Chrysolite weighing twelve pounds, and Agricola (*de nat. Top.*) yet earlier saw in Germany a fossil mass containing more than sixty square Chrysolites. The largest was an inch in breadth and two fingers in length. The learned Physician adds that they were too soft to be polished. It is the *Peridot* of Hatty; the colour green, and is ranked among the gems. In Egypt it is found in alluvial strata, but it comes also from Bohemia and the Circle of Buntzlau.

CHRYSOMELA, in Zoology, a genus of insects of the order *Coleoptera*, family *Chrysomelinae*. Generic character: antennae multifid; the two last articulations of the maxillary palpi almost of equal length, of which the last is ovoid or subcylindrical.

Type, *C. populi*, Lin.

CHRYSOMELINÆ, in Zoology, a family of insects of the order *Coleoptera*, consisting of the genera of *Alerus*, *Hippa*, *Imathidia*, *Cassida*, *Adorus*, *Galeruca*, *Lyperus*, *Africa*, *Paropsis*, *Doryphora*, *Chrysomela*, *Prasocoris*, *Colaspis*, *Eumolpus*, *Cryptoccephalus*, *Clythra*, *Chlamys*.

The greater number of the insects of this family are rather small, but they generally present the most brilliant colours; and even in those which are less splendid the variety and mixture of their hues are equally beautiful. The genera *Chlamys*, *Colaspis*, *Alerus*, and *Adorus*, are mostly foreign, and their habits scarcely known. Most of the others inhabit Europe, and are found on flowers and on aquatic plants.

Many of them have recourse to the same means of escape from danger, which is resorted to by so many of the *Coleopterous* insects, that of counterfeiting death, by folding suddenly their feet and their antennae, bending the head under the thorax and falling to the ground.

The *Eumolphi* and the *Cryptoccephali* are too similar to require a separate description. The larva of a species of the former, (*E. Vitis*, Fabr.) is excessively destructive to the vines in the south of Europe. It devours not only the leaves when developed, but the young buds in spring, and the pedicle of the futura

CHRYSO-MELINE. fruit in its very earliest stage of growth; by which means, if it be not totally destroyed, it is rendered useless.

CHRY-SOSPLE-NIUM. The larvæ of the *Chrysomela* are oval, the body a little elongated, divided into distinct rings, and near the extremity having a little fleshy point, which serves by means of a viscid secretion to keep the animal firm on the leaf. Many species live in society, they eat the whole of the *parenchyma* of the leaves on which they live, leaving only the veins. On changing to the pupæ state, it is fixed by the same means spoken of above, and on throwing off the skin, the pupa remains attached to it, and is thus secured to the leaf.

The habits of the *Galeruca* are similar to those of *Chrysomela*. The larvæ of *C. Nymphaea* feeds on the leaves of aquatic plants, remaining usually upon those parts of the leaves which are not submerged, but appearing to sustain no injury from being a considerable time under water. It also has the power of passing on the surface from one leaf to another, and is never found to be wetted by this act, or by accidental submersion.

The larvæ of all the species of *Cassida* are meretricious; that is to say, they form, by means of a little apparatus near the anus appropriated to that purpose, a covering or protection, consisting of the excrements of the animal; and what is still more extraordinary, they are furnished with a kind of anal fork, by which they are enabled to raise or depress their "stercoraceous parasol," so as most effectually to shelter or shade them. The excrement is in some species formed into fine filaments. Similar habits appertain to the genus *Insulidum*. Latreille, Geoffroy, Kirby and Spence.

CHRYSOPHYLLUM, in *Botany*, a genus of the class *Pentandria*, order *Monoecia*, natural order *Napota*. Generic character: corolla of one petal, bell-shaped, five-lobed, alternate lobes spreading; stigma five-cleft; berry large, globular, ten-celled, ten-seeded; seeds compressed.

Willdenow describes seven species, natives of the West Indies. *C. cainito*, the Star-apple, is a fruit eaten in Jamaica.

CHRYSOPRASE, a Mineral belonging to the Quartz family, in which it may be ranked between *Caledony* and *Opal*. It is of a pale green colour, occasioned by a mixture of arseniate of nickel, and is frequently cut and classed among the gems. But it loses the delicacy of its original hue by being much handled or worn as an ornament. It has hitherto been found only in Upper Silesia. It is the tenth of the precious stones in the foundation of the heavenly Jerusalem. (*Rév.* xxi. 30.) The *Chrysoprasus* is described by Pliny, (xxxvii. 30.) He distinguishes the *Chrysoprasus*, from it: (*id.* 34.) The latter is known to Lapidaries as the *Enu* or *Agué Marine*.

CHRYSOPS, in *Zoology*, a genus of insects of the order *Diptera*, family *Tabanæ*. Generic character: antennæ considerably longer than the head; the two first articulations nearly equal; the last as long as both the preceding, cylindric-conical.

Type, *C. cecutiens*, Fabr.

CHRYSOSPLENIUM, in *Botany*, a genus of the class *Decandria*, order *Digynia*, natural order *Saxifragæ*. Generic character: calyx four or five cleft, coloured; corolla none; capsule with two beaks, one-celled; seeds many.

Two species, *C. alternifolium* and *oppositifolium*, both natives of England. Eng. Bot.

CHRYSOTOXUM, in *Zoology*, a genus of insects of the order *Diptera*, family *Syrphæ*. Generic character: antennæ at least as long as the head, subcylindrical, the first and last articulation the longest; the last somewhat compressed, setigerous (having a bristle) at the base.

Type, *Mallia bistractus*, Fabr.

CHRYSURUS, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: flowers in a spiked raceme, spikelets, two-formed, sterile, awnless, many-valved, fertile spikelet; calyx two-valved, the two three flowered; corolla two-valved, exterior valves with long awns.

This genus, divided by Persoon from *Cynosurus*, contains one species, native of Europe and Africa.

CHUBBY, } Perhaps from *chub*, the fish, *CHUB-RACK*. } which Skinner thinks is so called from its head, (sc. the size of it;) in A. S. cop.

Large, plump, fat.

All the Americans that we have seen, since our arrival on that coast, were rather low of stature, with round chubbey faces, and high cheek bones. Cook. *Voyage*, vol. vi. book iv. ch. ix.

I never saw a fool lean; the chub-furled fop.

Shines sleek with full-cramped fat of happiness.

Merton. Antonio's Revenge.

CHUCK, v. } Chuck, says Junius, is the call of *CHUCK*, n. } the cock to the hen, when he has found a grain of corn. He refers to the passage quoted from Chaucer.

To *chuck*, ((if not to *chuck*, q. v.) is also to strike under the chin, so as to produce a sound from the collision of the upper and lower jaw, similar to that of the cock.

Also to make a *chucking* or *chuckling* noise; in derision, mockery or triumph. And thus we also use—to *crow over*.

And with that word he flew down from the beme,

For it was day, and eke his hennes alle;

And with a *chud* he gni hens for to calle

For he had found a corn, lay in the yerd.

Chaucer. *The Nuns Priores Tale*, p. 15180.

COSIE. Nay, good *chuck*.

CLEON. I've said it, stay at home;

I cannot brook your *gadding*.

Messengers. The Boatsman, act i. sc. 2.

He *chuck'd* again, when other corns he found,

And scarcely *deign'd* to set a foot to ground.

Dryden. The Cock and the Fox.

Who loves no harries, routs or dis,

But gently *chucks* her husband's chin.

Faust. The Vicar's Reply.

Her ladyship began to call,

For hartsborn, and her Abigail;

The servants *chucked* at the door,

And all was clamour and uproar.

Somerville. The Official Messenger.

What less than wit could be expected

From what a Selwyn's pen directed?

Whatever comes in such a guise,

Mets mirth on tipstoe in our eyes;

And fancy *chuckles* at the thought,

What such a signature has brought.

Campbell's Poems. George Burck to Mr. C.

CHUCK-FARTING, from *chuck* and *farting*, a game supposed to be so called, because the *fartings*, or other monies fell with a *chucking* noise into the holes at which they were thrown. And

Chuck, to throw, is a usage consequent upon this.

CHRYSO-TOXUM.

CHUCK-FARTING.

CHUCK-
FAR-
THING.

A very solemn description of this game may be found in Strutt's *Sports and Pastimes*, 343.

CHU-
CUTO.

Labour stood still as he passed,—the bucket being suspended in the middle of the well,—the splicing-wheel forgot its round,—even *Clack-farthing* and *shuttle cap* themselves stood gaping till he had got out of sight.

Strutt. Tristram Shandy, ch. 2.

CHUCUITO, or TITICACA, an immense Lake in a Province of the same name on the Andes of Peru. The Province is seventy-five miles in length and about fifty in breadth, abounding in flames and vicinas, and contains in a soft porphyritic ridge of about eighteen miles in length, some very rich silver mines, and there is some gold in the streams. The inhabitants amounting to 30,000, are chiefly engaged in the cattle trade, and have a town on the borders of the great lake, pleasantly situated, which is also called Chucuito.

The Lake Chucuito, in south latitude from 15° 35' to 17° 30', is situated between the two ridges of the Cordillera of Peru, in the north-western part of the State of Los Charcos; and therefore belongs properly to La Plata, or the Government of Buenos Ayres: and being formed by the surrounding mountains, has no outlet, its circumference being about 240 miles, and containing many islands, of which Titicaca, the largest, is three miles long and one wide. This extraordinary lake is navigable for the largest vessels, being 430, and even 480 feet deep in some parts; but it is subject to dreadful storms, owing to the tremendous gusts of wind which rush from the Andes. It is supplied with water from ten or twelve large rivers, and has actually no outlet, as the Desaguadero, or natural canal, joins it to the smaller lake Paria, which has itself no visible mode of discharging its waters. Chucuito abounds with fish, though its waters are bitter and buckish, and numbers of aquatic wild fowls frequent its rushy shores. Large ships have frequently been built upon it by the Spaniards.

Titicaca, the Island we have spoken of, is famous in Peruvian history, its name signifying *Leadon Mountain*, having had a large hill which was levelled by the Incas, who established on it the great Temple of the Sun, in memory of Manco Capac, the founder of their race, having first appeared here. This temple was the most splendid in the Empire, and contained the greatest riches, owing to the obligation which all the Peruvians were under of making a pilgrimage to it, and of depositing an offering at the shrine. On the invasion, this temple and its treasures were demolished by the Indians, and it is said were thrown (even the very walls) into the lake. The Island is now celebrated for the sanctuary called our Lady of Copacavana, whither all true Catholics resort from the vicinity. It also contains several settlements, and is rich in pasture, fruits, and vegetables.

The Indians navigate this Lake on *bales* or rafts, supported by inflated skins, and carry on a considerable trade with the towns on its banks, which are very numerous, but small. The Desaguadero, or Drain, as it is erroneously called, is about ninety yards in breadth, and though its surface is smooth, flows with an impetuous under-current. Over this wide space, the fifth Inca, Capac Vaynagui, threw a bridge of rushes. He composed this singular bridge of four strong cables made of the long coarse grass of the Paramos or high deserts of the Andes; two were stretched across the stream parallel to each other, and on these were

bundles of flags or rushes from the shores of the lake; these were fastened together and bound by the two other cables, which were stretched over them, and on the last smaller bundles of rushes were fixed. The Peruvian army were passed safely over to the conquest of Charcas. This bridge has subsisted ever since, being constantly repaired or rebuilt, as circumstances may require, every six months, in pursuance of a law made by the Incas, and since enforced by the Spaniards.

CHUET, a Mr. Stevens in his note upon the expression of Prince Henry, "Peace, chewet, pence," observes that in an old Book of Cookery, printed in 1596, he found a receipt to make *cheues*, which, from their ingredients, seem to have been fat greasy puddings; and to these, he adds, it is highly probable that the Prince alludes. The word is probably from the verb, to *cheu*.

As for *cheues*, which are likewise minced meat, instead of butter and fat, it were good to moisten them, partly with cream, or almond, or pistachio-milk, or barley, or maize cream.

Reum. Natural History, Cent. 1, sec. 54.

CHUFF, n. I know not, says Skinner, whether CHUFFY, } from the A. S. *cyff*; the Ger. *kuffe*, a cask or barrel, by a metaphor sufficiently elegant; particularly if, as I suspect, it was primarily spoken of a clown, large, and burly, given both to gluttony and drunkenness. And see the example from *Mas-singer*. It is applied to

A selfish, ill-humoured fellow.

The chiding chuff began to chafe,
and (spareful of his cheek)
Demanded of the newly leant
and sayde what maketh thou here?

Tobacco. A Courtier Niggard and a Needy Monke.

The washings, and the trembling chuffs
his house and good doth please;
As portraiture the porellid eyes,
as bathes, the goutic ease.

Druid. Horace. Epistle in Latin.

Meo. I long to be it;

To see these chuffs, who every day may spend

A soldier's entertainment for a year,

Yet make a third meal of a bunch of raisins.

Managers. The Duke of Milan, act iii. sc. 1.

The godden drunk, a chuffy lad was by,

Who saw the liquor with a grudging eye,

And grizzling cries, she's grooily more than dry.

Malmaring. From Ovid Met. book v.

CHULUCANAS, the name of an ancient ruined City of Peru, on the ridge of the Cordilleras, at the height of 8943 feet above the level of the sea, and on the Paramo of Chulucanas between the Indian villages of Ayavaca and Guanacabamba, which are both distinctly marked on Condamine's chart of this country, though he has omitted these curious and interesting ruins, which are about the latitude of 5° south. Humboldt says that the great causeway of the Incas, lined with free-stone, one of the most useful and stupendous works ever executed by men, and which may be compared with the finest Roman roads, is still in good preservation, between Chulucanas, Gnamani, and Sagque; and Francisco Corelli, in his travels in South America, found it perfect in two other places, and states that it yields in nothing to the most magnificent European road. It runs from Quito through Cuzco to La Plata, or from the equator to the 20° of south latitude.

On the summit of the Andes, wherever this road passes, ruins of great buildings are every where seen. Humboldt counted nine in less than half a degree of latitude, and Pedro de Cieza de Leon, who wrote in

CHU-
CUITO.
—
CHULU-
CANAS.

CHULU-
CANAS.

1541, describes several which he saw in the Province of Los Canas; they are now called by the Peruvians Palcos of the Incas, but were probably only fortifications to ensure the conquests of Quito and Chili.

The City of Chulucanas appears to have been built on the face of a hill, bordered by a small river, from which it was separated by a wall. Two openings in this wall correspond with the two principal streets, and the houses, built of porphyry, are distributed in eight quarters, formed with great regularity, the streets cutting each other at right angles. Each quarter has twelve small houses, which like those of Herculaneum, consist only of a single room, the door of which, it is supposed, opened into an inner court. In the centre of the eight quarters are the ruins of four large buildings of an oblong form, separated by four small square structures occupying the corners. On the right of the river are some uncouth remains, rising in the form of an amphitheatre; and the hill is divided into six terraces, each platform of which is faced with hewn stone; and further on are some other singular ruins, called the Baths of the Inca.

Every traveller and writer on South American mentions these buildings, which the native Peruvians call Inga Piles, (edifices of the Inca), and if our space would allow, we should transcribe the notices on this subject of Corral, Acosta, Le Gentil, Condamine, Herrera, Humboldt, and Pedro Cieza de Leon; but it will be sufficient to observe at present that they are exceedingly numerous from the frontiers of Quito to Chili, and that they appear so uniform in their construction, that it might almost be imagined they were the work of a single architect. The stoops of which they are composed (in the most perfect ruins) is cut on the front in a very skilful manner, but the back is sometimes rugged, the interstices being cemented by clay mixed with small pebbles. At Callo, near Coto-paxi, on the Andes of Quito, there is one which measures more than ninety-eight feet on each of its sides, (being a square). The walls are now only a little more than sixteen feet in height, but their thickness is more than three feet and a quarter. The doors are of a similar form to those in Egyptian ruins, and there are eighteen niches in each apartment, distributed with great regularity, as also are some projecting knobs or cylinders at equal distances, supposed to have been used for suspending weapons on. The cut of the stones on the outer side is convex, and the joints are so minute that they would escape observation if it were not for the channelling of the edges. In some of the external walls the niches are wanting, but their place is supplied by embrasures or narrow openings towards the country.

There exist in Peru and La Plata, particularly at Vinago and Tiabuanaco, extensive remains of buildings, formed of immense stones, which date prior to the civilisation of Peru by Manco Capac, and which, if examined, may lead to the unravelling of that mystery which hangs over the history of the peopling of the New World. Acosta mentions those of Tiabuanaco on the borders of the Great Peruvian Lake, in the fourteenth chapter of his sixth book, and Humboldt in his *Researches on the Ancient Monuments of America*, says, "It were to be wished that some learned traveller could visit the banks of the Great Lake of Titicaca, the Province of Collao, and more especially the elevated plain of Tiabuanaco, which is the centre of an

ancient civilisation in South America, on that spot there still exist some remains of those edifices which Pedro de Cieza, (ch. cv. p. 255,) describes with great simplicity; they seem never to have been finished, and at the arrival of the Spaniards, the natives attributed the construction of them to a race of white and bearded men, who inhabited the ridge of the Cordilleras long before the foundation of the Empire of the Incas."

CHUMBUL. The River Chambal rises from the Table-land of Hindustán, in the Province of Málahaw, about forty miles south-west of Ujjain, and fifty north of the sources of the Nerbedi. It runs nearly due north as far as Kótah; and then turns to the east, and falling at length much augmented into the Jessumá, twenty-five miles below Itáwah. Its whole course measures about 500 miles, and at the ford near D'hul-pár, its breadth is three quarters of a mile. Its banks are generally lofty and rugged. It is supposed by Major Rennell to be the Saubus of Arrian, and forms one of the northern and eastern boundaries of the possessions of Daulat Ráo Sind'hya. (Hamilton's *Hindustán*, l. 362.)

CHUMIAS. The Chumías are the wild Natives of the lowest range of hills on the eastern boundaries of Bengal. They are a migratory tribe, and do not intermarry with their neighbours. They call their villages *Chims*, whence their name is derived. (Hamilton's *Hindustán*, l. 176.)

CHUNAM, (the Hindi word *Chind*, lime or powder, from the Sanscrit *Chárna*, with the termination usually added in the southern dialects) lime; the best is that made at Madras, from calcined shells.

CHURCH, *n.* Duteh, *kerche*; Ger. *kirch*; from CHURCH, *n.* *episcopacy*, *sc. eccia*, Dominus domus, CHURCHING, the house of the Lord. See the CHURCHING, example from Watts. CHURCHING, The Thanksgiving of women after child-birth is commonly called, the Churching of women.

Church is much used in Composition; and may be so adjectived, by apposition with any word that expresses ought which pertains to a Church. Some examples are subjoined for the purpose of exhibiting the usage; and the list may be increased by consulting writers on Ecclesiastical affairs.

Je kyng xel ys men grette giftes, and greet love to him drew,
And let arore churches vp, but he schreew adown caste.

R. Glouceter, p. 122.

Which wordes when they were blown to Kyng William a crye,
he was gressously discontent, and sayd "whanne I an
chyrche I shall offer to him a thousande candleys light, with y^e
whiche he shall hoide hym smally contented."

Fabyan, vi. cap. 222.

This world is now fall tilke sikely.

I saw to-day a corpe yborne to church,

That now on Monday last I saw him wreche.

Chaucer, *The Miller's Tale*, v. 3438.

She was a worthy woman all her live,

Housboudes at the church dre the best five.

Id. *Prologue*, v. 462.

And the Duke thought to returne to Tholomee, to see the good
Indy his wife, who was as the newly church'd of a fayre wane,
and he thought at her churchyng to kepe a great feest at Tho-
lomee.

Proseunt, *Croyncke*, v. k. ch. ccccxi.

The thriddle circumstance is the place, they then had done
sine, whether in other menues houses, or in thine owne, in field,
in church, or in churchchere, in church delicate or now.

Chaucer, *The Pervener Tale*, v. ii. 376.

CHULU-
CANAS.
CHURCH.

CHURCH.

And the King feasted them right honorably, and so did the
Queene, who then was newly christen'd a soone called Joha of
Gaunt.

Grafton. Edward III. the fifteenth year.

Noe shall proud Lancaster usurpe my right,
Noe hold the scepter in his childish fist,
Nor wear the diadem upon his head,
Whose churchlike honors fite not for a crown.

Shakespeare. Henry VI. Second Part, fol. 122.

They [the Jews] were his own also by the right of churchkip,
as selected and enclosed by God from amidst all other nations,
to be the seat of his worship, and the great conservatory of all
the sacred oracles and means of salvation.

South. Sermons, 8. vol. iii.

A church is a religious assembly, or the large fair building
where they meet; and sometimes the same word means a synod
of Bishops or Presbyters; and in some places it is the Pope and a
General Council.

Watts. Logic, part i. ch. iv. sec. 6.

CHURCH, in Composition.

Contrariwise he that hateth his brother, although he have
given order to offer unto images, although he have pent over to be
as venuous or a church-robber, yet he is still in darkness,
and serving his own blynde lusts he walketh in darkness.

Udall. John, ch. ii. fol. 308.

The archdeacon is bound yearly to visit all his archdeaconry
throughout. Then to enquire of all crimes and misgovernment of
the people, as well as the clergy, as the lay fee, by church-wardens
and other.

Instructions to the L. Privy Seal in Strype's Memoirs, No. 89.

Their ceremonies are as they say, according to the Grecke
church used at this present day, and they allow no other religion
but the Grecke and their owne; and will not permit any nation
but the Grecke to be buried in their sacred burials or church-
yards.

Hakluyt. Voyages, &c. Description of Russia, vol. i. fol. 321.

I had a dagger: what did I with that?

King's an'nd, to have his feet.

A riper it got, at a church-ale.

I had him, againe blow wind 't the talles.

Ben Jonson. Masque of Queens. Haggis.

WATSON. Well, masters, we have our charge, let vs go sit here
upon the church-benck till two, and then all to bed.

Shakespeare. Much ado about Nothing, fol. 112.

To these church-benks I add a estecham, set forth not only by
the Archbishop's authority, but by his own name.

Strype. Memoirs of Edward VI. Anno, 1547.

No, it was then publicly known in court (whether oow
remembered or no I cannot tell) that he was preferred by his
Lord Duke; but being a church-busines, the King commanded
me to signify his pleasure to the signet officer.

State Trials. Trial of Archbishop Laud.

The King not regarding the church-censur, went to feast with
him at his invitation.

Milton. History of England, book iv.

Let our Symoniacall church-chopping patrons and sacrilegious
Harpyes look for no better success.

Barton. Anatomy of Melancholy, fol. 136.

He says that at my approach to the church-door was read,
"Lift up your heads, O ye gates, and be ye lift up, ye everlasting
doors, and the King of Glory shall come in."

State Trials. Trial of Archbishop Laud.

Yes, but we have framed ourselves to the customs of the Church
of Rome, our orders and ceremonies are popish. It is eplied
that our church-founders were not so carefull in this matter
they should have beene, but contemted themselves with such
discipline as they took from the Church of Rome.

Hoadley. Ecclesiastical Polity, book iv. sec. 3.

Time would soon bring to pass (if it were not resisted) that
God would be turned out of churches into barns, and from thence
again into the fields and mountains, and under the bridges; and
the offices of the ministry (robbed of all dignity and respect) be
as contemptible as these places; all order, discipline, and church-
government left to newness of opinion and men's fancies.

Relph. History of the World, book ii. ch. v. sec. 1.

And sure no man can think that either myself or any church-
governor could approve his judgment in that particular.

State Trials. Trial of Archbishop Laud.

Then from the press you piously did allow
What, why, and how; we should believe and know,
And pray and practice; made it out to us
Why our church-insiders were these and thus;
And how we ought to observe them, so that we
May find them that which of themselves they be,
Commands and comforts.

Brown. A Satire on the Reformation.

Our author Burges was deprived of all the church-benches that he
had purchased at very easy rates, and of his pension from Saint
Paul's Cathedral.

Wood. Athenae Oxoniæ, vol. ii. fol. 350.

Yet one of the Popish breeds mentioned in that table was Con-
firmation, which is commended in our church-liturgie, and ratified
by law.

State Trials. Trial of Archbishop Laud.

But now it was current that the Archbishop must no more have
to do with naming any to church-ling, but some lords in court
should dispose of all.

Id. Case of the Countess of Essex, &c.

And, wears our church-benches now for zeale

As church-livers now for greed

Boone might like union be, now by

Indifference withstood.

Warner. Athol's England, book viii. ch. xxxix.

Item. I will that a chapel be made in all convenient haste at
Halifax, on the south side of the church, after the direction of
nine carvers and church-masters, and there a tomb to be made
with my image.

Wood. Athenae Oxoniæ, vol. i. fol. 659.

There is not a church-meeting we have, but it is in the virtue
of Christ's blood and resurrection.

Goodwin. Works, book v. ch. xiii. vol. iii. part 2.

So here is no assistance wanting to Adams, but the church-
officer Mr. Dade must have none. Yet I blame not Mr. Prym
because he says he did it at his command.

State Trials. Trial of Archbishop Laud.

The Dean, to take cognizance of the life and conversation of
the persons and clergymen of every parish within his deanery;
to censure breach of church-peace, and to punish incontinent and
incontinent livers by excommunication, penance, &c.

Speelman. Of the Ancient Government of England, vol. ii. fol. 50.

Go take possession of the church-porch doors,

And ring the bells.

Hale. Satire, 5. book iii.

And verily it is a fault,

And maimed learning's foe,

That church-pauperisms should amongst

The lay be shared so.

Warner. Athol's England, ch. liii.

By slaughter and by synonise

Now church-preference comes

Like Nehal and to Hele's names

Get church-men vp their crossem.

Id. B.

Our decent church-rites, still in print,

Not practice.

Id. B. ch. xxxix.

The earth in the midst of the waters opens her mouth (as for
Korah and his company) and at once swallows up both carts,
carriages, and horses, all his treasure, all his regalia, all his
church-ornaments and all the church-officers, not one escapes to bring
the King word.

Speelman. English Works. Preface, xvii.

It is to be noted, that inquisitions might be taken before this
statute within the days prohibited, or church-taxes, and that licence
extended last to the particulars therein mentioned.

Id. On Præd, sec. v. ch. iv.

He confesses he did excommunicate Adams for not blotting out
a sentence of Scripture, which the said Adams had caused to be
written upon the church-wall, as in many churches sentences of
Scripture are written.

State Trials. Trial of Archbishop Laud.

CHURCH.

Now it is the time of night

That the graves, all gaping wide,
Every one lets forth his spirit,
In the church-way paths to glide.
Shakespeare. Midsummer Night's Dream, fol. 162.

Then which abhorrest idols, to the very defacing of the church
windows, dost thou, thou of all others, commit sacrilege, which
the very worshippers of idols punished!

State Trials. Trial of Archbishop Laud.

Cathbert Archbishop of Canterbury procured of the Pope
that in cities there should be appointed church-yards, for the
burial when he claim his promise into parishes appointed not
to them church-yards for burial.

Ibid. The West Saxon Anna, 749.

And after all her winding ways are try'd,
If doubts arise, she slips herself aside,
And leaves the private conscience for the guide.
If then the conscience set th' offender free,
It bars her claim to church-severity.

Dryden. The Hind and the Panther.

But you, who fathers and traditions take,
And grieve some, and some you quite forsake,
Pretending church-workings to fit,
And yet some grains of private spirit mix,
And like a music made up of differing reed,
And that's the reason why you ever bleed.

Id. B.

With these the martyr readily concurs'd,
A church-spirit and church-believing bird;
O little body, hot of lofty mind,
Round belly'd, for a dignity design'd,
And such a dance, as martins are by kind.

Id. B.

But when they see their countrymen at hand,
Marching against 'em order church-command,
Straight they forsake their colours and disband.

Id. B.

To church-decrees your articles require
Submission modified, if not entire.

Id. B.

Whosoever church pretendeth to a new beginning, pretendeth
at the same to a new churchless, and whatsoever is so new,
is none: so necessary it is to believe the holy catholic church.
Pearson. On the Creed, art. 9.

By this time the best of the congregation was at the church-
door, and I could hear some say, A very fine lady; others, I'll
warrant ye she's no better than she should be; and one very wise
old lady said, she ought to have been taken up.

Spectator, No. 103.

The independents (whose first station
Was in the rear of reformation,
A mongrel kind of church-dragons,
That serv'd for horse and foot at once,
And in the saddle of one steed
The Sarcenet and Christian rid.

Baillie. Hecuba, part III. can. 2.

So there were many brought unto the bishop's courts, some
for not observing the church-fasts, some for not coming to
consecration and the sacrament, and some for speaking against the views
of the clergy.

Burnet. History of the Reformation. Anno, 1534.

I mention them, because I do not find our latter church-
historians taking notice of them.

Strype. Memoirs of Henry VIII. Anno, 1539.

I think, those truths, their sacred words contain,
The church alone can certainly explain;
That following ages, leaning on the past,
May rest upon the primitive at last.
Nor would I thence the word so late infer,
But none without the church-interpret.

Dryden. The Hind and Panther

God said to Moses, pull off thy shoes, for the place upon which
thou standest is holy ground; which command would have been
but of little force amongst us, where the ground has been
therefore consecrated common because holy; church-halls have
been every one's claim, free and common to all but to church-
men; even, as common as the church-yard itself; one to be pos-
sessed by the living, the other by the dead.

South. Sermon, 4. vol. vii.

Your censuring such church-mates in the manner you think fit,
may make these dissenters join with us, out of fear lest you
should further animadvert upon their non-conformity.

Taiter, No. 241.

They did believe that this indignation against the church-party
and this kindness to them were things too unequal to last long.

Strype. Memoirs of James II. Anno, 1687.

He told them if they would more compassion it should be in
their own persons, and not in the characters of distressed princes
and potentates; he told them if they were so good at finding the
way to people's hearts they should do it at the ends of bridges or
church-porches in their proper reception of beggars.

Spectator, No. 68.

That the abbots, monks, friars, and nuns being suppressed, in
their places should be erected forty earls, sixty barons, and three
thousand knights, and forty thousand soldiers, with skilful cap-
tains, and competent maintenance for them all for ever, out of
the ancient church-revenues.

Strype. Memoirs of Henry VIII. Anno, 1539.

What I have to say upon this point [church-communion] I
shall comprise in the four following propositions, taking my rise
from the first principle of church-severity.

Sharp. Sermons, i. vol. I.

Another [communion] yet came forth the same month, for the
collection of church-stuff, plate, jewels, ornaments, &c.

Strype. Memoirs of Edward VI. Anno, 1552.

Against our church-tradition you declare,

And yet your clerks would sit in May's chair.

Dryden. Hind and Panther.

This siege was church-work, and therefore went on slowly.

Fuller. Holy War, p. 111.

Contrary to the proverb, church-work went on most speedily.

Id. B. p. 36.

The clock strikes twelve, M—e starts and swears,

In other we know, as well as pray 'n,

Religion lies, and a church-brother

May use at will or one or t'other.

Churchill. The Ghost, book II.

But the sound of the church-going bell

Three valleys and rocks never heard;

N'er sigh'd at the sound of a knell.

Or smil'd when a Sabbath appear'd.

Cowper. Alexander Selkirk.

Dumb as a senator, and as a priest

A piece of mere church-furniture at the best;

To live estranged from God his total scope,

And his end sure without one glimpse of hope.

Id. Turretian.

Now this is false, and offends no more

Than in a church-man shortly subject

And rustic consciousness would.

Id. The Task, book II.

It was anciently customary for men and women of the first
quality, ecclesiastics and others, who were lovers of church-music,
to be admitted into this corporation [of parish clerks,] and they
gave large gratuities for the support or education of many per-
sons in the practice of that science.

Hutton. History of English Poetry, vol. II. fol. 396.

No tyrant ever imposed so severe a tax upon his people as the
affection of the people of England, already exhausted, levied
upon themselves. The church-plate was sold.

Burke. Abolvement of English History. Anno, 1193.

CHURCH. The **CHURCHING**, or Thanksgiving of Women after Child-birth, is a parallel custom to the Purification of the Jewish Law, enjoined in the XIIIth chapter of *Leviticus*; and in our first Liturgy was styled the *Order of the Purification of Women*. As our Church, however, by no means admits that any spiritual uncleanness is contracted by child-bearing, at the review of the Liturgy, the title of the service was changed to that which it now bears. In the Greek Church the time assigned for the celebration of this rite was forty days from the birth. In the West no precise limit has been laid down; and our *Rubric* enjoins only the usual time, which is interpreted as soon as her recovery of strength will permit. The service on every account ought to be performed in Church, as a public acknowledgment of the restoration of the woman to the congregation; and the end of the rite is by no means answered if it be administered privately. The reason is plain, which forbids a Minister to consent to a request to perform this service at home, as it is called. If the woman be not able to come to Church, let her stay till she is so; for God does not require thanks for a mercy before he has vouchsafed it. The third Council of Milan expressly prohibited this abuse. (cap. v. *apud* Bingham, iv. 2.)

Of old a veil used to be worn on this occasion; and even so late as the reign of James I. this dress was enjoined by a Chancellor of Norwich, and a woman was excommunicated for contumacy; which excommunication, on appeal, after consulting with the Archbishop of Canterbury and the Bishops, relative to custom, the Judge confirmed. In King Edward's first Liturgy she is instructed to kneel in some convenient place nigh unto the Quire door; this was afterwards altered into nigh unto the place where the Table standeth; and it now runs, as has been accustomed, or as the Ordinary shall direct. The time of performance of this service is not laid down in the *Rubric*; but in the Bishop of Norwich's Visitation Articles, 1536, it appears then to have been read just before the Communion. When the use of the *Chrisom* in Baptism was discontinued, the *Rubric* directed the woman to offer accustomed offerings, and if there be a Communion, it is convenient that she receive the Holy Communion.

CHURCHWARDENS, *Ecclesiarum Guardiani*, anciently called **CHURCHMEN**, rise in Saxon signifying guardian, the guardians or keepers of the Church, and the legal representatives of the body of the Parish. They are chosen annually, and generally according to the directions of the Canons 89, 90, by the joint consent of the Minister and Parishioners, unless custom, on which the right depends, prescribes other modes; such as the Minister choosing one and the Parishioners another, or the Parishioners both (there being two for each Parish,) or the appointment being in a Select Vestry, or in a particular number of the Parishioners, and not in the body at large: when appointed, they are sworn into office by the Archdeacon or Ordinary of the Diocese.

Peers of the Realm, Members of Parliament, Clergymen and Dissenting Ministers, Aldermen, Barristers, Attorneys, Physicians, Surgeons, Apothecaries, and Militia-men whilst on service, are exempted from the office. Persons who have sued a felon to conviction, and the first assignee of the certificate thereof, which is vulgarly called a *Tyburn Ticket*, are also exempt from serving in the Parish in which the offence was

committed. Dissenters may serve by deputy. No party, though he has lands in the Parish, unless he lives there also, is liable to be called on to act as Churchwarden. When duly appointed, the person must be sworn before he executes the office, and should he refuse to take the oath he is liable to excommunication.

Churchwardens are a Corporation by custom, are enabled to sue and to be sued for any thing belonging to the Church or Poor of the Parish; they have a special property in the Organ, Bells, Parish-books, Bible, Chalice, Surplice, &c. belonging to the Church, of which they have the custody on behalf of the Parish; with the consent of the Minister, they allot seats to the Parishioners, reserving those which belong by prescription to particular houses in the Parish. They have also the care of the Benefice during its vacancy. As soon as there is any Avoidance, it is their duty to apply to the Chancellor of the Diocese for a Sequestration, which being granted, they are bound to manage the profits and expenses of the Benefice for the next Incumbent, plough and sow his glebes, collect the tithes, and keep the house in repair. They must see that the Church is properly served by a Curate appointed by the Bishop, whom they are to pay out of the profits of the Benefice. They have the summoning the Parishioners to meet in Vestry, to make rates. The keys of the hofrey should be kept by them, to prevent the bells being rung without proper cause. The collecting charity money by Belfries is, by the statute 4 Anne, c. 14, a further duty imposed upon them. Their consent must be obtained for burying a person in a different Parish from that in which he dies; they are not to allow suicides or excommunicated persons to be buried in the Church or Churchyard, without license from the Bishop. They must also take care that the Church is furnished with a large Bible, a Book of Common Prayer, a Book of Homilies, a Font, a decent Communion Table, with the necessary articles for the celebration of the Lord's Supper. They must see that the Commandments are set up at the east end of the Church; must provide Register-books for Baptism, Marriages, and Burials; sign certificates of persons having taken the Communion; and prevent any irreverence or indecency being committed in the Church; they may refuse to open the Church, except to the Clergyman, or any one acting under him. The Churchyard also is under their care; and it is their duty to prevent any profane or idle use of it. They are also bound to observe whether the Clergyman performs the various duties imposed on him by law, and whether the Parishioners attend Church. Every Churchwarden is an Overseer, as regards the poor; the Parish Register is also under their care, conjointly with the Clergyman. At the end of the year it is their duty to render a full account of their proceedings to the Minister and Parishioners. Justices of the Peace have no jurisdiction over Churchwardens, with respect to their accounts as Churchwardens.

CHURCHILL, ENGLISH, or MISSISSIPPI RIVER, one of the branches of the extensive chain of water-courses spreading over the regions between Hudson's Bay and the Rocky Mountains in North America.

The Beaver, Methye, and another river falling from different parts into the Lake Isle de la Crosse, form the Mississippi, which is the only outlet of that Lake,

**CHURCH-
HILL
RIVER.**

CHURCH- in latitude $55^{\circ}25' N.$ and longitude $107^{\circ}51' E.$ The variation here was, in 1821, $22^{\circ}15' 48'' W.$, and the dip of the Magnetic needle $64^{\circ}15' 55''$. The portage above Methye Lake, the chief source of Churchill River, is computed by Franklin at 2467 feet above the level of the sea; and from this is a gradual descent

CHURCH-
RIVER.

northward to the shores of the Polar Basin, and westward to the Atlantic. Churchill River flows nearly east from Lake de la Croix through an intricate series of lakes dilating in some places to twenty miles in width, studded with islands, and obstructed by innumerable rapids. In latitude $55^{\circ}26' N.$, longitude $105^{\circ}35' W.$ the Churchill approaches within a quarter of a mile of the source of the Great River, a branch of the Saskatchewan: it soon after receives a vast accession of waters from Deer Lake and others coming from the north, and diverging to the north-east, expands into larger Lakes, whence its tributary volume is discharged by two branches into Hudson's Bay. The mouth of the main stream is in latitude $59^{\circ} N.$, longitude $94^{\circ} W.$ The whole course of the Churchill River is upwards of 1400 miles.

CHURCH, } A. S. *ceorle*; Ger. *herl*; Dutch,
CHURCH, } *kerle*. Carel or karl in the ancient
CHURCH, } language of the Germans signifies
CHURCH, } robust and strong.

A *churl* or *carl* is a robust, strong man; a rustic, labouring man; uncivilized, unpolished, rude, brutal, ill-humoured, selfish.

And *poore franchisees* that *free was*, fallen is to *judom*

And *alle poore children* *cheer*.

Piers Plouman. *Fison*, p. 345.

For may no *cheer* a *charte* make. *hus* *intel* *selfe*

With *oute* *leve* of *ye* *lorde*.

Id. *ib.* p. 204.

For *chaunce* *visul* *decides* *make* a *chert*.

Chaucer. *The Wif of Bathes Tale*, v. 5740.

And yet no greveth me nothing so sore

As that the old *chert*, with lokkes here,

Blasphemous hath our holy corset cote.

Id. *The Sempsters Tale*, v. 7764.

The treason and *cha* time is shape,

So fell that this *churlish* knave

Hath had this maiden where he would

Vpon the strand.

Gower. *Conf. Am.*, book viii. fol. 152.

And in his bette he caught of it grei roushe,

Considering the best on every side,

That fro his last yett were his lever abide,

Than do so high a *churlish* wretchedness

Againe franchise and alle gentlesse.

Chaucer. *The Franchises Tale*, v. 11827.

By the here is signified the Perik Kingdom, a beast leve-
lently this the yon and especially in his old age when he is most
churlish gruelier to denouer and yet false.

Jays. *Exposition of Daniel*, ch. vii.

Now ought not the cruelness and the *churlishness* of father
and mother, of husband, master, lord or kyng, cause vs to hate
the commanment of our so kynde a Lord Christ.

Tyndale. *Workes*, fol. 92.

Wrong not thy fair youth, nor the world deprive

Of these rare parts which nature hath thee lent,

Twere pity thou by vnguided should'st thrive,

Whose wealth by waxing craveth to be spent;

For which, those of the wisest shall be shent,

Like to some rich *chert* hoarding up his pelf,

Both to wrong others, and to starve himself.

Dryden. *The Legend of Melicida the Fair*.

Churlish despite ce'er look'd from his calm eye,
Much less commended in his grule heart.

F. Fletcher. *The Purple Island*, can. xi.

But you are the first professors of the Gospel that ever I heard
so *churlishly* to use no reverence, so learned, so painful, so sound
a father, being also an earnest and zealous professor.

Whigly. *Defence*, fol. 322.

The third, (impediment is) when they (kingdoms) have co-
ceived an apprehension of the difficulty and *churlishness* of the
enterprise, and that it is not prepared to their hand.

Bacon. *Upon the Motion of Sunday*, vol. ii. fol. 139.

To those whom thou hast or shalt permit to live to the age of
a man, give competent strength and wisdom; take them from
covetousness, *churlishness*, pride, and impatience.

Faylor. *Holy Living.* *Prayers*, p. 319.

And as for those operative minerals, quicksilver and antimony,
long experience of their *churlish* and untractable nature has made
many of the wiser physicians and chymists say to meddle with
either of them single.

Boyle. *Natural Philosophy*, part II. ep. 8.

Thou, in a brute, their secret honour ends,

And the fair mermaid in a fish descends;

The lime he grins; no longer dulse or earl,

But by himself degraded, turns a *churl*.

Dryden. *The Wif of Bathes Tale*.

Not the ruby-faced not that topos world without end,

Not the dross who can't relish his bottle and friend;

Not the fool that's too fond, nor the *chert* that's unkind;

Neither this, that, nor t' other's the man to my mind.

Cunningham. *At Men to my Mind*.

Yet half mankind maintain a *churlish* strife

With him the donor of eternal life,

Because the deed by which his love confers

The largest he bestows, prescribes the terms.

Cooper. *Hope*.

CHURN, v.

CHURN, n.

CHURN-MILK, *adj.*

CHURNING, n.

CHURNSTAFF.

From A. S. *cyrran*, *cyrran*;

Ger. *kehren*; Dutch, *keeren*; *re-*

tere, *revertere*, to move back-

wards and forwards; *chyren*,

chyr, *churn*, is the past participle

of *cyrran*; and so called (says Skinner) *quia ad separandum butyrum cleava hinc illuc valde circumagitur*.

—Are you not hee,

That frights the maidens of the villagere

Skim milks, and sometimes labour in the querns,

And bootless makes the barrenness howle *churn*.

Shakespeare. *Midsummer Night's Dream*, fol. 148.

In summer time there needs no more to do but to *pruse* it (the
butter) forth from the milke after much shaking and often agita-
tion in certain long vessels (called *churns*;) having in the very
mouth a little narrow hole to receive the air and give vent to that
within, or else otherwhiles *stopped* close, and bound up with
some cloth.

Holland. *Fünier*, vol. ii. fol. 313.

This kind of *churn-milk*, *sovere* milks, or *milk-milk*, call it
what you will, is thought to be the most wholesome for the
stomach.

Id. *ib.*

Now in the *churning*, they use to put thereto a little water, to
the ends that the milks may *sovere* the sooner.

Id. *ib.*

A man may milk a beast till the blood runs. *Churn* milk and
it yieldeth butter; but wring the nose and the blood followeth.

Ben Jonson. *Discoveries*, fol. 109.

—At early day

Sweet slumber shaken from her opening lids,

My lovely Patty to her dairy hies;

There from the surface of expanded bowls

She skins the floating cream, and to her churn

Commits the rich consistence.

Keats. *Agriculture*, can. 3.

CHUSITE. CHUSITE, in *Mineralogy*, a name assigned to a gravel or variety of Chrysolite.

CHYLE, χυλῆρ, expressed or exuded juice. A milky fluid separated from the Chyme by digestion. Water, oily cream, cheese, earth and animal lymph are its component parts, and from it the blood is formed. The lacteal absorbent vessels conduct the Chyle into the *thoracic duct*, and this discharges it into the *vena cava*.

CHYME, χυμῆρ, expressed juice. Food in the state in which it passes out of the stomach before it is mixed with the pancreatic juice, and converted in part into Chyle.

CHYMIST,	} Perhaps from χῆμα, from χεῖρ, to pour; for he, says Vossius, who pours or mixes metals, changes them and converts the baser to the purer.
CHYMISTRY,	
CHYMICAL,	
CHYMICK, adj.	
CHYMICK, n.	
CHYMICAL,	
CHYMICAL,	

For she a chymist was and Nature's secrets knew,
And from amongst the lead, she alimony drew.
Dryden. Poly-olion, song 26.

It is to haast that verse has chymick power,
And that its rage (which is productive heat)
Can these receive as chymists raise a flow'r,
Whose scatter'd parts their glass presents complete.
Davenant. Gondibert, book 1. can. 4.

Where, dreaming chymists! is your pain and cost?
How is your oil, how is your labour lost!
O'er Charles, blest *ochymist* (though strange,
Believe it, future times!) did change
The iron age of old
Into an age of gold. *Cowley. Ode, v.*

Ernestus Burgervici a disciple of Paracelsus hath published a discourse, in which he specifies a lauge to be made of man's blood, *lacrimæ vite* of mortal *indis*, so he terms it, which *chymically* prepared 40 days and afterward kept in a glass shall show all the accidents of this life.
Burton. Anatomy of Melancholy, fol. 281.

Paracelsus and his *chymist* followers, as so many Promethei, will fetch fire from heaven, will cure all manner of diseases with minerals, according to them the only physic.
Jd. 28. fol. 267.

The *chymists* [in China] apply themselves chiefly to the search of the universal medicine, for health and long life, pretending to make men immortal, if they can find it out.
Sir William Temple. Of Heroic Virtue, sec. 2.

Sometimes she flies like no industrious bee,
And robs the flowers by Nature's chymistry.
Dryden. The Art of Poetry, Ode, can. 2.

Yet Paracelsus, about two hundred years ago, endeavoured to overthrow the whole scheme of Galen, and introduce a new one of his own, as well as the one of *chymist* medicines; and has not wanted his followers and admirers ever since, who have, in some measure, compounded with the Galenists, and brought a mixed use of *chymical* medicines into the present practice.
Sir William Temple. Health and Long Life.

Contentment is the *chymic* power,
Which makes trees bloom in half an hour,
And faster plants substantial joy
Than a more batch can destroy.

Whithead. An Ode, to an Epig. from a Grove in Derbyshire, &c.

Chymically analyzed blood yields store of volatile sulphureous, but, (as far as our trials have hitherto informed us) no acid, salt, &c.
Boyle. Natural Philosophy, part II. sec. 2.

As the first [the geometrical] set have an eye on his Grace's lands, the *chymists* are not less taken with his buildings. They consider mortar as a very anti-revolutionary invention in its present state; but properly employed, an admirable material for overthrowing all establishments. They have found that the gaspolder of ruins is far the fittest for making other ruins, and so ad infinitum. *Burke. To a Noble Lord.*

Those who have attempted much, have seldom failed to perform more than those who never derive from the common road of action: many valuable preparations of *chymistry* are supposed to have arisen from unsuccessful inquiries after the grand elixir. *Jakobus. Alchymist, No. 101.*

CHYMIST.

CICA-
DARIE.

CIACCONA, It.; *ciaccona*, Sp.; *ciaccone*, Fr.; a serious dance always emposed in 3, and having frequent returns to the subject. It is variously derived, from the Persian *shak*, a king, and from the supposed inventor Francisco Cieco, a blind Florentine musician of great note in the XIVth century.

CIBORIUM, κιβώριον, the calix containing the flower of the Egyptian bean, of which the root was called Colocasin. These Ciboria were used for drinking vessels, as gourds and calabashes are now employed by the Indians and Africans. The triple use to which the bean was applied, is noted in some lines of Nicander, cited by Athenæus, (iii. 1.)

Σκίρειον ἀνέμων Ἀργεῖον, ὅθεν θεοῖσι
ἔδωκε πίνεσθαι φάρμακον ἄνθρῳ τὸ ἐκ περὶ τῶν
ἀνέμων κίβοριον. *Θαυμάσιον*
ὅτι χίρον ἡδύλοισι τὰς τοῖς ἀνέμοις ἀπὸ τοῦ
πίνεσθαι ἐκ τοῦ ἀνέμων ἀποχέσθαι προτιθέναι.

Athenæus continues, in this place, to describe the plant, and in another, (xi. 7.) he states that the Greeks adopted the name for a cup of a certain form, because it grew narrow towards the base like the Egyptian Ciborium. Hesychius, (*ad voc.*) derives it also from Egypt; and Pliny, (xxi. 51.) relates the uses of the Colocasin in like manner. The Romans made the word their own, (Hor. *Od.* xi. 7.) and in the end it has been applied in *Eccelesiastical Architecture* to a vaulted canopy, from its resemblance to an inverted Ciborium. This dome might be raised over any altar or tomb; but the name belonged earlier to that suspended over the high altar. (Bingham, *Orig. Ecc.* viii. 6, 19.) The most magnificent Ciborium ever erected, was that set up by Justinian on the rebuilding of St. Sophia. In this, four massive columns of rose-coloured porphyry supported a silver canopy, the top of which was crowned with a ball of solid gold weighing not less than 118 lbs. Lilies also of gold, in weight 116 lbs, imbedded this ball, and wreathed it in festoons; and above the whole towered a golden cross weighing 65 lbs, and thickly studded with the rarest and most precious jewels. (Paulus Silentarius, of *calcem Anni Commem. Alexiad.*)

The Ciborium was termed also *τίτρον*, *Umbraculum*, *Sphæra*, *Lilia*, and *Malum*, the origin of which names is obvious from the above description. The same title was sometimes given to the *Psx* containing the consecrated wafers, which occasionally was suspended within the Ciborium. In modern times the Ciborium has been succeeded by the BALDACHIN, which has a greater variety of shape, and too often has unfortunately permitted a licentious indulgence to the fantastic imagination of Italian architects.

CICADA, in Zoology, a genus of insects of the order Homoptera, family Cicadaria. Generic character: antennæ of six distinct articulations; eyes three, small, shining.

Type, *Tettigonia plebeia*, Fabr.

CICADARIE, in Zoology, a family of insects of the order Homoptera, comprising the nine following genera. Cicada, Fulgora, Tettigonia, Arora, Delphax, Ectolus, Cercopis, Ledra, Membracis, Tettigonia.

CICA-
DARLE.

This family has been divided into two sub-families, the first containing the *Cicade*, the second the remaining genera; Dr. Leach, with much reason, has considered them as distinct families, to the former giving the name of *Cicadiade*, to the latter that of *Cercopidae*. The former, which are the *Tettigonia* of Fabricius, differ from the others in many characters, particularly in the number of the joints of the antennæ, which are four in the *Cicadiade*, and always less than four in the *Cercopidae*. The latter also want the opercula, which in the *Cicade* cover the tympaniform cavity which forms the organ of song in the males.

The monotonous note of the male of the *Cicade* has always rendered it the object of considerable notice and interest; and the ancient Poets were accustomed to bestow on it so much of their regard, that it has become quite a classical insect. The *veing* of the Greeks was the subject of the most endearing epithets and the most elegant allusions. The sound of this insect and that of the harp were called by the same name; and the most incredible stories of the sweetness of its note, and its musical talent, for such was unhesitatingly attributed to it, were invented by its admirers.

It is not, however, every species of this family, or even of the musical division of them, that possesses these melodious powers. Virgil ascribes to the Italian species, a voice of certainly very extraordinary strength, but is not very complimentary to its musical qualities.

Et centis gurule rumpens arbusta Cicade.

And, according to Captain Hancock, the Brazilian *Cicade* may be heard upwards of a mile. As the males only possess the organ by which this effect is produced, it will be readily concluded that the object of it is to attract the females.

This organ is a highly complicated little musical instrument of the most ingenious and beautiful construction, situated in the cavity of the abdomen. Reaumur has described its mechanism with his characteristic minuteness and accuracy. On looking at the under side of the body, two large scaly plates are observed, of various forms in the different species, generally more or less rounded, covering the anterior part of the abdomen. These are the opercula or drum covers, from beneath which the sound proceeds. At the base of the posterior legs just above each operculum, is a small pointed triangular process, the object of which is probably to prevent them from being too much elevated. Beneath these plates is a cavity divided into two little cells, the bottom of each being occupied by two thin transparent scales, compared by Reaumur to little mirrors, but with more propriety considered by other authors as the two little drums, the instrument by which the sound is produced. On opening a *Cicade* on the back, this accurate observer discovered two muscles, each composed of a bundle of fibres readily separable from each other; and on twitching one of these muscles with a pin, he found that the sound was immediately produced, and might in this way be continued a considerable time after the insect was dead. These muscles terminated in two membranes constituting the drum, and each is contained in one of the two little nooks or sockets of the cavity. On each side of the drum-cavities, when the opercula are removed, appears a cavity of a lunate shape is observed, which appears to serve the same office in modulating the note of the *Cicade*, as the larynx does in the human

voice. The note then is modulated by the opercula, the mirrors, the large cavity, and the different parts of which it consists. Each drum has a convex and a concave surface, the former of which is rugous or pitted: when the insect puts in motion the two large muscles which are attached to it, these, by their quick alternate tension and relaxation, give a sudden motion to the drums, each surface of which becomes successively concave and convex, and thus the note of these insects is produced.

The females are mute, and indeed do not possess the organs of sound, having merely rudiments of the opercula. They are furnished with a sort of nager which serves to cut the wood in which the eggs are deposited; and which, by the alternate motion of the two pieces of which it is composed, performs the office of a file, boring little perforations in the wood about four lines in depth. The branches which are attacked by these insects are full of little holes, placed with considerable regularity, and each containing from five to eight hundred eggs, white and of an oblong form. The larvae are produced in the spring; they are white, and have six feet. They leave the nest and bury themselves in the ground, where they probably feed on roots, and where they change to the pupa. In this latter stage of their metamorphosis, they have the anterior legs formed for digging, with which they bury themselves several inches deep in the ground. In order to make their last change to the perfect insect, they leave their subterranean habitation and crawl up the trees, where they quit the skin of the pupa. The perfect insect lives upon the juice of plants, which it sucks by means of its trunk from the leaves and young branches.

There are but few of the true *Cicade* in Europe, and it is only lately that a species has been discovered in the New Forest by Mr. Bydder, before which no British species was known to exist.

Of the other sub-family, the *Felgore* (Lantern-flies) are well known as affording the most interesting examples of luminous insects.

The common *Cercopis spumaria*, or Spittle insect, is met with on almost every plant and shrub, especially on lucerne, enveloped in a covering of a sort of saliva, which, though often formed in considerable quantities, is not always a sufficient safeguard from the rapacity of different insects of prey, as the *Ichneumon*, which seize the larvæ and pupæ, and fly off with them to devour them. The larvæ are sometimes found seven or eight together, and they do not leave their hiding place till they assume the perfect form, in which state they leap with considerable agility.

CICA'TRICE, or } It and Fr. cicatrice. Scheidius
CICA'TRIZ, } thinks it may be from *cicco*,
CICA'TRIZ, } reduplicate form of *cicco*, whence
CICA'TRIZ, } *cicco*, wro. Martinus, from *cicco*, because the cicatrix
cicat, that is, closes the open wound.

For which [wounds] I have prepared this treacle, as a sorb-
trigue, balsm, to lacinate and cicatrize them, not ulcerate, or
inflame them.

Frygar. On the Sovereign Power of Parliaments. Epistle to the
Reader, part iii.

Jos. I can hear no more.
This opens an old wound and makes a new one.
Would it were cicatrized!

Messenger. The Guardsmen, act i. sc. 1.

CICA-
DARLE.
—
CICA-
TRICE.

CICA-
TRICE.
—
CICERO-
NIANISM.

It [the wild lettuce] heatheth all moladies which the eles be subject unto, as namely, it rideth away the fowle urina therin, the rheumes and scabies. *Helford. Pliniv.* vol. ii. fol. 45.

The first stage of healing, or the discharge of matter is called digestion, the second, or filling up with flesh, incrustation; and the last, or skinning over, cicatrization. *Sharp. Surgery.*

CICCA, in Botany, a genus of the class Monocotyledon, order Tetrandria, natural order Euphorbiæ. Generic character: male flower, calyx four-leaved; corolla none: female flower, calyx four-lobed; corolla none; style four; capsule four-celled, not gaping, somewhat fleshy.

Two species, *C. disticha* and *nodiflora*, natives of the East Indies. Willd.

CKER, in Botany, a genus of the class Dicotyledon, order Decandria, natural order Leguminosæ. Generic character: calyx five-parted, the length of the corolla, the four upper lacinie of the corolla incumbent on the standard; legume turgid, two-seeded.

Two species, *C. arisanum* and *C. less*, the Lentil, natives of Europe.

CICERONE, it. A name given to a Guide to works of art, ruins, or antiquity.

Quasi an eloquent on these subjects as Cicero himself could have been.

And here let me recommend to the traveller, to explore, when travelling, every scene, and visit every object, without relying too much on the representations of others: as the common guides are lazy and interested, *cicerones* are often ignorant, and written as often wrong, through want of opportunity, of knowledge, or of exertion, and not unfrequently from too great an attachment of their own system.

Estace. Italy. Preliminary Discourse.

CICERONIANISM, an imitation or servile following of the style or phraseology of Cicero.

For had an angel bin his discipler, unless it were for dwelling too much upon *ciceronianisms*, and had *chastia'd* the reading, not the vanity, it had bin plainly partial.

Milton. Areopagitica.

So you can speak and write Latin, not barbarously, I never require great study in *ciceronianism*, the chief abuse of Oxford, qui dum verba sectantur, res ipsam negligunt.

Sir Philip Sidney to his Brother Robert Sidney.

Towards the latter end of the XVth century a literary heresy arose in Italy, the supporters of which assumed the name of CICERONIANS. Their principle was, that in writing Latine no word ought to be used unless it was sanctioned by the authority of Cicero. The chief Scholars of the day ranged themselves on opposite sides, and the controversy was sometimes waged with no slight acrimony. Among the first who entered the lists may be mentioned Paolo Cortesi. This learned Tuscan on transmitting to Politian a collection of letters which he had taken the trouble of amassing, (to little purpose as his correspondent told him,) avowed himself a staunch Ciceronian. The reply of Politian may be found in the last letter but one of the VIIIth book of his Epistles. He asks Cortesi, whether he prefers the smooth visage of the ape, which after all is but a caricature of the human countenance, to the honest roughness of the lion and the bull? He condemns the languor and weakness, the lack of energy, of life, and of originality of such sluggish and slumbering imitators, who beg their bread, as it were, by morsels, for the use of the day; and who, if the author whom they are in the habit of mangleing should not happen to be at hand, cannot put their words together without some illiterate barbarism. He urges his friend

to study not to digest Cicero as he would any other fine writer; but not timidly to swim by him as by a cork, nor servilely to plant his steps upon the very same track as his leader. Politian retained these opinions to the last, and when dedicating his own Epistles to Pietro de Medici, about a month before his death, he advanced good reasons for not having confined himself to the school of Cicero, or of any other master. This letter to Cortesi produced a reply from him but little worthy of his reputation, and the combat soon thickened; Hieronolamo Barbaro brought his stores of erudition in behalf of Politian; and Muretus honourably renewed a youthful opinion which inclined him to the opposite party. In his *Versus Latinæ*, (xvii.) is a chapter entitled *De studiis quorundam quæ in Ciceronianis vocant*, in which he tells a pleasant story relative to this dispute. It seems that he had carefully treasured up several uncommon words, which really did occur, though rarely, and perhaps as *traces* *herosmæ*, in the writings of Tully. They were not, however, to be found in the Index of Nizolius, which had been assumed as the touchstone of Ciceronianism; and on a visit whither one of Muretus's lectures, he took especial pains to introduce these words into his oration. What was the sly and mischievous joy of the Critic when he saw his fastidious friends shrugging up their shoulders and contracting their brows, and heard them with wry faces whispering to each other, that their brains were muddled and their ears tortured by such flagitious barbarisms! say, when according to the custom of his time, they escorted him to his own house as a fitting compliment, they could not refrain from some expressions signifying that he had ill used them by thus violating their feelings. Having enjoyed his sport sufficiently, he let them into his secret; and as soon as the words were recognized to be Cicero's, then, he adds, the tone was wholly changed, and that which had been stigmatized as coarse, rough speech, became on a sudden sweet and soft, and polished; *ut ipse quid mactaret omnem amaritatem exuerant amuletique eas Cicerois esse constiterat.*

On the side of the opposite party Longueuil gave a remarkable testimony of his attachment to these fantastic principles. After having acquired a considerable reputation for the purity of his Latine style, which had been unconfined in its rage of authorities, in his latter years, while on a visit at Rome, he composed two Tracts in Ciceronian Latin. One, *Christophori Longueuil Civis Romani, Perduellionis rei, Defensionis duo*; the other, *ad Lutheranos jam damnatos*; and so ensouered was he of this new vein, that on his death-bed he instructed his executors to reserve these pieces only, and to commit all his former works to the flames; an injunction which in part was too faithfully obeyed. Another follower of this sect was Paulus Manutius, who in the judgment of Scaliger, wrote better Ciceronian than Longueuil. The first, he said, accommodated Tully to his own purpose; the latter was compelled to quit his own meaning in order to follow that of Tully; but Paulus, it should be remembered, had already edited Cicero, and must have been, *signis aliis*, deeply versed in his style. The example of Longueuil on his death-bed was followed by Navagerio; and the only two of his works which he sought to rescue from the flames, were his Ciceronian Funeral Orations; on Bartolomeo d'Alviano, and the Doge Leonardo Loredano. Calce-

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nini, the profound Canon of Ferrara, who requested to be buried in the Dominican Library, in order that he might repose when dead in the same apartment in which the greater part of his living days had been passed, although a Ciceronian, encountered the rod of Majorianus, for some expressions which he had used in his *Disquisition on the Office*. Even Majorianus himself, in the opinion of his sect, did not go far enough: he was but a lakewarm Ciceronian, for he admitted the words of other Roman authors, and Nizolius rebuked him for his heterodoxy.

But the most distinguished work which arose from this controversy, and the only one which is remembered by posterity, is the *Ciceronianus* of Erasmus. With that unequalled mixture of wit and learning which adorns all his compositions, this "great injured name" marshalled himself against the reigning folly; and by his light and agreeable raillery discomfited the host of pedants, who in vain turned upon their careless assailant all the heavy artillery which they could bring into the field. Three interlocutors support the Dialogue; the first, Nosoportunus, a confirmed Ciceronian, who professes that he would rather be a perfect imitator of his great Oracle, than enjoy a Consulate, a Pontificate, or even a Canonization. For this exaggerated admiration, however, Erasmus was not without grave authority. The preference had been really expressed by Lazaro Buonamico, who added that he should have chosen the eloquence of Tully before the Empire of Augustus. Bulephorus and Hypologus banter Nosoportunus upon his diseased fancy, and almost succeed in converting him. The Dialogue abounds with pleasant writings, and is rich in characters of contemporary authors. Look, say the opponents of Nosoportunus, to the Pagan images with which your Latin must of necessity be invested; and they then turn the following passage into Ciceronian speech: *Iceni Christus, Verbum et Filius eterni Patris, juxta prophetas venit in mundum, at, factus homo, sponte se in mortem tradidit ut redemit Ecclesiam suam, offensamque Patri iram acerbit a nobis, eique nos reconciliavit, ut per gratiam fidei justificati, et a (Diaboli) tyrannide liberati, ineamur Ecclesie, et in Ecclesie communionem perseverantes, post hanc vitam consequamur regnum calorum.* This Christian paragraph, to become Ciceronian, must submit to a strange metamorphosis. *Optimi Maximeque Joci interpres ac filius, Serrator, Rex, juxta Vatum responsum, ex Olympo devolvit in terram, et hominem assumit figuræ esse pro salute Reipublice sponte deoritur Divi Mentibus; atque illa concensum, nec civitatem, nec Republicam suam aueruit in libertatem, ac Joci Optimi Maximi civitatem in nostro capite fulmen restituit, neque cum illo redegit in gratiam, sed perversionis magnificentiam ad innocentem reparavit et a spoliante dominatu manusiit, cooptantur in civitatem, et in Reipublice societate perseverantes, quam fato nos erodunt ex hac vita in Deorum immortalium consortio regni summi potiturus.* How little caricature is used in this extract may be determined by an inspection of Bembo's Letters. Though Secretary to Leo X. and invested with the purple, he does not scruple in the *History of France* to make the Senate of that State exhort the reigning Pontiff, *Ut fides Divi innoventibus, quorum vicem gerit in terra; instead of fides be written persuasio; instead of ercommunication, ab aqua et igni interdictio; and even when addressing official despatches in the very person of the representative of St. Peter, he blames the inhabitants of*

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Recanati for providing unseasoned timber for the *Caas de Loretto* in such terms as these, *Ne fuit nos tum etiam DEAM IPAM (the Virgin Mary) incens lignorum incautum domitium. Iulianus redemonstravit;* and while exhorting Francis I. to a Crusade against the Turks, he invokes him *per Deus atque homines.*

It is not easy to describe the fury with which the Ciceronians assailed the Dialogue of Erasmus. Doletus the unhappy printer, whose Lutheranism or Atheism (for his enemies accused him of both, and with some, of those times, the charges were synonymous,) afterwards brought him to the stake, first attacked Erasmus himself in a dialogue *De Institutione Ciceronianæ*, in which Sir Thomas More and Simon de Villeneuve maintain the dispute; and afterwards poured his wrath upon Floridus Sabilius who had espoused the other party, and was overwhelmed with prose and verse, with argument, invective, and epigram. The whole of Italy was in flame. Sambucus, Sadoletus, Johannes Lascaris, Julius Camillus, and Paulus Jovius, all entered the lists; and Erasmus was falsely accused of undervaluing Cicero, not of exposing Ciceronianism. It was reserved, however, for the elder Scaliger to produce the most signal monument of literary bitterness and inconsistency which the annals of controversy can display. In 1531 he put forth *Oratio aduersus Des. Er. Eloquientie Romanæ rindez*, a Tract which six years afterwards was followed by a second of the same kind. If Catiline or Cethegus themselves had risen from the dead, Ciceronianism could not have encountered rounder terms for their vituperation, than those which are here levelled against Erasmus. He is called *Ramani nominis comica; Eloquientie scopolus; Latine puritatis contaminator; Eloquientie evorsor; Litterarum carnifex; omnium ordinum labez; omnium studiorum macula; annuum etatum venenum; mendaciorum parens; furoris alumnus; Furia, cujus scripta incolumibus Republica sive Christiana, sive Litteraria stare non potest;* finally, he is *Canon, Buisir, Vipera generis humani, monstrum, parricida et triparricida.* In a letter written by his father, which the younger Scaliger afterwards suppressed, but which may be found in the edition of Thouloze (xv. addressed to Ferronius) he condescends to still more unmeasured abuse. He taxes his meek and modest antagonist, (if he who personally had never written against him can be called an antagonist,) with the dishonour of his birth: *spuria es, he says, ex incestu nato concubitis, sordidis parentibus, alieno sacrificio, altera prostituta.*

Erasmus sojustly suspected Cardinal Alexander, against whom he nursed a strong dislike, to be the author of the first of these Orations. He felt the invective of it acutely; and it is said that he collected and burned all the copies which he could get into his hands. Scaliger afterwards recanted, not his Ciceronianism, but his ferocious calumnies. He even wrote an epitaph on the death of him whom he had thus atrociously labelled; but it was a composition which was little calculated by its merit to appease his injured ghost, if it could be supposed still to retain the memory of literary quarrels. Infinite self-gratulation, however, must have resulted to Erasmus from his Satire. Though, at the moment, it diminished the number of his admirers, and exposed him to the bitterest malevolence, it nevertheless struck a death-blow to Ciceronianism. This silly fancy faded away like the Romance of the Spaniards before the pen of Cervantes.

CICERO. A few of the Italian school attempted, but in vain, to prolong the existence of the expiring sect, as a few coxcombs after them from time to time have attempted to revive it. But it was no longer doubted by the great majority of Scholars, that pure Latinity could be drunk from other sources besides that of Tully; and that it was a mistaken and illiberal monopoly, which sought to confine the stream of Roman eloquence in the narrow bed of a single channel.

The reader who wishes for more on this subject may consult the various Tracts of the Authors who have been incidentally mentioned in our brief notice above. The literary historians of the Cinquecenti will give him plentiful details. Some of Bayle's remarks (particularly in the lives of Bembo, Majoranius, and Erasmus) furnish curious anecdotes. Many facts will be found scattered up and down Jortin's rambling and ill-adjusted, but overflowing *Life of Erasmus*; the whole is neatly and concisely put together in Burigny's *Vie d'Erasmus*; and Baillet, in *Les Jugemens des Savans* (lvii.) has stated the chief criticisms upon the *Ciceronianus* itself.

CICHLA, from the Greek *κίχλη*, a marine fish, Schneider. In *Zoology*, a genus of animals belonging to the family *Percoides*, order *Acanthopterygii*, class *Pisces*.

Generic character. Teeth small; mouth large; opercles anteriorly serrated not spined.

This genus is easily distinguished from the *Labrid*, which have the lips very fleshy, and the teeth not disposed in the form of tufts on the palate; and from the *Canthari*, which have the mouth very small.

The species are the

C. Ocellaris, Schneider.

C. Furca, Cuv.; *le Labre fourche*, and *le Corazomere acrostatia*, Lacep.

C. Hololepidota, Cuv.; *le Labre hololepidote*, Lacep.

C. Chrysoptera, Cuv.; *Perca Chrysoptera*, Catesby.

These fishes are natives of the Indian Seas.

See Cuvier, *Règne Animal*; Bloch, *Ichthyologia à Schneider*; Lacepede, *Histoire des Poissons*.

CICHOBIUM, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Cichoraceae*. Generic character: receptacle somewhat chaffy; calyx with a cup at the base; down many-leaved, chaffy.

Of this genus six species have been described.

C. intybus, the Wild Succory, is a native of England, evidencing our rural-sides in July and August with its brilliant blue flowers; *C. endive*, the Endive of which many varieties are produced in our gardens, is a native of the East Indies.

CICINDELA, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Cicindelidae*. Generic character: thorax short, almost as broad as the head; abdomen long, somewhat quadrate, rounded behind; back flat; external maxillary palpi as long or longer than the labial. Type, *C. campestris*, L.

The insects of this genus are elegantly formed, and frequently curiously marked and coloured. They run with great swiftness; and like the *Carabid*, which they considerably resemble, they are carnivorous. Geoffroy and the junior Desmarest, have recorded some remarkable facts respecting the predatory habits of the larva of *Cicindela*. It forms a hole in the earth, sometimes to the depth of eighteen inches, with the opening of which it remains quite motionless, with its large

jaws just raised above the surface, and widely extended. The instant that a luckless insect comes in contact with this living trap, it is seized and carried to the bottom of the hole, and there devoured.

CICINDELETTA, in *Zoology*, a family of insects of the order *Coleoptera*, consisting of the following genera; *Manticora*, *Colluris*, *Megacephala*, *Cicindela*.

CICONIA, said to be so called from the Cicones, a people of Thrace, in which country the bird was abundant, Willughby; *Stork*, Penn.

In *Zoology*, a genus of animals belonging to the family *Columbidae*, order *Graculæ*, class *Aves*.

Generic character. Beak large, strong, straight, long, conical, sharp-pointed, and not grooved; nostrils close to its base; tongue very short; mandibles thin and broad; legs reticulated; feet tetra-dactyle, the three front toes connected to each other by membranes at their base, especially the external toes; the hind toe rests on the ground.

Cuvier has laid claim to the establishment of this as a new genus, having separated it from the *Ardea* of Linnæus; but it was described long since under the same name, as a distinct genus, by Willughby in his *Ornithologia*. It differs from the *Herons* in not having the beak grooved, and in having the toes more webbed, and not serrated; and from the *Cranes*, in having the nostrils close to the base of the beak, instead of being distant from it, and in having the hind toe bear upon the ground, instead of being some distance from it.

The Ciconiæ form a very interesting genus, an account of the readiness with which they may be domesticated, their mild temper, and the service they render in destroying the reptiles which in hot countries are so numerous as to be a great inconvenience. They march unconcernedly about the fields, and in the streets, picking up any offal with which they may chance to meet, and on that account they are protected in Holland and Turkey. They have so peculiar cry, except at the time of migration, but they make a clacking noise by shutting the mandibles, which are broad and thin, smartly and frequently. When the bird is irritated or alarmed, it throws the head back in such a way as to make the beak parallel to the back, and strikes the mandibles sharply against each other. In walking, its steps are large and stately, bringing the foot forward at the same time with the leg, which is owing to a peculiar structure, to be spoken of in the *Essay on COMPARATIVE ANATOMY*; and it is in consequence of this that the bird is enabled to sleep upon one leg, whilst the other is bent up.

They are migratory, not staying in Europe later than August. "From innumerable observations," says Mr. Montagu, "it is evident that migrative birds are much more confined in their longitudinal range than in their latitudinal; hence it is that many species pass through France and Germany in the spring, and return in the autumn, which by no chance have as yet been ever observed to wander into this country, although they proceed much further north than any part of Britain." This is an observation which almost immediately applies to the *Storks*, which, though common in France and Holland, are very rarely met with in England. Before their departure they assemble in immense numbers, and after making several short flights, as if to try their wings, set off suddenly, and with great speed, so as to be quickly out of sight.

**CICIN-
DELA.**
—
CICONIA.

CICONIA. Thomson's description of this event is so faithful, that it may be allowed to quote it here.

Where the Rhine loses his majestic force
In Belgian plains, won from the raging deep
By diligence smiling, and the strong
Unconquerable hand of Liberty,
The Stork Assembly meets; for many a day
Consulting deep and various, ere they take
Their arduous voyage through the liquid sky.
And now, their route design'd, their leaders chose,
Their tribes adjusted, cleave'd their vigorous wings;
And many a circle, many a short essay,
Wheel'd round and round, in congregation full
The square'd bill extends, and rising high
The aerial billows, mixes with the clouds.

C. Alba, Willugh., *Cuv.*; *la Cigogne Blanche*, Buff.; *White Stork*, Penn. This is larger than the Common Heron, being rather more than three feet and a half in length from the tip of the beak to that of the tail; general plumage white, with black wing-feathers; beak and legs red; the eyes surrounded with a fold of naked skin of a reddish black colour: the females resemble the males, but the young are distinguished by the brownish tinge of their wings and the dusky redness of their bills. These birds are fond of the haunts of men, and may be said to be almost domestic, as in Holland they are frequently seen building on the roofs of houses, where the inhabitants often place boxes for them in which they make their nests. They are good tempered and easily tamed; and although inclined to a grave air and mournful appearance, will, when amused by the fondness of children, play about and seem to join in their sports, an instance of which related by Dr. Hermann is worthy of notice. "In a garden," says he, "where the children were playing at hide and seek, I saw a tame Stork join the party; run its turn when touched; and distinguish the child whose turn it was to pursue the rest so well, as along with the others, to be on its guard." They build their nests in belfries, tops of trees, or other inaccessible places, so that their offspring may be concealed; and it is observed that they will return year after year to their old haunts, as if thankful for the shelter afforded to them. They lay two or four eggs at a time, which are rather larger than Goose's eggs, and of a yellowish white colour: the male supplies the place of the female occasionally, during the time of incubation, when she leaves the nest to go in search of food; and after a month's sitting the young are hatched, and are then covered with a brownish coloured down: but the care of the parent birds does not stop here, for one of them continues to watch over the young whilst the other is out in quest of food, till they are able to leave their nest. As a proof of their affection for their young, a celebrated story is current in Holland, that when the city of Delft was on fire, a female Stork in vain attempted several times to carry off her young ones; and finding she was unable to effect their escape, suffered herself to be burnt with them. Travellers have mentioned a curious account of the amusement afforded to the people in the neighbourhood of Smyrna, who will substitute Hen's eggs in the nests of Storks; the poor bird sits till they are hatched, but when the male finds the nest peopled by a family so different from his own offspring, by his lamentable cries assembles the neighbouring Storks, "who irritated," says the French writer, "at the apparent infidelity of his mate, kill her with their

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beaks." This bird is common in France, Germany, Holland, and the greater part of Europe, but is very rarely seen in England. They migrate in the month of August, and Dr. Hermann says, about that time may be seen in hundreds between Schelestadt and Colmar, where they spend all the day in the marshes, and the nights in the trees, till having completely assembled, they take the opportunity of a north wind to leave their summer quarters in the night; and as they also rise very high in the air, it is rather uncommon to see them take their flight.

C. Nigra, Willugh.; *la Cigogne Noire*, Buff.; *Black Stork*, Penn. About the size of a hen Turkey and three feet and a half high; the head, neck, and all the upper parts of the body, with the wings and tail black, resplendent with violet; the chest and belly white; the beak and skin encircling the eyes of a crimson red, and the legs dusky red. Before the bird arrives at maturity, "the head and upper part of the neck is speckled with pale brown of different shades, having a slight tinge of rufous; becoming darker on the lower part of the neck, the feathers being dusky in the middle; the back scapulars, and coverts of the wings dusky black, slightly margined with brown; quills and tail dusky black, the latter glossed with green; the feathers on the lower part of the neck before pretty long and loose, hanging over the breast; from thence to the tail dingy white." Such is Mr. Montagu's account of a young bird taken in Somersetshire. This species differs from the other in being solitary, and avoiding the haunts of men; it is rarely seen in Holland, where the White Stork is very common, but is numerous among the Swiss Alps, in Hungary, Turkey, and Finland. The bird which was in Mr. Montagu's possession, he describes as being docile, and of a mild and peaceful disposition, never making use of its formidable bill offensively. "When very hungry," says he, "it crouches, resting the whole length of the legs upon the ground, and supplicantly seems to demand food, by nodding the head, flapping its unwieldy pinions, and forcibly blowing the air from the lungs with audible expiration. When searching in thick grass or mud for its prey, the bill is partly kept open; by this means I have observed it take Eels in a pond with great dexterity. The Stork does not gorge its prey like the Cormorant; on the contrary it retires to the margin of the pool, and there disables its prey by shaking and beating with the bill before it attempts to swallow it." It is not observed to swim, but will wade up to the belly in water, and frequently immerse the whole head and neck in water, in search of its prey.

C. Americana, Willugh.; *le Maguari*, *Cuv.*; *American Stork*, Lath. About the same size as the Black Stork; the beak is slightly furrowed at the base, and has the edge rather prominent towards the point of the lower mandible; the red skin which encircles the eyes is tuberculated, and extends in a direct line to the angle of the mouth; the top of the throat has the skin naked and smooth, but crossed in the middle by a straight row of feathers; the colour of the plumage is similar to that of the White Stork; the legs and tarsal red with black nails; the beak cerulean blue at its base, and the other part black. It is a native of the Brazils.

C. Alpega, *la Cigogne à sac*, *Cuv.*; *Gigantic Crane*, Lath.; *the Argala* of Bengal. It is about five feet in

CICONIA. height and seven in length: the head and neck are not feathered, but the hard reddish skin is slightly covered with hairs; from the middle of the neck depends a large fleshy process; the upper parts of the body are of a brownish black, the under parts white; the tail composed of twelve quills is covered beneath with fine silky feathers; the beak is large and strong, and of a yellow colour; legs brown. It is a native of Bengal, where it is found at the mouths of the rivers, and also in the southern parts of Africa. Notwithstanding its size and immense beak, it is so great a coward that a child with a whip will put it to flight.

See Willughbeit *Ornithologia*; Montagu, *Linnæan Transactions*, vol. xii.; Cuvier, *Règne Animal*; Pennant's *Arctic Zoology*.

CYCURATE, *v.* Lat. *cicur*; of uncertain Etymology. *mology*. Tame.

And therefore that even after carnal conversion, poysons may yet retain some portion of their nature; yet are they so retracted, repressed and subdued, as not to make good their first and destructive malignities.

See Thomas Brown, book vii. ch. xvii.

This holds not only in domestic and maneretic birds, for then it might be thought the effect of civication or institution, but also in the wild; for my honour'd Friend Dr. Martin Lister inform'd me, that of his own knowledge one and the same swallow, by subtracting daily of her eggs, proceeded to lay nineteen successively, and then gave over.

See, On the wisdom of God, part i. fol. 137.

CICUTA, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbellifera*. Generic character: no general involucreum; fruit nearly ovate, furrowed; corolla nearly regular.

There are three species described. *C. virca*, the Water Hemlock, is indigenous to England, it is very poisonous and sometimes fatal to cattle, see Linnæus, *Flor. Lapponica*.

CIDARIS, a Persian Cap, which in the abridgement of the History of Ctesias, preserved by Photius (47) is represented as having been placed by the rebel Generals on the head of Oebus, in his revolt against Scyrdianus, as an emblem of assumed Royalty. It does not however appear to have belonged exclusively to the

Persian Kings, but to have been worn by the Nobles and by soldiers also; the Royal *Cidaris* only having certain marks which distinguished it from the others. In the common *Cidaris* the top curved over towards the front; in that of Kings it was pointed, and in their medals it is always represented encircled with a crown; sometimes the *Cidaris* even of the Kings appears curved at top; occasionally ribbands hang from it behind; and its point is tipped with a button. Quintus Curtius, iii. 3; Briston, *de Reg. Pers.* i. p. 64, &c. ii. 541.

Kilapiv is the word by which the authors of the Septuagint Version have rendered *mitre*, which in our Version is the High-priest's *Mitre*. *Erod.* xxviii. 4.

CIDARITES, in Zoology, a genus of the class *Radiata*, order *Echinodermata*, family *Echinidae* of Lamarck. Generic character: body regular, spheroid, or orbiculate-depressed, very spiny; internal skin solid, testaceous or crustaceous, beset with tubercles, pierced at the apex, to which are articulated the movable deciduous spines; ambulacra five, complete, radiating from the vertex to the mouth, each bordered with two perforated, almost parallel bands; mouth inferior, central, furnished with five bony pieces; anus superior, vertical.

The animals of this genus, nearly as they approach to the *Echini* in their general characters, yet differ from them in some remarkable particulars. The spines with which the surface is covered, and which are in many species very long, are moved by a particular mechanism. There is a small perforation in each tubercle, through which a little muscular cord passes, which is attached to the spine, and by means of which each of these is moved. The perforation of the tubercles, to which the spines are attached, afford a very striking distinction between this genus and *Echini*.

There are two divisions of the genus; the first with waved ambulacra, and a sub-spheroid shell; the second with the ambulacra straight, and the shell orbicular and depressed. See Klein, *Nat. Disp. Echinod.*; Lamarck, *Anim. sans Vert.* tom. iii.

C I D E R.

CIDER, } The Lat. *cicera*; Gr. *meipia*;
CIDER-CASE, } is rendered by Wielik, *—aydyr*;
CIDER-ORGE, } the A. S. Version, *—beor*; and the
CIDER-LANDS, } Modern Version, *—strong drink*.
CIDER-PLANTS, } Swe. *cider*; Fr. *cidre*; It. *si-cera*; Sp. *cidera*; Dutch and Ger. *sider*. Goldast (in Wachter) thinks from the Hebrew, *sidar*, to inebriate. The Dutch and Ger. *sieden*; *bullire*, *ebullire*; to boil, to bubble, seems to present another Etymology; since from the bubbling, sparkling nature of the liquor, the application of the term is sufficiently accounted for.

For he schal be gret before the Lord: and he schal not drinke wth no *cyder*, and he schal be fulfillid wth the Holy Gost yet of his modir wombe.

Spic'd syllibus, and *cyder* of the best;
And to the same down solemnly they sit.
Dryden, *Eclogue*, 9.

Meanwhile (although the Musick graps delights,
Frequent of me^y juice, and Forman hills
Temper thy cups, yet) wilt not thou reject

Thy native liquors: In! for thee my mill
Now grinds choicer apples, and the British vass
O'erflow with generous *cider*.

J. Philips. *Cider*, book II.

With that.
A German oft has swill'd his throat, and sworn,
Deided, that imperial Rhine bestowed
The generous rummer, whilst the owner, pleased,
Laughs idly at his guests, thus entertain'd
With foreign vintage from his *cider-cask*.

Id. R.

Till the damp Libyan wind, with tempest arm'd
Obtrusive, blasted horrible sounds
His *cider-grove*: o'ertaken by furious blasts,
The tightly racks fall groaning, and around
Their fruitage scatter'd, from the general boughs
Strip'd immature.

Id. R.

Yet was the *Cider-land* unstained with guile;
The *Cider-land* obnoxious still to thrones,
Abhor'd such base dialytic deeds, and all
Her prancing-hooks extended into swords,
Unwonted, to assert the trampled rights
Of anarchy.

Id. R.

CIDARIS.
—
CIDR.

CIDER.

Whether the wilding's fibres are contrived
To draw th' earth's purest spirit, and resist
Its feculencies, which in more porous stocks
Of cider-plants find passage free, or else
The active virulence of the crab, deriv'd
Through th' inn'd graft, a grateful mixture forms
Of tart and sweet. *Philips. Cider, book ii.*

The Nazarene vow obliged the votary who had bound himself by it, to abstain from wine and *cy* (Numbers, vi. 3.) This word according to St. Jerome (*ad Nepolian. de vitâ Clericorum et Isaiâ, xxviii. 1.*) signified inebriating liquor of any kind, whether made of corn, the juice of apples, honey, dates, or any other fruit. Cider, therefore, though it is by no means easy to trace its history, is of very ancient origin. Virgil (*Georg. iii. 380*) mentions a bastard Cider, *ex acidis sorbis*, as one of the beverages by which the northern nations supplied their deficiency of wine. Pliny (*xiv. 19*) enumerates the same liquor among the other *stictia* made from fruit: and more upon it may be found in Theophrastus (*iii. 12*) and Palladius (*ii. 15*). The *sorb* itself is particularly described by Pliny (*xv. 23*), but its produce does not ever appear to have been much in use among the Romans.

As to the date of the introduction of Cider into Britain, no certain can be determined; but one of those who has written most largely and most earnestly in its praise, Beale, in his *Fineum Britannicum*, confidently holds that *Brüter* is a genuine British word; that the British wine so often mentioned by Camden and other historians, was no more than Cider; and that the Gloucestershire vineyards were in fact Apple orchards.

During the reign of Charles I. a very particular attention appears to have been paid to the cultivation of the Apple, and the manufacture of Cider. John, first Viscount Scudamore, was deeply affected by the assassination of the Duke of Buckingham; he was in waiting at Portsmouth to accompany the favourite on his proposed expedition to Rochelle, and bitterly lamenting the death of his friend, he sought to divert his grief by retirement to his seat at Holm Lacy on the Wye. There, among other agricultural employments, he especially directed himself to the planting and grafting of Apple-trees; and it is to this Nobleman that Herefordshire is indebted for the excellence of her famous Redstreak. In 1657, four years after the appearance of his *Fineum Britannicum*, John Beale published his *Herefordshire Orchards*. There is a passage in this work (p. 8) which is written so much on *amore*, that we cannot forbear from extracting it; premising that as we have given it below, it is indebted for not a little of its heuety of expression to the pen of Evelyn, by whom it was *refatio*. "Orchards being the pride of our country, and the scene of my present discourse, I will offer unto you two observations upon that argument. Cider," continues Evelyn, with a slight, but beautiful adaptation of Beale's words, "exhilarates the spirits of the hypochondriac, and chases away the spleen. The very blossom of the fruit perfumes and purifies the ambient air; which conduces very much to the health and long lives for which that Conity has always been celebrated; forcing our habitations from winds and winter invasion, the heat of the sun and his insufferable darts; and, if we may acknowledge grateful trifles, for that they harbour a constant aviary of sweet singers, which are here retained without the charge of Italian wires." Evelyn, by whom nothing was neglected which could conduce

to the honour of his country or to the general good of mankind, annexed to the first edition of his *Sylva*, 1664, *Pomona*, or an Appendix concerning Fruit Trees in relation to Cider, the making and several ways of ordering it. It is from the Preface to this Tract that we have borrowed the above cited paragraph. The Tract itself contains all the knowledge which the time afforded upon the subject, whether belonging to Evelyn himself or to others. He strongly urged Charles II. to plant some *neres* with Apple-trees at every of his Royal mansions; and to enjoin that under a certain forked two or three trees should be set in every acre of waste land which might be hereafter enclosed. The value of the drier, he says, is already known in the New World; one gentleman in Connecticut makes 500 hogheads out of his own orchard; and with ourselves one shire alone within twenty miles compass makes yearly 50,000. So that the Englishman's motto ought to be *aperit pias vñep*, give us good Cider. At the close of *Pomona* are many opinions of Ciderists. Beale after thirty years experience gives the prize to Herefordshire above the whole world. "As Cider," he says, with classical inspiration "is for some time a sluggish, so by cure it may be retailed to keep the memorials of many Consuls, and these smoky bottles are the nappy wine." He is followed by Daniel Colwell, well known for his communications in those days to the Royal Society, by Mr. Cook, Dr. Smith, Sir Thomas Hanmer, Sir Paul Neil, an anonymous "person of great experience," and by Captain Sylas Taylor, the Antiquary. One dictum of the last may be accepted by all Cider-drinkers as a test of the purity of their liquor. "It should drink quick and lively, coming into the glass out pale and troubled, but bright yellow, with a speedy, vanishing nittiness (as the Vintners call it) which evaporates with a sparkling and whizzing noise."

The poem by Philips, on Cider, has been dignified with the title of the British *Georgic*, and for its day enjoyed great reputation. Those who turn to it now may perhaps be surprised that it was ever read, and will be content to assign it the praise which Johnson has recorded on the authority of Miller, the great gardener and botanist, who stated that its precepts were just and good, and that "there were many books written on the same subject in prose, which do not contain so much truth as that poem." The later writers from whom most information can be derived, are, Knight *On the Culture of the Apple and Pear*, and on the *Manufacture of Cider and Perry*, and Marshall on the *Management of Orchards and Fruit Liquor in Herefordshire*, at the end of vol. ii. of *Rural Economy of Gloucestershire*. From these authors we shall borrow some of our following remarks.

The merit of Cider will always depend much on the proper mixture, or rather on the proper separation of the fruits. Those whose rind and pulp are tinged with green, or red, without a mixture of yellow (for that colour will disappear in the first stages of fermentation) should be carefully kept apart from such as are yellow, or yellow intermixed with red. The latter kinds, which should remain on the trees until ripe enough to fall without being much shaken, are alone capable of making fine Cider. Each kind should be collected separately, and kept until it becomes perfectly mellow. For this purpose, in the common practice, it is placed in heaps of ten inches or a foot thick, and exposed to the sun and air, and rain; not

CIDER. being ever covered except in very severe frosts. The strength and flavour of the future liquor is, however, increased by keeping the fruit under cover some time before it is ground; but unless a situation can be afforded it, in which it is exposed to a free current of air, and where it can be spread very thin, it is apt to contract an unpleasant smell; which will much affect the Cider produced from it. The advantages of covering the fruit however will probably be much less, than may at first sight be expected.

No criterion appears to be known, by which the most proper point of maturity in the fruit can be ascertained with accuracy; but there is good reason to believe that it improves, as long as it continues to acquire a deeper shade of yellow, without decaying. Each heap should be examined prior to its being ground, and any decayed or green fruit carefully taken away. Each kind of fruit should either be ground separately, or mixed with such only as become ripe precisely at the same time; but it is from the former practice that fine Ciders, of different flavours and degrees of strength, are best obtained from the same orchard. The practice of mixing different varieties of fruit, will, however, often be found eligible; for it is much more easy to find the requisite qualities of richness, astringency and flavour, in three varieties of fruit, than in one; and hence Ciders, composed of the juice of mixed fruits, are generally found to succeed with greater certainty, than those made with any one kind. By mixtures, also the Cider-maker, being able to give to each cask a greater or less portion of acid or astringency, may best accommodate different portions of his liquor to different palates and constitutions.

In grinding, the fruit should be reduced, as nearly as possible, to an uniform mass, in which the rind and kernels are securely discoverable.

The Cider-mill consists of a stone wheel, provincially a "runner," somewhat in the shape of a corn-mill-stone, running on its edge in a circular stone trough, provincially, "the chase." The size of the runner varies from two feet and a half to four feet and a half in diameter, and from nine inches to twelve in thickness: its weight is from two to two tons. The bottom of the chase is somewhat wider than the runner, that the latter may run freely. Its inner side rises perpendicularly; but the outer side spreads so as to make the top of the trough about six or eight inches wider than the bottom, on purpose to give freedom to the runner, and room to scatter the fruit; to stir it up while grinding, and to take out the ground matter: its depth is nine or ten inches.

The outer rim of the trough is three or four inches wide; and the diameter of the inner circle, which the trough circumscribes, from four and a half to five feet according to the size of the mill. The entire bed of a middle-sized mill, is about nine, ten, or twelve feet in diameter; the whole being composed of two, three, or four stones, cramped together as one; and worked, or at least finished, after they are cramped together. The stones are mostly a dark reddish grit, raised in the forest of Dean: the bed of the mill is formed, and the trough partly hallowed, at the quarry; leaving a few inches at the edge of each stone, uncut out, as a bond to prevent its breaking in carriage. Much depends on the quality of the stone: it ought not to be calcareous, either in whole or in part, as the acid of the liquor would corrode it.

CIDER. The runner is moved by means of an axle passing through the centre, with a long arm reaching without the bed of the mill, for a horse to draw by; and with a short one passing to an upright swivel, turning upon a pivot in the centre of the stone, and steadied at the top by entering a bearing of the floor above. An iron bolt, with a large head, passes through an eye in the lower part of the swivel, into the end of the arm of the axle. Thus the requisite double motion is obtained, and the stone kept perfectly upright, which it ought to be, with great simplicity, and without stress on any part of the machine.

On the inner arm of the axle, about a foot from the runner, is generally fixed a cogged wheel, working in a circle of cogs, fixed upon the bed of the mill. The use of these wheels is to prevent the runner from sliding, to which it is liable, when the mill is full; the fruit, when nearly ground, rising up in a body before the stone; besides, by assisting the rotatory motion of the stone, it renders the work more easy to the horse. The mill is so situated, as to leave a horse-path, about three feet wide, between the bed and the walls of the mill-house; so that a moderate sized mill-house, with its horse-path, takes up a space of fourteen or fifteen feet every way.

This kind of Cider-mill is almost peculiar to Herefordshire, though the best in use: it is, however, still imperfect; as the setting parts of the machine, or those which ought to bruise the rind, and crush the kernels, viz. the face of the roller, and the bottom of the trough, are scarcely ever sufficiently adjusted to each other to effect these purposes with any degree of certainty. Instead of being worked over, and fitted nicely to each other, with the square and chisel, they are hewn over with the stone-mason's pick only; leaving holes and protuberances, which would save even horse-beans from the pressure, much more the kernels of fruit, which are hard, slippery, and exceedingly difficult to fix, escaping pressure in a peculiar manner, and with singular alertness.

The best method of grinding the fruit, is to scatter it gradually into the trough. A mill of the general dimensions, is equal to the complete grinding of a hoghead or a hogshend and a half, in one day. The horse is driven by a woman, or more frequently by a girl, who stirs up the fruit as it is ground; and this latter operation is, or should be, continued till the entire substance of the fruit is reduced to a uniform pulp, or muddle. The quantity of apples sufficient to fill the provincial hoghead of 110 gallons, varies from twenty-four to thirty bushels.

In the management of the reduced fruit, or *Must*, as the *Pomage* is here termed, the common practice is to press it immediately from the mill; but more expert managers suffer it to remain about twenty-four hours before it is taken to the Press; the principle of which is the same as that of the packing-press, or napkin-press, a screw working with a square frame. The sizes of the presses are various: the bed, or bottom, is about five feet square, of strong plank, or of stone, placed on sleepers about a foot from the ground-floor; or raised on mason work, about two or three feet high. On each side rises a strong upright check, provincially a "sister"; and across the top, or upper surface, which is level with the chamber-floor, lies a nut of dimensions suitable to the size of the screw, which is usually about ten inches in diameter. The foot of the screw

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is square, with cross holes for inserting a lever; or has otherwise a wheel fixed round it for the same purpose. A sinker, provincially the "bridge," is hung beneath it, and is steadied by the cheeks, in the usual manner. The bed, or floor, of the press, which was formerly covered with lead, but is now composed entirely of wood or stone, has a channel cut a few inches within its outer edges, to catch the liquor as it is expressed, and convey it to a lip, formed by a projection on that side of the bed opposite to the mill, under which lip, a stone trough, or wooden vessel, is sunk within the ground, when the bed is fixed low, to receive the liquor.

The press is worked with levers of different lengths: first, a short one; next, one of moderate size, by hand; and lastly, with a strong bar, eight or nine feet long, by means of a species of capstan, provincially a "windlass;" this is an upright post, about six inches in diameter, with a pike, or pivot, at either end; one of them being in the ground-floor, the other in a bearing of the chamber. From the upper part of this post passes a very strong rope, with an eye at the end, to receive the end of the bar, which has a cross-pin, or shoulder, to prevent the rope from slipping; in the lower part of the post, about three feet from the ground, is one or more holes for a lever, or levers. By these means an excessive purchase is obtained.

In pressing, the pomace is piled up in layers from the bottom of the press, between hair-cloths of a loose texture, the dimensions of every layer being lessened as the pile rises, which, when finished, appears like the lower frustum of a pyramid, being somewhat considerably wider at the bottom than the top. The pressing is done leisurely, that the liquor may draw off the clearer, and to give the assistant time to keep the reservoir free: the first runnings come off foul and muddy; but the last, especially of Perry, will be clear, and as fine, as if filtered through paper: a sweet palatable beverage. The residuum may be reduced to almost any degree of dryness, by increasing the number of hands employed in working the press. The first residue is commonly thrown aside as refuse, or returned designedly under-pressed to the mill, to be "washed," or, in other words, to be reground for family drink: the residue of three hogheads of Cider yields about one hoghead of this secondary liquor.

The period which will elapse before the vinous fermentation takes place in the juice of the Apple, is extremely uncertain. If the fruit be immature, and the weather warm, it will commence in less than twenty-four hours; but when the fruit has been thoroughly ripened, and the weather proves cold, it will remain a week, or fortnight, or longer, without the least apparent change, particularly in the juice of those fruits, which produce the strongest Ciders. In the commencement of fermentation the dimensions of the liquors are enlarged, an intestine motion is observable in the cask, and bubbles of fixed air begin to rise and break on the surface. If the cask be placed in a vault, or other situation where there is but little change of temperature, the fermentation will generally proceed until the whole of the saccharine part is decomposed, and the liquor is become rough, and unpalatable to those unaccustomed to it in this state. But as Ciders, which contain a considerable degree of sweetness, are most valuable, much attention is employed to prevent an excess of fermentation. This is

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usually done by placing the casks in the open air, which is much the most effectual method; or in sheds, through which there is a free current of it, and by drawing off the liquor from one cask to another, and sometimes by exposing it to the air in flat shallow vessels, whenever the fermentation proceeds with too much rapidity. By the first of these means the liquor is kept cool, and its decomposition is in consequence retarded; but the effect of racking off, unless the liquor be bright, does not appear to be so well ascertained. It is generally done with a view to cool it, but heat is rarely, or never, disengaged in the fermentation of Cider; and the air through which it passes, when the operation is performed in the day, is usually several lines warmer than the body it is supposed to cool. Some degree of cold will, no doubt, be produced by evaporation; but never sufficient to produce the total suspension of fermentation, which takes place after the liquor has been drawn off from one cask to another. It so doubt gives out something to, and may possibly receive something from, the atmospheric air; with which it can never have been properly in contact, having been always covered with a stratum of fixed air.—This may at any time be proved by holding a lighted candle close to its surface, where it will be immediately extinguished.

The progress of fermentation, if the weather be cool and settled, will generally become entirely suspended in a few days; and the liquor will then separate from its impurities. Whatever is specifically lighter will rise to its surface, whilst the heavier lees will descend to the bottom; leaving the intermediate liquid perfectly clear and bright. This must instantly be drawn off, and not suffered on any account, again to mingle with its lees; for these possess much the same properties as yeast, and would inevitably bring on a second fermentation. The best criterion to judge of the proper moment to rack off will be the brightness of the liquor; but this is always attended with external marks, which serve as guides to the Cider-maker. The discharge of fixed air, which always attends the progress of fermentation, has entirely ceased; and a thick crust, formed of fragments of the reduced pulp, raised by the buoyant air it contains, is collected on the surface. The clear liquor being drawn off into another cask, the lees are put into small hags, similar to those used for jellies; through which, whatever liquor the lees contain, gradually filtrates, and becomes perfectly bright. It is then returned to that in the cask, in which it has the effect, in some measure of preventing a second fermentation. It appears to have undergone a considerable change in the process of filtration. Its colour is remarkably deep, its taste harsh and flat, and it has a strong tendency to become acetous; probably by having given out fixed, and absorbed vital air. Should it become acetous, which it will frequently do in forty-eight hours, it must not on any account be put into the cask. If the Cider, after being racked off, remain bright and quiet, nothing more is to be done to it, till the succeeding Spring; but if a scum collect on the surface, it must be immediately racked off into another cask; as this would produce bad effects, if suffered to sink. If a disposition to ferment with violence again appear, it will be necessary to rack off from one cask to another, as often as a hissing noise is heard. The strength of Cider is much reduced by being frequently racked off; in part

CIDER. because a large portion of sugar remains unchanged; which adds to the sweetness, at the expense of the other quality; and in some measure, probably, because a portion of ardent spirit escapes whilst the liquor presents so large a surface to the air. The juice of those fruits, which produce very strong Ciders, often remains muddy during the whole winter; and much attention must frequently be paid to prevent an excess of fermentation. The smoke of sulphur, *stomming*, is sometimes used, and bullock's blood to render it bright; the latter is a disgusting practice, and both are unnecessary, when the liquor has been made from good fruits, properly ripened.

The casks, into which the liquor is put whenever racked off, must always have been thoroughly scalded, and dried again; and each should want several gullons of being full, to expose a large surface to the air, as long as the liquor shows any considerable tendency to ferment. Should the weather be uncommonly cold, a covering of straw will be necessary. In the end of March, or the beginning of April, the Cider is generally fit to be taken from the hands of the manufacturer, and it should then be put into the casks in which it is to remain, and placed in the cellar, or other situation, where it is not much exposed to rapid changes of temperature. The casks are now to be filled entirely, and stopped as soon as all danger of further fermentation is over; which is supposed to be whenever a blue film begins to collect on the surface of the liquor. It will, however, be proper to put the bungs in somewhat earlier, to exclude the external air, and to prevent the rapid escape of fixed air, when a moderate quantity only is discharged; for it is by the union of this substance, with a certain portion of water, that ardent spirit is generated: but the bungs should not be driven in firmly, lest fermentation should recommence, and endanger the casks. A small quantity of spirit is sometimes added; and when scarcely any degree of fermentation has taken place, and the liquor in consequence retains nearly the taste of the unfermented juice, it may possibly be used with advantage; but when that has fermented properly, it is always unnecessary.

Ciders which have been made from good fruits, and have been properly manufactured, will retain a considerable portion of sweetness in the cask, to the end of three or four years; but the saccharine part, on which alone their sweetness depends, gradually disappears; probably by a decomposition, and discharge of fixed air, similar to that which takes place in the earlier stages of their fermentation. Cider is generally in the best state to be put into bottle at two years old; where it will soon become brisk and sparkling; and if it possess much richness it will remain, with scarcely any sensible change, during twenty or thirty years; or as long as the cork duty performs its office.

In making Cider for the common use of the farmhouse, few of the foregoing rules are, or ought to be attended to. The flavour of the liquor is here a secondary consideration with the farmer; whose first object must be to obtain a large quantity at a small expense.

The common practice of the country is sufficiently well calculated to answer this purpose. The Apples are usually ground as soon as they become moderately ripe, and the juice is either racked off at once as soon as it becomes bright, or more frequently conveyed from the press directly to the cellar. A violent fermentation soon commences, and continues till nearly the whole of the saccharine part is decomposed. The casks are filled up and stopped early in the succeeding spring, and no further attention is either paid, or required. The liquor thus prepared may be kept from two to five, or six years in the cask, according to its strength. It is generally harsh and rough, but rarely acetous.

An inferior kind of liquor, *Water-cider*, or *Cider-wise*, is made by macerating the reduced pulp, from which Cider has been pressed, in a small quantity of water and regrinding it. The residue of three hogsheds of the latter, yields (as we have before said) about one of the former, which may be kept until the next autumn, and usually supplies the place of Cider in the farm-house, for all purposes, except for the labourers in the harvest. It is generally fit to be drunk very soon after it is made, and though no attention is ever paid to it during fermentation, it often remains, till near the end of the succeeding summer, more palatable than the Cider pressed from the same fruit.

The chief Herefordshire Apples described by Marshall as fit for Cider, are classed in the following order: the *Stir* which produces a highly flavoured liquor of good body, selling frequently at four-fold the price of common Cider; the *Hagloe Crab*, giving a singularly rich and high-flavoured liquor, for which sixty guineas per hogshhead of 110 gallons has been known to be offered; the *Golden Pippin*; the *Redstreak*, clearly if not wholly extinct; the *Woodcock*; the *Powson*; the *Dymock-red*; and the *Fox-whelp*. To these may be added, the *Harvey*, *Brandy Apple*, *Moyle*, *Grenet-moyle*, *White and Yellow Musk*, *Pearmain*, &c.

Cider is manufactured in many other English Counties, especially in Devonshire and Somersetshire; but in none either to such extent, or with so great success, as in Herefordshire. Two other liquors are procured from Cider; one a vile spirit, *Cider-spirit*, or as in the Devonshire provincial dialect it is more appropriately termed, "*Necessity*," distilled from the lees; another, *Cider-wine*, made by subjecting the concentrated juice of Apples first to evaporation and then to fermentation.

Cider is also made in other parts of Europe. That of Biscay was long celebrated; it is described at length by Navagerus in the Journal of his Embassy from the Republic of Venice to the Emperor Charles V. *Fino non nasce in questo paese. Tutto il paese in luogo di Viti pianta Meli; di pomi di questi fanno l'vino che chiamano Sedra, il qual se beve par lo più della gente del paese, ed è chiaro e buono, e bianco, con poco di garbo; sono a chi vi s'accostuma: ma a chi non è usato a berla è duro da digerire, ed offende lo stomaco; leva molto la sete. Fanno detto l'vino con alcuni torculari grandissimi, come non quel di uva; ma a questo bisogno maggior forza e più peso.*

CIDER.

CERGE. **CIERGE.** Fr. *cerge*, which Cotgrave calls, A big more candle; by Mr. Tyrwhit, Wax-tapers.

CILICIA.

The xi. thousand maidens there
That were in bloom her *cerges* there.
Chaucer. The Romance of the Rose, fol. 145.

CILIARY. Lat. *ciliū*, the lid of the eye. It is probable that *cilia* are so called because they continually move, (*cilium*, *cilium antiquum sit movere*.) Vossius. Applied also to the hair of the eye-lid, or the eye-lash.

Therefore the *ciliary* processes or rather the ligaments observed in the inside of the sclerotic tunics of the eye, by a late ingenious anatomist, do serve instead of a muscle, by their contraction to alter the figure of the eye, and make it broader.

Ray. On the Creation, part ii.

CILICIA, a country of Asia Minor, bounded on the north towards Lycaonia and Cappadocia by the range of Taurus, on the south by the Mediterranean, on the east towards Syria by Mount Amanus, on the west by Phlaidia and Pamphylia. It lies under the 37° N. latitude, and occupies about 270 miles east and west, and between fifty and sixty north and south. It was entered by three strong defiles, *Pyle* or *Porta*. The first, *Pyle Cilicia*, over mount Taurus leading from Cappadocia near *Dura*, (*Tandara* of Ptolemy and *Coccos*, of later writers,) by which Alexander passed, wondering at his own good fortune, and at the folly of his enemy, (Quintus Curtius, iii. 4.) and at which Cyrus expected to be opposed by Syennesis, (Xen. *Anab.* i. 2.) The second, *Pyle Amanica*, leading into Syria, over the range of Amanus, at the opposite sides of which Darius and Alexander were encamped on the same night. (Q. Curtius, iii. 6.) The third, *Pyle Syriae*, entering Syria on the coast just above the Sinus *Isiaca*, at which Cyrus expected to be impeded in his progress by Abrocomes. (Xen. *Anab.* i. 4.) For these defiles, see Mannert, *Geog. der Griechen*.

Cilicia was divided into *Helicia*, *Compestris* on the east, and *Traxicia*, *Apera* on the west. The chief towns of the first were Soli, afterwards Pompeiopolis, the birth-place of the Stoic Chrysippus, of Philemon the comic Poet, and of Aratus. The gradual encroachments of the sea, or the more rapid spoiliations of man, have stripped this once celebrated city of much even of its ruins: of the 900 columns which supported a covered street from the harbour to the further gate, forty-four alone are standing; the theatre is wholly destroyed, and its walls cannot be traced without difficulty. The fine approach to it however is imposing even in its present desolation. (Benouf's *Karunian*.) Tarsus, now Tersovo, renowned for its school of Philosophy, and for the birth of St. Paul; it is still a populous and respectable town. *Aschale*, founded by Sardanapalus, whose cenotaph stood in the neighbourhood; the inscription upon this monument has been explained by the learned De Guignes in the xxxiv. vol. of the *Mémoires de l'Académie des Belles Lettres*; this was the birth-place of Athenodorus. Corycus, now Curco, near which was the Corycian *Antrum*, and from which the happy old man described by Virgil (*Georg.* iv. 136.) had migrated. *Mallas* now *Malle*, a Greek town with an Oracle. *Anazarbus* now *Antarba*, the birth-place of Dioscorides, and of Oppian. *Isus*, now *Amase*. The principal rivers were the *Pyramus*, *Cornalius*, *Lemus* and *Cydane*. The last is well known for the danger which Alexander encountered by bathing in it; like all other rivers fed by melted snow its waters are cold.

The chief towns of Cilicia *Apera* were *Selinus*, or

Trapanopolis where the Emperor from whom it was named expired. *Anemurium*, now *Etenmur*; *Selenia*, now *Selenkeh*; *Celenderis*, now *Kelahr*; *Philadelphus*, now *Moud*. The principal rivers were *Calpudius*, *Armadus*, and *Selinus*.

The people of Cilicia were proverbially of ill report, and were included under the saying *pyle astra ansera*. It was this country which was the depot of the pirates who so long occupied the Roman arms, and who were extirpated by Pompey at the naval battle near *Cassanium*. (vol. x. 158.) After the Roman conquest it was divided into Cilicia Ima and 2da. Under Constantine *Isauria*, which anciently was a part of Cilicia, was separated from it, and, both in Civil and Ecclesiastical matters, three Provinces were reckoned. *Isauria* had 22 Dioceses; Cilicia Ima 8; Cilicia 2da 9. (Bingham, *Orig. Ecc.* ix. 3, sec. 16.) In the time of the Crusades, these countries formed part of the Kingdom of Leon, so called from an Armenian dynasty of the XIIIth century. Cilicia is now a Province of *Karunian*, and the part formerly called *Apera* is still known to the Turks as *Tas Wileh*, the Stony Province.

Two other natives of Cilicia may be mentioned. Diogenes Laertius, who wrote the *Lives of the Philosophers*, of uncertain date; and Simplicius, who flourished in the VIIIth century. The latter has been termed by Peter Petit, *omnium veterum Philosophorum coagulum*; because he sought to unite *res olim dissociabiles*, the Platonic and Stic doctrines with the Peripatetic; but whose Commentary upon *Epictetus*, is pronounced by a sounder critic, Fabricius, to be the justest Treatise on Providence to which Paganism has given birth.

Cilicia gave its name to a cloth made of goats hair, *Cilicium*, manufactured in it; and the word was used afterwards in Ecclesiastical History, to denote the sackcloth worn by Ascetics. *Trápesi áre Kilianis á dactil, wáre táp dactil áretráxovos ía tróvotí trápésí, ávov áni rá de trápésí ávovtráβovos KILIKIA trávovos.* *Glossæ Basilicæ.* See also Du Cange, *ad verb.* Hence our English word,

CILICIOUS; hairy.

Mark i. It is said, he was,—as the vulgar translation, that of Beza, that of Sixtus Quintus, and Clement the eighth hath rendered it, *Friscumque habebat e pilis canescens*; which is as our translators it, a garment of ram's hair; that is, made of some texture of that hair, a coarse garment; a cilicium or sackcloth habit.

St Thomas Brown, book v. ch. xv.

CIMBEX in Zoology, a genus of insects of the order *Hymenoptera*, family *Tenthredinæ*. Generic character: antennæ short, club-shaped, articulations distinct, from five to seven, the third very long; the club obconic or obovate, rounded at the apex.

Type, *C. lutea*, Fab.

CIMBRI, the most northern tribe of Germans, who inhabited the *Chersonesus Cimbrica*, now *Jutland*. In the year of Rome 632, in conjunction with some other tribes, they overran *Helvetia* and part of *Gallia Narbonensis*, till they were signally defeated and almost extirpated by Marius, (vol. x. 201.) The account which Plutarch (in *Mar.*) gives of the battle in the plains of Vercelli, abounds with terrific circumstances most vividly detailed, and gives full credence to the rich feast which the Roman Satirist informs us the crows might expect after it, (Juvenal, viii. 251.) The *Cimbri* to the end was merged in the more general appellation *Teutones*. The few who escaped the vengeance of the Romans took shelter in the neighbouring mountains, in which

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CIMBRI.

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they have continued undisturbed for 2000 years. They inhabit seven villages near Vicenza, known as the *Sette Comuni*, and still retain their original language. When visited by Frederick IV. of Denmark, in 1706, he conversed with them in his native tongue, and found their idiom perfectly intelligible. Maffei, *Verona Illustrata*, iii.; Lanzi, *Saggio di Lingua Etrusca*, i.; Rustace, *Classical Tour*, i. 142. Much learning has been exhausted upon the Cimbric. The reader may consult a tract by the two brothers Bingius: *De veterum Cimbrorum aliorumque Septentrionalium populorum migrationibus*, printed in Westphali Monument. ined. vet. Germ.; another by Cypræus, *De origine, nomine, prisca sedibus*, &c. Cimbrorum, &c.; a German Dissertation on the Cimbric, *Abhandlung über*, &c. by Baron; an Epistle by Birchero, *De deperditis Septent. Antiq. et maxime Gotho-Cimbris*; and the *Tanais Sacra* by the same author, both in the collection of Westphalia.

CIMETER, Fr. *cimeterre*; Sp. *cimaterra*. Cotgrave calls it "a scymler or myler; a kind of short and crooked sword, much in use among the Turks." Its crookedness consists in its being bent backwards. It is now more usually written *Scymilar*.

Their parianus are fine curved sword,
Fitted with the morning's spangled grass;
And pendant by their brassy thighs,
Hang cimeters of burnish'd ice.

Cotton. Winter.

CIMEX, in Zoology, a genus of insects of the order Hemiptera, family Cinioides. Generic character: body depressed; rostrum short, setaceous; wings none.

Type, *C. lectularius*, Auct.

The common bed Bug, which is the type of this genus, is too well known by its annoying and disgusting habits, to require much description. Every one is acquainted with its irritating bite, and the severe inflammation which in some constitutions follows it; the intolerable smell which it exhales, especially when crushed, (an operation easily performed from the tenderness of the skin,) joined to the acute pain which it occasions, combine to render it one of the most detestable of our domestic pests. Notwithstanding its disgusting and nauseous nature, Empirics have been found who have prescribed six or seven Bugs to be given inwardly at the approach of a fit of the Ague.

CIMICIDES, in Zoology, a family of insects of the order Hemiptera, comprising the following genera: *Nabis*, *Reduvius*, *Zelus*, *Ploisaria*, *Cimex*, *Macrocephalus*, *Phymata*, *Tlegra*, *Aridius*, *Hydrometra*, *Velia*, *Gerris*, *Acanthis*, *Leptogus*.

These insects constituted the genus *Cimex* of Linnaeus. The habits of the different genera are very distinct.

CIMMERIANS, a people described by Homer (*Od.* A 14) as living at the extremest confines of Ocean, (be this what it may,) and perpetually involved in mists and darkness, inasmuch that neither at his rising nor his setting could they obtain a glimpse of the sun. This comfortless and dreary coast was well adapted for the scene of the descent of Ulysses to Hades, which follows. In the time of Herodotus a tract of Scythia retained the name of *Cimmeria*, in which was the Cimmerian Bosphorus, and a town called *Cimmerium*. The inhabitants from whom these names were derived, were partly expelled by the Scythians, after a singular and bloody intestine contest between the Plebeians and Aristocracy, which terminated un-

favourably to the latter; they then established themselves near Sinope, (iv. 11, 12.) Hence, in the reign of Ardyas, (i. 6, 15,) they invaded Ionia and captured Sardis, but were finally chased by Alyattes from Asia, (i. 16.) The date of this expedition is obscure; and Larcher, in his notes on the above cited passages of Herodotus, and in his chronological apparatus, has taken great pains to settle it. He is of opinion, that the Cimmerians invaded Asia twice; and that much confusion has arisen for want of distinction between the two enterprises. There is not less obscurity respecting the transactions of another part of this tribe, which appears to have maintained its original station between the Danube and the Borysthenes. The reader who wishes to be involved in the proverbial darkness of this people, may find abundant satisfaction in endeavouring to disentangle their history in the many places in which Strabo has touched upon it; and in the end may find it necessary to agree with that Geographer and Posidonius, that they are to be identified with the Cimbric, (vii.) We know not when they were finally dispersed, nor when their name was merged in those of more powerful savages. Whether the Cimmerians ever planted themselves in Italy, and whether the *Nereus* of Ulysses is to be referred to the neighbourhood of the Lucrine Lake, may be considered equally doubtful. On this point Strabo again (v.) may be consulted. Homer, probably, had no very precise topography in his view, for he wrote not as a surveyor but as a Poet. It is quite clear, however, that the course of his hero could not lie to the Tauric Chersonese; and that much of it must be placed on the coast of Italy; and all the commentators and compilers have been contented to believe in a region of that country in which the inhabitants lived in sunless caverns, and were called Cimmerii. Pliny, who is much relied upon to the purpose, it must be confessed, is somewhat brief, *Lacus Lucrinus et Avernus juxta quem Cimmerium oppidum quondam*, (iii. 9.) and in the passage of Festus, which Hardouin has elided upon it, we see nothing more than that the Cimmerians dwelt in places similar to those between Baie and Cumæ, *Cimmerii dicuntur homines qui frigoribus occupatos terras incolant, quales fuerunt inter Balas et Cumas*.

CIMOLITE, an earthy Mineral found in the Island of Cimolus, (Argentina), one of the Sporades. It was used by the Ancients as a medicine, and was also applied by them to the cleansing of woollen cloth. It differs from Fuller's-earth in the increased proportion of Alumina which it contains.

Its analysis gives, Silice 63, Alumina 23, Oxide of Iron 125, and Water 12. Pliny (xxvii. 57) distinguishes two kinds of the *Cimolia creta*; one white, the other with a purple tint; and he extols the medical virtues of each. It abates tumours, and checks fluxes; takes away boils, imposthumes, ringworms, and tetters. Mixed with saltpetre, nitre, and vinegar, it relieves the gout; and in all cases it is an admirable refrigerative. In the Modern Pharmacopœia it does not hold so high a station.

CINALOA, or SINALOA, the most Southern Province of the Government of Sonora in Mexico, bounded by the Gulf of California on the west; by the Sierra Madre, or Mother Ridge, of the Northern Andes on the east; on the north by Mayo; and on the south by Culiacan. This Province is so well situated, with respect to climate and pure air, and so amply supplied

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with water from its numerous streams, that it produces grain, cotton, and fruits in abundance; but at present, it is chiefly inhabited by Indians, who, being of the class styled *Indios Bravos*, or warlike Indians, are subdued with much difficulty; those in the mountainous regions being still in a complete state of nature, relying on their skill in the chase, and on the bounty of Providence, in the production of roots, fruits, and plants, for their subsistence. During the rainy seasons, these savages wear a sort of cap or umbrella of rushes on their heads to throw off the rain; constructing rude wigwags of branches in summer to protect themselves from the sun, but in winter, eating, sleeping, and resting round large fires, with no other canopy than the heavens.

The heat in this country exceeds the cold; and there is little bad weather, except during the rainy months.

Cinaloa abounds with gold and silver mines, which are principally worked in the mountains. In one mine (*Yecorato*) a piece of gold weighing more than ten pounds eight ounces, was found and sent to the Royal Cabinet of Madrid. Sivirjio, in about 27° 10' north latitude, and near the Rio del Fuerte, is the chief mining station.

CINALOA, in 26° N. lat., 106° W. long., and 630 miles north-west of Mexico, is the Capital. The river Cinaloa, one of the largest in the country, runs through it from the Andes; and 9500 inhabitants are stated to belong to this city. The other places of note are Montes Claros, with a population of 9900 souls; Los Alamos, 7900; and El Rosario, 5600. There are also ninety-two villages, numerous farms, and Missions, and many improving mining stations; indeed this Province is likely soon to become one of great importance.

CINCHONA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rubiaceae*. Generic character: calyx five-toothed; corolla funnel-shaped, border five-cleft; stamens inserted into the middle of the tube; capsule inferior, oblong, two valved, many-seeded.

Of this important genus twenty-one species have been discovered, natives of the West Indies and South America; the *C. officinalis*, producing the Jesuit's or Peruvian Bark, is a native of Peru.

CINCINNATI, the largest town and the commercial Capital of the State of Ohio, in North America. It is situated on the right bank of the Ohio River, near the south-western angle of the State in Hamilton County, about twenty miles above the mouth of the Great Miami River. Numerous and extensive manufacturing establishments have been erected here; and the commerce and population have increased with a rapidity almost without a parallel. In 1805, the population was 500; in 1810, 2540; and, in 1820, within a fraction of 10,000. There is an incorporated College at Cincinnati. The mean temperature, by a series of observations made in 1819, was 56.77° of Fahrenheit; the range of the thermometer extended through eighty-one degrees. Latitude 39° 5' north, longitude 78° 22' west from the Capital at Washington, or about 84° west from Greenwich.

CINCTURE, *n. Lat. cinere, cinctum*, to gird; perhaps contracted from *circumgere*.

Any thing that girds, or surrounds, or encloses; a girdle, an enclosure.

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CINDER

Now flower is so sweet,
In this large cincture,
But it upon her feet
Leaveth some tincture.
Drayton. Shepherd's Song.

All Gods took pity on him: only he
That girds Earth in the cincture of the sea,
Divine Vlyness ever did exalt;
And made the last part of his birth to fail.
Chapman. Homer. Odyssey, book i. fol. 2.

Such of late
Columbus found th' Americans so dolt
With feathered cincture, asked else and wild
Among the trees on isles and woodlie shores.
Milton. Paradise Lost, book i. l. 1117.

The next declining is, when Law becomes now too strait for
the secular manners, and those too loose for the cincture of the
Law.
H. Tetrachordon.

And oft beneath the odorous shade
Of Chili's boundless forest laid,
She delights to hear the savage youth repeat,
In lone numbers wildly sweet,
Their father-cincture'd chiefs, and dusky loves.
Gray. The Progress of Poetry, 2.

To Desraux's rich town's the pilgrim sped
Though banished penury his huge depress'd;
A tattered cincture was his only vest.
And o'er his weaker shoulder loosely spread,
Floated the mystic thread.
Jones. Hymn to Lardner.

CINDER, } Fr. *cinde*; It. *cinere*, from *cin-*
CINDER-LIKE, } ere, the ablative of *cinis*. Menage.
CINDER-WENCH, } Vossius and after him Scheidius
CINDER-WOMAN. } think from *cinis*, which not only
is applied to dust, but also to ashes; and is so called,
perhaps, a *levitate qua moretur*, from *cinis*, *cinis*, *cinis*,
moreo. But Skinner prefers the A. S. *sinder*, which
Somner interprets *sinders*, dross, the scumme of metal
tried by the fire. And *sinder*, Skinner adds, is perhaps
derived from A. S. *syndrian*, to sander, to separate;
because the dross is separated from the metal, and is,
as it were, *ejus recrementum*, seu *potius recrementum*.
Hence *cindeis*, *reliquie carbonis exusti*,—*param deflexio*
sensu. Feltham uses *cynder*, as a verb.

Was it not grunted me from spousals free,
Like to wilde heestes, to live without offence
Without taste of such cure? Is there no fayth
Preserv'd to the cinders of Silence?
Surrey. Epics, book iv.

But that which better is for you, and more delittish me,
To save you from the sodeyne want, rain cinderlike to be.
Faenit. Jucours. Answer to the Complaint of a Hot Wier, &c.

Unstaid griefs chock, cynder the heart; and, by
Restrain'd, their burning forces multiply.
Filtham. Revoles, 36.

Ye heavenly spirits, whose ashie cinders lie
Vader deeper roots, with huge walls opprest,
But not your praise, the which shall never die
Through your fair verses, ne in ashes rest.
Spenser. Rime of Rime, st. 1.

Oh they sound,
Hunger and thirst constraining, drag'd as oft,
With hatefullest discord with'd their jaws
With soot and cinders liv'd.
Milton. Paradise Lost, book x. l. 570.

In the black form of cinder-wench she came,
When love, the hour, the place, had banish'd shame.
Gay. Trivia, book ii.

CINDER.
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Sometimes she has some humour, never wit,
And if it rarely, very rarely, hits;
'Tis under so much nasty rubbish laid,
To find it out 's the *cinder-woman's* trade;
Who for the wretched remnants of a fire,
Must toil all day in ashes, and in mire.
Dryden. An Essay upon Satire.

About twelve o'clock, and during the afternoon, the explosion became louder, and were followed by showers of cinders, which were in general about the size of peas; though many were picked up from the deck larger than a hazel-out.

Cook. Voyages, book v. ch. iii. vol. vii.

Me oft has fancy ludicrous and wild
Sooth'd with a waking dream of houses, towers,
Trees, churches, and strange viasages, express'd
In the red cinders, while with pining eye
I gazed, myself creating what I saw.

Cooper. Task, book iv.

CINERARIA, in Botany, a genus of the class *Syn-genesia*, order *Superfusa*. Generic character: receptacle naked; down simple; calyx simple, of many equal scales.

Of this genus there are ninety-eight species described, natives of both hemispheres. *C. palustris* and *C. integrifolia* are natives of England.

CINERAS, in Zoology, a genus of the class *Cirripedes*, order *Campylsomata*, family *Clytiidæ* of Dr. Leach. Generic character: body pediculated, wholly enveloped in a membranaceous tunic, which is turgid, and open in front beneath the apex; arms numerous, slender, articulated, ciliated, protruded at the aperture; shell consisting of five testaceous oblong valves, which are separate, and do not wholly cover the body; two placed at the sides of the aperture, the others at the back.

This genus was established by Dr. Leach, and, with the genus *Oliva*, to which it is somewhat allied, forms the family *Clytiidæ*.

Type, *C. vittata*, Leach.

CINÉREOUS, } Used in works of Natural His-
CINÉREOUS, } tory; of an ashy colour; of an
ashy substance.

The hair is red at the tips, cinereous beneath. Pennant.

The nerves arise from the glands of the cineritious part of the brain, and are terminated in all parts of the body.

Cheyne.

Broken and burnt rocks, ruins of buildings, and cineritious earth. *DeLap. Rev. Econ. li. 226.*

CINNABAR, an ore of Mercury, being a combination of that metal with Sulphur, from which the greatest part of the Mercury or Quicksilver of commerce is obtained by distillation. When a similar compound is prepared artificially, and powdered, it forms the pigment termed Vermilion.

CINNAMON, Gr. *cinnamomum*; Lat. *cinnamomum*; Fr. *cinnamon*; It. *cinnamomo*; Sp. *cinnamoma*. Vossius thinks so called, because it emits the odour of the *Amomum*.

What do ye honeycomb, sweet Albion?

My faire bird, my white cinnamon.

Awake, lemming min, and speak to me.

Chaucer. The Miller's Tale, v. 3699.

As that Arabian bird (whom all admire)

Her exquies prepar'd and funeral fire,

Burnt in a flame conceived from the sunbe,

And nourish'd with sips of cinnamon,

Out of her tubes telle a second bird,

And flies abroad, a wonderous on earth.

Brown. Britanna's Pastorals, book i. song 4.

The cinnamon tree of Ceylon; in whose parts there is a wonderful diversity; out of the most they get a sort of camphire, and its oil; out of the bark of the trunk, the true oil of cinnamon; from the leaves, an oil like that of cloves; out of the fruit a juniper oil, with a mixture of those of cinnamon and cloves; besides, they boil the berries into a sort of wax, out of which they make candles, plaisters, unguents.

Ruy. On the Creation, part ii.

For the supply of luxury, it has betel, areca, tobacco, cotton, indico, and a small quantity of cinnamon, which seems to be planted here only for curiosity; and indeed we doubted whether it was the genuine plant, knowing that the Dutch are very careful not to trust the spices out of their proper islands.

Cook. Voyages, book iii. ch. iv. vol. ii.

The Arabians themselves, says Herodotus, (lib. 111) know not in what country CINNAMOMUM is produced; but some make a shrewd guess that it is obtained from that clime in which Bacchus was brought up. Certain large birds, they add, bring the sticks (*edipes*) which the Greeks taught by the Phœnicians, call *Kuvijavov*, to their nests which are constructed on inaccessible rocks. The author of the Voyages of Sinbad the Sailor must have remembered the conclusion of this legend, when he framed his tale of the Valley of Diamonds. The Arabians, continues Herodotus, place large joints of meat as near these nests as possible; the birds carry them up, and their weight detaches the nests and the Cinnamonum with them, which is eagerly gathered up by the men who are awaiting the effect of their stratagem in concealment below.

A marvel seldom loses any weight in passing through the hands of Pliny. He cites Herodotus as his authority for this story, and makes him avouch besides that it is the nest of the Phoenix, from which Cinnamonum is most especially procured, (lib. 42.) It does not seem, however, that he credits this account, after he has thus enlarged it; for he proceeds to say, that Cinnamonum is really found in Æthiopia; that the Troglodytes trade in it, and that after very daring and hazardous voyages, the going and returning on which lasts five years, they expose it for sale in Ocila, a port of the Gebanites; the modern Ghela, in the Straits of Babelmandel. The shrub, he continues, (and he is supported by Theophrastus, ix. 5.) does not attain more than three feet at its greatest height. It is full of shoots, and has a dry appearance; giving out no odour while green, loving drought, and being less fruitful during rain. It grows in plains, but among thick and difficult brushwood. Without permission from Asababus, the presiding God of the country, it cannot be gathered; and the good-will of the Deity is only to be obtained by the sacrifice of forty-four oxen, goats, and rams; and even after this propitiation, it must only be gathered between sun rising and setting. The Priest divides the bundles with a spear, and sets aside his share for the God. Other reports say, that part is consecrated to the Sun, and being left behind is spontaneously ignited. The best Cinnamonum is the thinnest extremity of the twigs, the worst the thickest part near the roots. To be good, the bark must be smooth, but not soft nor crumbling; the wood itself, *xylocinnamonum*, is of no repute. The King of the Gebanites settled the price, and a pound was sometimes sold for £33. 6s. 8d., a value which was increased half as much again by a fire, which, either by accident or design, destroyed large tracts of the shrubwood. Vespasian offered crowns of gold and Cinnamonum in the Capitol

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and the Temple of Peace; and a root of great weight, from which every year drops exuded and hardened, was still existing in the time of Pliny. It had been placed by Livia in a Temple erected by her in honour of Augustus, on the Palatine Hill.

Larher, in a learned note on the passage which we have cited above from Herodotus, takes much pains to prove that the *Casia* and the *Cinnamomum* are the same; or rather that the *Casia* is our modern Cinnamon; the bark; and that the *Cinnamomum* is the bough and the bark jointly. This opinion is generally received; and no distinction is admitted between *Cinnomum* and *Cinnamomum*: the latter is only *Kivranav djamov*, i. e. *undulterated Cinnamon*; although it must be remarked that the Greeks never write it any otherwise than *Kivranav*.

Cinnamon is now principally imported from Ceylon, and every English housewife possesses in her spice-box an article, which, in the days of Galen, was considered too precious to belong to any but an Imperial owner, (*de Antid.* l. i; *Scalig. Exerc.* 144.) It is known by the names *Cinella*, *Casia fistula*, and *Kernia*. The Arabians call the best *Korfe*, and the ordinary *Darmini*; *Muyillon* is another name for the choicest kind. The tree in the Linnæan distribution is the *Laurea Cinnamomum*. *Sp.* Pl. 530. It is a most grateful and useful aromatic, salutary in all fluxes. Neumann's analysis of a pound of Cinnamon gave three-fourths of an insoluble earth, two ounces of resin, one ounce and a half of gum, and three scruples of essential oil.

Sir Thomas Brown (*Enquiry into Vulgar Errors*, ii. 6) has noticed the common mistake, that Cinnamon, Ginger, Clove, Mace, and Nutmeg are but the several parts and fruits of the same tree. "Cinnamon," he adds, with his customary sustentation of style, "is the inward bark of the Cinnamon-tree, whereof the best is brought from Zeilan; this, freed from the outward bark and exposed unto the sun, contracts into these folds, wherein we commonly receive it. If it have not a sufficient insolation it looketh pale, and attains not its laudable colour; if it be stannet too long it suffereth a torrefaction and descendeth somewhat below it."

White Cinnamon, *Cortex corticus*, or *Winter's Bark*, because first imported by n person so named, is the Bark of a tree called *Simpli* in St. Domingo, Guadalupe, and Madagascar. It is hot and pungent, and is sometimes used as a stomachic and antiscorbutic.

CINNAMON-STONE, a Mineral which occurs chiefly in the Island of Ceylon, and whose colour is a deep orange yellow, more or less tinged with red. When transparent and fine in colour, it is included among the gems under the name of Hyacinth.

CINNYRIS, the name of an unknown bird, Cuv.; *Sugar Bird*. In Zoology, a genus of animals belonging to the family *Tenuirostres*, order *Passeres*, class *Aves*.

Generic character. Beak long and very slender; the mandibles finely serrated; tongue forked.

This genus is separated from *Cuvier's Certhia*, of which it formed a subgenus, in consequence of its forked tongue; the birds of which it is composed belong to Africa and the Indies, live upon the nectar of flowers and insects, and have generally a pleasing note. Their plumage is very beautiful, and generally more or less of a bright golden green. Some of them have the tail feathers of equal length, whilst in others the two middle feathers are much the longest.

a With the tail feathers of the same length.

C. *Splendens*, Cuv.; *Certhia Splendens*, Shaw; f. *Eclatant*, Le Vaill.; *Splendid Sugar Bird*. Head and throat deep violet blue, tinged with gold on the crown; general colour golden green; breast barred with bright red, beyond which the belly is of the same violet blue as the throat; wings, tail, bill, and legs, black. Native of Africa.

C. *Afrus*, Cuv.; *Certhia Afro*, Lath.; *Soui manga vert à gorge rouge*, Buff.; *African Sugar Bird*. General colour green glossed with copper; breast barred as the preceding; under-parts white; upper tail-coverts blue; tail dark brown; legs black. Native of the Cape of Good Hope. Its note said to resemble much that of the Nightingale.

C. *Superbus*, Cuv.; *Certhia Superbus*, Shaw; le *Sougnimboudou*, Vieill.; *Super Sugar Bird*. Upper parts golden green; throat violet tinged with gold; breast barred yellow; under-parts below it brownish crimson; wings, tail, and legs brown; bill black. Native of Malinba in Africa.

C. *Lotenius*, Cuv.; *Certhia Lotenius*, Lath.; f. *Angula Dian*, Buff.; *Angula Dian* of the Ceylones. Upper parts greenish gold, as also the neck; breast barred with violet, below which the bird is black, as are also the great coverts and tail, which are edged with green gold; narrow black stripe between the bill and the eye; legs black. Native of Madagascar, Ceylon, and Malinba.

C. *Amethystinus*, Cuv.; *Certhia Amethystinus*, Shaw; le *Soui manga à front doré*, Vieill.; *Amethyst-throated Sugar Bird*. Size of the last; general colour black glossed with violet; front green-gold; throat bright amethystine, as is also the rump; shoulders purplish blue; bill and legs black. Native of the Cape of Good Hope.

C. *Calybeus*, Cuv.; le *Soui manga à collier*, Vieill.; *Coloured Sugar Bird*. General colour greenish gold tinged with copper; across the breast a double collar, the upper bar of which is steel blue, the lower bright red. Native of the Cape.

C. *Zellonicus*, Cuv.; *Certhia Zellonicus*, Lath.; le *Soui manga à gorge pourpre*, Buff.; *Ceylonese Sugar Bird*. Crown glossy dark green; cheeks brown; chin and throat purple; neck and back black, with reddish brown edges; rump and upper tail-coverts light purple breast yellow; wings brown and purple; tail black.

C. *Senegalensis*, Cuv.; *Certhia Senegalensis*, Lath.; le *Soui mango violet à poitrine rouge*, Buff.; *Senegal Sugar Bird*. General colour dark violet; neck and breast bright red; wings and tail brown. Native of Senegal.

C. *Madagascariensis*, Cuv.; *Certhia Soui manga*, Gmel.; *Madagascar Sugar Bird*. Head, neck, back, and wing coverts green; lower part of back, rump, and tail coverts pale yellow; great wing-coverts brown; tail black; on either shoulder a deep yellow spot. Native of Madagascar.

The other species in this division are the

C. *Omnicolor*, Cuv.; *Certhia Omnicolor*, Lath.; le *Soui manga à toutes couleurs*, Buff.

C. *Cupreus*, Cuv.; *Certhia Cupreus*, Shaw; le *Soui manga tricolor*, Vieill.

C. *Parparatus*, Cuv.; *Certhia Parparatus*, Shaw; le *Soui manga pourpre*, Vieill.

C. *Cyanocephalus*, Cuv.; *Certhia Cyanocephalus*, Shaw; le *Soui manga à tête bleu*, Vieill.

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CINNY-
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CINQUE-
FACE.

C. Dubius, Cuv.; *Certhia Dubia*, Shaw; *le Soui manga brun et blanc*, Vieill.

C. Speratus, Cuv.; *Certhia Speratus*, Lath.; *le Soui manga à Ceinture Marion*, Buff.

C. Lepidus, Cuv.; *Certhia Lepidus*, Lath.; *le Soui manga de Malacca*, Buff.

C. Carracivus, Cuv.; *Certhia Carracivus*, Lath.; *le Soui manga à corolle violette*, Vieill.

C. Rubrofuscus, Cuv.; *Certhia Rubrofuscus*, Shaw; *le Soui manga rouge doré*, Vieill.

C. Fuliginosa, Cuv.; *Certhia Fuliginosa*, Shaw; *le Soui manga Carmélite*, Vieill.

C. Maculatus, Cuv.; *Certhia Maculatus*, Shaw; *le Soui manga varié*, Vieill.

C. Rectirostris, Cuv.; *Certhia Rectirostris*, Shaw.

C. Pennatus, Cuv.; *le Soui manga de Sierra Leone*, Vieill.

C. Gutturatus, Cuv.; *Certhia Gutturatus*, Lath.

β The two middle tail feathers longer than the others in the males.

C. Famosa, Cuv.; *Certhia Famosa*, Lath.; *le Sucrier Malachite*, Le Vaill.; *Green Sugar Bird* of the Cape of Good Hope. Size of a Linnet; general colour greenish gold tinged with copper; black stripe between the bill and eye; irides brown; yellow spot under the shoulders, seen when the wing is lifted up; wing coverts, tail, legs, and beak black. Is very common at the Cape, and by no means shy; the male has a pleasing whistle, which may be heard at some distance.

C. Pulchellus, Cuv.; *Certhia Pulchella*, Lath.; *le Sucrier Cossu*, Le Vaill.; *Beautiful Sugar Bird*. Nearly as large as the last species, and the general colour of the plumage the same, but with the breast red, the lower part of the belly whitish, and the wing coverts brown. Common in Southern Africa, but not beyond the Great River.

C. Fiolareus, Cuv.; *Certhia Fiolareus*, Lath.; *le Sucrier Orange*, Le Vaill.; *Violet-headed Sugar Bird*. Size of a Sparrow; head, neck, upper part of back, and lesser wing-coverts violet; the lower part of the back, rump, and upper tail-coverts olive brown; under-parts orange; legs and beak black. Native of the Cape of Good Hope.

C. Cardinalis, Cuv.; *Certhia Cardinalis*, Lath.; *le Sucrier Cardinal*, Le Vaill.; *Cardinal Sugar Bird*. Upper parts golden green; under-parts deep carmine; eyes brown; bill black. Native of the high mountains of the Great Namaqua Country.

C. Namaquensis; *le Sucrier Fenier*, Le Vaill.; *Namaqua Sugar Bird*. Upper parts greenish gold; under-parts orange; tail black, the projecting part of the two middle feathers of which are of a reddish gold colour. Found only in the forests of the Great Namaqua.

See Cuvier, *Règne Animal*; Le Vaillant, *Histoire Naturelle des Oiseaux d'Afrique*; Latham's *General Synopsis of Birds*.

CINQUE-PACE. } Fr. cinque; Lat. quinque, five.
CINQUE-PORTS, } Cinque-pace is the name of a
CINQUE-PORTY. } dance, which Sir John Davies describes, and calls a Galliard: "a swift and wandering dance."

Flow was the number of the music's feet
Which still the dance did with feet paces meet.

Dance. On Dancing.

For hear me Hero, wooing, wedding, and repeating, is as a Scotch jig, a mazurka and a cinque-pace; the first suite is hot and hasty like a Scotch jig (and full as frantically) the wedding

maisterly modest, (as a mazurka) full of state and sanctimony, and then comes repeating, and with his head legs falls into the cinque-pace faster and faster, till he sinks into his grave.

Shakespeare. *Measure about Nothing*, fol. 104.

— They that bear
The cloth of honour over her, are four barons
Of the cinque-ports.

Id. *Henry VIII.*, fol. 224.

— On her left breast
A mole cinque-spotted: like the crimson drop
In the bottom of a cowslip.

Id. *Cymbeline*, fol. 376.

CINQUE PORTS, or FIVE HAVENS, so called from their supremacy over the other ports of England which lie opposite to the coast of France. The original Cinque Ports, which appear to have been incorporated as far back as Edward the Confessor, were, 1. *Hastings* with its members Sanford, Pevensey, Hildney, Rye, Winchelsea, Bekechoara, Bulverleath, and Grange. 2. *Sandwich*, with Fordwich, Reculver, Sarre, Walmer, Ramsgate, and Deal. 3. *Doer*, with Faversham, St. Margaret's, Woodchurch, Goresend, Kingsdown, Birchington, Margate, Ringwood, and Folkestone. 4. *Romney*, with Lydd, Promellish, Owerstone, Dungeness, and Old Romney. 5. *Hythe* with Westmesth. Rye with its member Tenterden, and *Winchelsea*, as early as 1247 were named *mobilia membra Cinque Portuum*; and after the Conquest appear to have been annexed as sixth and seventh towns to this body, without affecting its former name. Hastings has always been esteemed the first in precedence.

The Cinque Ports have many high privileges. They are governed by a *Lord Warden*, an office which though formerly distinct from that of *Constable of Dover Castle*, is now always united in the same person. The Lord Warden has the authority of an Admiral among them, and sends out writs in his own name. He has also the right of *Warren* over an extensive tract so called. Within these ports are several peculiar Courts. One before the Lord Warden himself. Others within each several haven. Another called *Curia quinque portuum apud Shepway*; and likewise a Court of Chancery, from which, however, no original writs can issue. The freemen are styled *Barons*, and they perform service at the Coronation of the Kings of England, by carrying a silken canopy over the King's person. The canopy has four staves each supported by four Barons, who have their table at the uppermost end of Westminster Hall at the right of the King during the Coronation Banquet, and have the canopy and its appurtenances as their fee.

During several reigns the Royal Navy depended chiefly if not entirely upon the Cinque Ports. The proportion furnished by each varied, and was determined by consent in the annual courts called *Gustlings* or *Brotherhoods*, in which each Port had its own Representatives. The average number provided by the whole body was fifty-seven vessels, each manned by twenty-one sailors and a *gromet*, or boy. These were to be at the King's disposal for forty days, the expenses of the first fifteen days being defrayed by the Barons. In the 5th Henry VIII. it was ordered that "Every person that goeth into the annie of the Portis shall have a cote of whyte cotym, with a red crosse, and the armes of the Portis underneath; that is to say, the half lion and the half shippe." The arms properly blazoned are as follows, per pale Gules and azure, three demi lions, Or, impaling azure three semi ships, Argent. From the 42d of Edward III. two Members have been

CINQUE-
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returned to Parliament by the Cinque Ports. The last charter was granted to them in the 20th of Charles II. This was confirmed in the 4th of James II. and by it they are now governed.

Their Records were formerly kept in Dover Castle. Such as remain are now in possession of the Registrar. The Brotherhood Men are privileged from arrest during their period of service. The entry of their proceedings is kept in a chest at Romney. They begin with the 11th of Henry VI. and end with the last Brotherhood in 1771.

In Hammond's *Collections of the Antiquities of Dover* (fol. 14, 15) the following particulars of the ancient manner of taking refuge, for murder or felony, in the Cinque Ports, are given from the *Customall of the Cinque Ports*, corrected and amended in the reigns of Henry VII. and VIII.

And when any shall flee into the church or church-yard for felony, claiming thereof the privilege, for any action of his life, the head-officer of the same liberty, where the said church or church-yard is, with his fellow-jurats, or coroners of the same liberty, shall come to him, and shall ask him the cause of being there, and if he will not confess felony, he shall be had out of the said sanctuary; and if he will confess felony, immediately it shall be entered in record, and his goods and chattels shall be forfeited, and he shall tarry there forty days; or before, if he will, he shall make his abjuration in form following, before the head-officer, who shall assign to him the port of his passage, and after his abjuration, there shall be delivered unto him by the head-officer, or his assignees, a cross, and proclamation shall be made, that while he be going by the highway towards the port to him assigned, he shall go in the King's peace, and that no man shall grieve him in so doing, on pain to forfeit his goods and chattels; and the said felon shall lay his right hand on the book and swear this:—"You bear, Mr. Coroner, that I, A. B., a thief, have stolen such a thing, or have killed such a woman, or man, or a child, and am the King's felon; and for that I have done many evil deeds and felonies in this same his land, I do abjure and forswear the lands of the Kings of England, and that I shall haste myself to the port of Dover, whither you have given or assigned me; and that I shall not go out of the highway; and if I do, I will that I shall be taken as a thief, and the King's felon; and at the same place I shall tarry but one ebb and flood, if I may have passage; and if I cannot have passage in the same place, I shall go every day into the sea to my knees, and above, attempting myself to go every day to my knees, and above," crying, *Passage for the love of God, and King N his sake*; and if I may not within forty days together, I shall get me again into the church, as the King's felon.

So God me help and by this book according to your judgment."

And if a clerk, flying to the church for felony, affirming himself to be a clerk, he shall not abjure the realm, but yielding himself to the laws of the realm, shall enjoy the liberties of the church, and shall be delivered to the ordinary, to be safe kept in the convict prison, according to the laudable custom of the realm of England.

By an inquisition held at a Court of Admiralty at

Dover, in 1682, it was ascertained that the jurisdiction of the Admiralty of the Cinque Ports extended from Shore Beacon in Essex to Red Cliff near Seaford in Sussex.

Jenkes, *Charters of the Cinque Ports*, &c. translated with *Annotations Historical and Critical*, wherein *divers old words are explained, and some of the ancient customs and privileges*, 1728; Lynn's *History of Dover and Dover Castle*, with a *short Account of the Cinque Ports*, 1813; Boys, *Collection for the History of Sandwich*, with *notice of the other Cinque Ports*, 1786—8—92.

CINTRA, or SINTVA, a large village of Portugal, in the Province of Estremadura, situated on the mountains of the same name, which were anciently called the *Montes Luno*. The climate is accounted so healthy, that this place has been chosen by the Nobility and English residents in Lisbon for a place of summer retreat; its population is 1900. Here was concluded, on 22d of August, 1808, (after the battle of Vimeira,) the well known Convention between Sir Hugh Dalrymple, commanding the British army, and the French General Junot. Fifteen miles north-west of Lisbon.

CIONUS, in Zoology, a genus of insects of the order *Coleoptera*, family *Curculionites*. Generic character: antennæ two-jointed, slightly broken, inserted a little behind the middle of the rostrum; club three-jointed; body short, ovate, subglobose.

Type, *C. Scrophulariae*, Latr.

CIPHER, *v.* } Fr. *chiffrer*; It. *zifferare*; Sp. *ci-*
CYPHER, *n.* } *fror*. Message signs from the Hebrew.
CYPHERING, *n.* } To count, to reckon; to practise the rules of Arithmetick. To practise calculation by figures. Also to write in fictitious characters; characters unknown to or concealed from others; and then—to characterise.

A cipher, met. is One of no value; no importance.

Barker was one of the Duke's secretaries, privy to his greatest affairs, the writer of his ciphers, the common carrier of ciphered and deciphered letters, the common conveyor and sender of his messages and letters between him and the Queens of Scots.

State Trials. Trial of the Duke of Norfolk.

Let him know
No more than how to cipher well, or do
His tricks by the square root.

Mummings. The Guardian, act 1. sc. 1.

Eyes, hide my love to not show

To any but to her my notes,

Who only doth that cipher know;

Wherewith we pass our secret thoughts.

Daniel. Song from Second Chorus.

Therefore God, to confute him, and to bring him to his native captivity, threatened to bring a sword against him and all his glory that should strip him of all his excellencies he valued himself by, and should slay him.

Goodwin. Works, vol. v. fol. 443.

Inasmuch that there were some of them, that had been some particular language devised with a strange cipher or form of letters; wherein they would have their science written.

Styrpe. Memoirs. Henry VIII. Anno, 1553.

His father [Lord Clarendon] apprehending of what fatal consequences it would have been to the king's affairs, if his correspondence had been discovered by unfaithful secretaries, engaged him when very young to write all his letters to England in cipher; so that he was generally half the day writing in cipher or deciphering, and was so discreet, as well as faithful, that nothing was ever discovered by him.

Burnett. Owen Jones. Charles II. Anno, 1667.

From henceforth no act, deed, or offence, that had been by act of parliament made treason, &c. by words writing, ciphering, deeds, or otherwise, should be taken, had, or deemed to be high treason, petty treason, &c.

Styrpe. Memoirs. Queen Mary, Anno, 1553.

* *Sic. orig.*

CINQUE
PORTS.
—
CIPHER.

CIPHER.

CIRC.

Yet he was kind, or, if severe is ought,
The lore he bore to learning was in fault;
The village all declared how much he knew;
Twas certain he could write and cipher too.
Goldsmith. Deserted Village.

Attend at councils which I must not weigh,
Do what they bid; and what they dictate say;
Enob'd, and hoisted up into my chair,
Only to be a royal cipher there.
Chenille. Githam, book iii.

CIPPUS, Chal. and Syr. *ḥṣṣ*; Gr. *κίππος*, a round or square column without a capital, employed by the ancients for various purposes; to mark distances or boundaries, to point out roads, to record inscriptions, or most frequently as a sepulchral memorial. The last-mentioned Cippus generally stood in front of the area intended for burial, and was inscribed with

its dimensions, and with a prohibition against any change of its destination by survivors, under some of the following formulas: H. M. AD. II. N. T. *Hoc monumentum ad heredes non transit*; or, H. M. H. N. S. *Hoc monumentum heredes non sequitur*; or else, H. M. O. D. A. *Hæc monumentum omnes dolus elasto*. Horace has given the second of these inscriptions, (Sat. i. 8. 12.)

CIPPUS.

CIRC.

*Mille pedes in fronte, trecentis Cippus in agrum,
Hic dabit : heredes monumentum ne sequatur.*

The upper part of Cippi was frequently hollowed out, and the column itself perforated throughout its shaft, in order to convey libations, poured by the piety of friends, to the area which were deposited beneath them. (Fabretti, *Theat. Inscript.* 108.)

C I R C.

CIRC. } Lat. *circus*; Fr. *cirque*, a place in
CIRCEMIAN. } Rome, wherein the people sat to
behold plays, games, and public exercises. Also ap-
plied, generally, to any space of a circular form. See
CIRCLE.

Wherever he waited, or but intended to winter, they were
constrained to erect amphitheatres and *Cirques* for public games,
and those within a while to be taken down again.

Hobbes. Apologie, fol. 394.

He gave order that for his grandmother Livia, there should by
decree be granted divine honours; as also in the stately pompe
of the *Cirque* solemnities, a chariot drawn with elephants, like
unto that of Augustus; semibury for the ashes of his own
parents departed, dirges, and funeral feasts; and more than so,
particularly in the honour of his father, *Cirque*-plays and games
every year upon his birthday; and in memorial of his mother,
a coach to be led and drawn along through the *cirque*; and the
surname of Augusta, which by his grandmother was refused.

Holland. Suetonius. Tiberius Claudius Drusus Caesar.

The poet says, that while the degenerating Romans had left
one kind of haecness, they were fallen to another, a servile sloth;
caring for no public affairs, or the glory of their country; but,
no they might have but victuals and pleasure, the pleasure of the
Circean shows, too barely they reckon'd themselves in a happy
case. *Holmes. Illustrations of Juvenal, Satire, 10.*

Wint injury did Neptune suffer, when he [Augustus] displaced
his image in the *Circean* games, because he had an ill voyage at
sea. *Shillingford. Scenon, 10. vol. i.*

See the *Cirque* falls, th' unpillar'd temple nods,
Streets pour'd with heroes, Tyber chok'd with Gods;
Till Peter's keys some christian'd shore adorn,
And Pan to Moses lend his page here.

Pope. The Dunciad, book iii.

The *Circus Maximus* at Rome was built by Tarquinius
Priscus, in the valley *Marcia*, between the Palatine and
Aventine Hills. Livy is very concise in his descrip-
tion of it. Separate divisions, he says, were assigned
to the Senators and the Equites, on which each of
them made his own seat. These seats, called *fori*, were
sustained by poles twelve feet high. (i. 35.) This
Theatre, however rude, was a great improvement upon
former barbarism, when the spectators, intermixed
confusedly with each other, stood up on wooden
planks. (Dionys. Hal. iii. 68.) According to this last
authority, the seats erected by Tarquinius were
covered; the dimensions of the Circus were three and
a half *stadia* (9240 feet) in length, and four *plethra*

(400 feet) in width, and it contained 150,000 people;
round three sides of it ran a stream of water called
Eurypus, ten feet in depth and width, behind which was
a triple portico, (a portico of three columns in depth.)
The lower seats were of stone, the upper of wood.
Round the exterior was a single portico, with a range
of shops below, and rooms above, through which ran
the passages and staircases leading to the seats.

The repairs of the *fori* were out of the oppressive
works against which the Roman people murmured
during the tyranny of the last Tarquinius. (Liv. i. 56.)
In the year 556, part of the spoils brought by L. Ster-
tinius from Further Spain, were employed to raise an
arch in this Circus, which was decorated with golden
images, (xxxiii. 37.) and they were probably these
images which were overthrown by the terrific storm
which occurred fourteen years afterwards, (xl. 2.)

The Circus of Tarquinius was rebuilt by Julius Caesar,
and is then said, (though there is some difficulty when
we compare the proportions with those assigned by
Dionysius to the original edifice,) to have contained
260,000 persons with ease and pleasure, in a space
of three *stadia* (1920 feet) in length, and one (640 feet)
in width. (Plin. xxxv. 15.) Dio (lviii.) and Tacitus
(Ann. vi. 45) both relate the destruction by fire in the
reign of Tiberius of that part of the Circus adjoining
Mount Aventine. Suetonius (Dom. v.) speaks of a
Nomachia, erected by Domitian from the stone of
which the sides of the Circus, which had been damaged
by fire, were afterwards repaired. It does not appear
whether this was another fire, or that which had
already occurred; nor is it more clear whether Domi-
tian, himself or Trajan, employed the materials of the
Nomachia for the repairs. We know however,
from the Panegyric of Pliny, that this latter Prince
enlarged the Circus. The courtly orator speaks of the
addition of 5000 seats; of the immense sweep of the
Circus, which vied with temples in beauty; which was
worthy of a nation the Sovereign of the world, and not
less noble in itself than in its exhibitions. He dwells
particularly upon the equality and continuity of the
seats, by which the people obtained a free and full
view, not only of the Imperial couch, but of the Em-
peror in person. Heliothalus in one of his luxurious
extravagancies, filled the *Eurypus* with wine. (Lampridius, 23.) Calligula before him had strewed the arena

CIRCUS. with the precious dust of minium and chrysocolia. (Suet. 18.) Of this once magnificent building, scarcely a vestige now remains. A portion of the foundation of the curved end, which stood towards the south, is all that can be traced.

One reading of a passage in Livy, (lii. 63.) which is rejected by Gronovius, places a *Circus Apollinaris* in the *Prata Flaminia* about the year 306. This building is mentioned nowhere else, and its existence is doubtful. Upon the spot assigned to it however, afterwards arose the *Circus Flaminius*, erected by the Consul Flaminius, v. o. 531. This stood in the *Campus Martius*, without the walls, near the Theatre of Pompey, as Mr. Burton proves in his *Description of the Antiquities and other Curiosities of Rome*, 335, by coupling a passage of Pliny (xxiv. 7) with one of Festus (*Pomp. vi.*) The former writer says that Ca. Octavius, about the year of Rome 590, erected a double portico at the *Circus Flaminius*. Festus, after describing the Portico of Octavia, which was near the Theatre of Marcellus, says, that there was another portico near the Theatre of Pompey, built by Ca. Octavius: he adds, that it was burned down, and rebuilt by Augustus. (See also P. Victor 9 *Urbis reg.* and Vell. Patere. ii. *ad ix.*) Of this edifice no trace is to be found.

The *Circus of Nero*, or *Circus Faticanus*, stood partly on the site of the Basilica of St. Peter, and was destroyed by Constantine, when he built the old church, A. c. 324. A plan of the *Circus*, showing its situation with respect to the ancient and modern church, may be seen in a work of Bonanni, (*Historia Templi Vaticani*, c. 6.) The curved end was towards the east, and reached nearly to the steps leading up to the church. The *Carceres* nearly coincided with the farthest end of the tribune. One side of it did not interfere with Constantine's building; the other was entirely built over, so that about half the area was occupied. Of the four pillars supporting the cupola, that at the south-west stands upon the site of the wall, where were the seats of the spectators. The obelisk, which is now in front of St. Peter's, stood upon the *Spina*; and its actual position is marked by a square stone in the passage leading from the enclosure to the choir. It was moved in 1686 by Sextus V. Bonanni, after comparing several contradictory statements, conjectures the whole length of this *Circus* to have been 1540 palms.

The traces of a *Circus* supposed to be built by *Hadrian*, and by some called *Circus Domitii*, have been imagined by antiquaries near his tomb; but no mention of such an edifice by any classical author has been advanced in support of its existence. The same may be said of a *Circus* of *Julius Caesar*, near the *Mausoleum* of *Augustus*.

The *Circus of Caracalla* or of *Gallienus*, (for there is no good authority for its reputed name,) stands about two miles without the walls of Rome beyond the *Porta S. Sebastiani*. The outer wall is almost entire, but the seats are gone: wherever the walls have been broken and laid open, large earthen vessels are found embedded in the brick wall. Various uses have been assigned to these vessels. Mr. Burton ingeniously conjectures that they were intended to assist the conveyance of sound. We know from *Vitruvius*, (l. v. 5,) among other writers, that earthen as well as bronze vessels were so used. The length of the *Circus* of *Caracalla* is 1678 feet, the breadth 435. It is calculated that it could have contained 30,000 spectators

The *Spina* may be traced by the ground being considerably raised, and it is about thirty-six feet nearer to the left side of the *Circus* than to the right. An eminence may be observed at each end, where were the *Metae*; and under that, which is nearest to the *Carceres*, are some remains of the Temple of *Consus*. The obelisk, which is now in the Piazza Navona, stood formerly upon this *Spina*. Nothing can be made out as to the plan of the *Carceres*, but they seem to have gone rather in a curved than in a straight line. At either extremity of the *Carceres* are two towers, and in the side-wall on the left hand is a similar eminence. On the right hand there seems to have been very little wall, which was owing to the ground being much higher on that side, which was taken advantage of to form the seats. (Pococke states this to be the case with the *Circus* at Ephesus.) What wall there is here, is not straight.

The *Circus of Heliodorus*, sometimes called *Castrensis*, stood before the gate *Lavicana* or *Prænestina*, now *Porta Maggiore*. It was repaired by *Aurelian*; and fragments of an obelisk belonging to it covered with hieroglyphics, may be seen in the court-yard of the *Barberini Palace*.

The *Circus of Alexander Severus* or *Agonialis*, from the games celebrated in it, stood on the site of the present Piazza Navona, a name easily derived from that which it bore formerly. The outline may be readily traced; and chariot-races still take place in it. This fine open space, distinguished by *Bernini's* magnificent fountain, is covered with water on Saturdays and Sundays during August, in order to relieve the heat.

The *Circus of Flora*, or of *Sabellius*, in whose gardens it stood, was between the *Quirinal* and *Flavian* hills. No vestiges of it remain; but the Egyptian obelisk now standing before the church of *La Trinità de' Monti* was taken from its ruins.

One other, the *Circus Intimus*, within the walls, is mentioned by *Varro*, (*de Ling. Lat. iv.*)

The following description of an ancient *Circus* is taken, with some alterations, from the work of Mr. Burton cited above. It is chiefly founded upon the remains of the *Circus* of *Caracalla*. The *Circus* was of an oblong form, straight at one end, and curved at the other, the length being about three times the breadth, or somewhat more. At the straight end were the *Carceres*. There were here thirteen openings or *Ostia*. That in the middle was larger than the rest, by which the horsemen and their chariots entered. On each side of this were six apertures, called *Carceres*, where the chariots stood before they started. We find various names given to these places, such as *Oppidum*, *Repagula*, *Alba lices*, *Cryptæ*, *Claustura*. They were called *Oppidum*, because anciently there were towers and battlements upon them. (*Varro*, lib. iv.) *Livy* says, (lib. viii. c. 30.) that the *Carceres* were first placed in the Consulate of *L. Papirius Crassus* and *L. Pl. Vennus*, v. c. 425, by which he perhaps means that the *Repagula* or barriers were first placed in that year. Originally the *Carceres* were of wood or stone: *Claudius* made them of marble. (Suet. c. 81.) The *Repagula* were not lowered, so that the chariots passed over them; but they turned upon hinges.

In front of the *Carceres*, at each extremity, was a figure of *Mercury* holding a rope. Previous to the games commencing this rope was loose, and lay upon the ground: the people at first occupied the whole of

CIRCUS.

CIRCUS. the arena, consulting fortune-tellers, or engaged in other amusements; the raising and tightening of the rope was a signal for them to retire to their seats. When this rope was once more lowered, the *Carceres* were opened and the chariots started.

The person, at whose expose the games were given, sat over the middle entrance. It was hence that the signal was made for the chariots to start. At first torches were used; but afterwards a napkin or cloth was lowered. It was the business of the Consul to make the signal, and in his absence the Prætor gave it. In the time of the Emperors it was the Prætor's office: he let a napkin fall from the balcony; and it is said, that the custom arose from an order of Nero, who was dining, when the people became so impatient for the games to begin, that he ordered his own napkin to be thrown down as a signal that he had finished. Hence Juvenal's expression,

Intera Megaliscæ spectacula mappæ. Sat. xi. 191.

A trumpet also was sounded.

The drivers wore different colours, whence arose the different factions, which divided not only the Circus, but the whole city, and raged so furiously afterwards in Constantinople. (Gibbon, x.) At first there were only two colours, the white and the red; two more were added, green and blue, which gave the names of *Albata*, *Russata*, *Prasinæ*, and *Feniceæ*, to the different factions. Domitian added two more, *Aureæ* and *Purpureæ*. One chariot started from each faction; so that only six chariots started at once, and before Domitian's time only four. Cassiodorus also, who wrote about A. D. 500, mentions only four colours. It is difficult to explain why there were twelve *Carceres*, if only six chariots started. At the Greek races they set out from each side alternately. (Pausan. *Elæic. lib. ii.*) and sometimes as many as ten chariots entered the lists at once. It is probable, that the Romans borrowed the number of the *Carceres* from the Greeks, though they did not imitate them in the use of them. For it is certain, that at Rome the same six *Carceres* were always used, viz. those which had the middle entrance, or *Juvæ Magistratuum*, at the left hand. It is evident, from an inspection of the plan, (plate XXIX.) that these were the most advantageous places for starting from, as the chariots ran keeping the *Meta* on their left. So also of the different *Carceres*, that which was nearest to the *Juvæ Magistratuum* was the best, and was called the first. It was also called *A Pompæ*, because the processions entered by the *Juvæ Magistratuum*. The others were numbered 2, 3, 4, 5, and 6, beginning from this. Lots were drawn for the places, as at the Greek games. The Prætor shook the lots in an urn; and the chariot, which took the first place, was called *Summa*, the sixth *Ima*.

At the Olympic games the chariots ran twelve times round the course. At Rome they went only seven times round it; but, as there was a *Meta* at each extremity of the course, it has been doubted whether each *Meta* was passed seven times, or whether seven *Metas* were to be passed during the race. It seems probable, however, that the chariots actually ran seven times round the course; and that which arrived first at the *Meta* nearest to the *Carceres* won the race; or rather that which arrived first at a white line, traced in chalk upon the ground, and reaching from one side of the Circus to the other. This served to mark the winning chariot; for as they began the race on

one side of the *Spina* and ended it on the other, the same line would naturally serve each purpose. Both uses of this line gave rise to proverbial expressions. *A lined* became a common phrase for the commencement of any thing; and the poets will supply us with abundance of instances, where the *ultima linea rerum* is alluded to. The terms *Calx* and *Creta* also obtained the same significations, because the line was marked with chalk. Each race of six chariots was called *Missus*; and of these there were twenty-five in the course of the day. The last was called *Æriarius*, because the expense was defrayed by subscription; but it was afterwards left off, and there were only twenty-four races in the course of the day. Some Emperors chose to give more than twenty-five, in which case the chariots generally did not go seven times round the course. To prevent mistakes, little pillars were erected near the *Meta*, on which an egg was placed every time that the chariots had come to the end of the course; so that the people could always tell how many times they had gone round. Dio says, (xlix.) that Agrippa first instituted this custom; but it would seem from Livy, (xli. c. 27,) that it was much older.

The ground which the chariots occupied immediately upon leaving the *Carceres*, and before they reached the first *Meta*, seems to have been called *Spaium*. The chariots were drawn by two, three, or four horses, but generally by four. Augustus introduced six, and some had seven. Nero drove as many as ten, but this was at Olympia. (Suet. c. 24.) We find mention of elephants being yoked, and camels, stags, dogs, tigers, lions, &c. (Suet. in *Nerone*. Dio. Lamprid. in *Elagabal.*) Sometimes also single horses ran; and we read of *equi dentitorii*, where the rider managed two horses, and leaped from one to the other. In some ancient bas-reliefs we may observe persons on horseback accompanying the chariots as they ran; their use seems to have been, to supply the drivers with any thing which they might want. The charioteers were at first slaves, freedmen, or strangers; but afterwards the Nobles amused themselves with driving publicly in the Circus, and several Emperors distinguished themselves by it.

The line which occupies the middle of the Circus is the *Spina*, round which the chariots ran, keeping it always on the left hand. It was a brick wall, four feet high, and at the end next to the *Carceres* twelve feet broad; towards the other extremity it became narrower. At each end was a *Meta*, round which the chariots turned; and their object was to go on near as possible to these without touching them. The *Metas* were originally of wood, and were occasionally removed, when the whole arena of the Circus was wanted for other purposes. Claudius had them made of marble, and gilt. Their form was conical, or, as Ovid says, like that of a cypress. Ancient sculptures represent them as divided into three, or rather like three cones compressed together, so that there were distinct summits to each *Meta*, with an oval ornament at the top. The *Meta* nearest to the *Carceres* was called *Murcia*. Under this was a circular Temple, sacred to the God Consus, to whom Romulus celebrated the games, at which the Sabine women were carried off. He is supposed to have been a God of Silence; but some make him the same as Neptune. From him the games were called *Ludi Consuales*, till the time of Tarquinius Priscus.

CIRCUS.

CIRCUS. There were other appendages to the *Spina* besides the *Meta*. It has been already mentioned, that there were little pillars, on which eggs were placed, to mark the number of times the chariots had gone round. Figures of dolphins were used for the same purpose. Obelisks were also placed upon the *Spina*. In the *Circus Maximus* were two, one dedicated to the *Sus*, 132 feet high; the other to the Moon, eighty-eight feet high. There was also generally a figure of Cybele, drawn by lions. When the race was finished, the victor ascended the *Spina* by some steps, and received his prize, which consisted of money, or a crown, or palm-branches. It appears from Cassiodorus, that a palm was the prize for athletic contests, (Var. lib. ii. epist. 28,) and for chariot-races, (Var. lib. iii. epist. 21.) When the games were over, he went out by the *Porta Triumphalis*, which was at the curved end of the Circus.

It will be observed, that the *Spina* is not so near the *Carcere*s as it is to the *Porta Triumphalis*, nor does it stand in the middle of the Circus. In that of Caracalla, which is still perfect, the *Spina* is thirty-six feet nearer to one side than it is to the other. The reason is this: as the chariots started from the *Carcere*s, and were to go round the course, leaving the *Spina* to the left, at the time they reached the first *Meta* they would be nearly all abreast; it was therefore more necessary that they should have room to pass each other at this part of the course, than during all the rest of the race. Consequently the *Spina* was not placed quite in the middle; because by the time the chariots turned the second *Meta*, some must have taken the lead so decidedly, that the same space would not be required for them to run abreast as at the beginning.

The chariot-race was by no means the only amusement which the Circus afforded. We find mention of seven others in ancient authors; processions, gymnastics, *Lusus Troje*, chases of wild beasts, combats of horse and foot, and *Naumachie*, sometimes stage-plays. Of these the procession was the first amusement in the course of the day, and was either sacred or military. Next followed the chariot and foot races; after which were the gymnastic exhibitions. For the *Lusus Troje*, Virgil may be consulted. (*Æn.* 579—603.)

The exhibition of wild beasts was one of the most popular amusements at Rome. When Amphitheatres were introduced, the Circus was not so much used for this purpose as before; but still there were hunts in the Circus till a late period.

The beasts were made to fight either with one another, or with men. The latter were called *Bestiarii*.

Besides the battles in which wild beasts were engaged, there were other sanguinary spectacles, in which gladiators either contended in single combat, or large bodies of horse and foot fought with each other.

The naval engagements were sometimes exhibited in the *Circus Maximus*, which could easily be filled with water.

Stage-plays were but seldom represented in the Circus. That they were so occasionally, we learn from Suetonius, who says, that Augustus had them exhibited there, (43.)

For many years the Senators and common people sat together without any order. Attilius Serranus and L. Scribonius, who were *Ædiles* v. c. 558, appointed particular seats for the Senators, (Liv. xxxiv. 54; Val. Max. ii. 4.) Augustus ordered the Senators and Knights to sit separately, (Dio. iv. 1) and Claudius appointed a particular place for the Senators, as Nero did for the Knights. Livy also says, that the people had no accommodation for sitting till the time of the Scipios; but it appears from Dionysius, that they had it from the days of Tarquinus. The *Consuls*, *Prætors*, and all those officers who were entitled to preside, had seats over the middle gate of the *Carcere*s, whence it was called *Janus Magistratuum*. Some Magistrates also had seats near the first *Meta*. It appears from Cassiodorus, (Var. Ep. iv. 42,) that particular individuals had fixed seats (like private boxes) belonging to them, which in some cases descended to their children. The eagerness with which all parties flocked to the games, is almost incredible; and classical authors abound in references to this infatuation.

When the different amusements of the Circus ceased, it would not be easy exactly to define. There is no mention of processions or *naumachie* after the time of Constantine. We know that he forbade the combats of gladiators, (Cassiodorus. *Hist. Eccles.* lib. i. c. 9;) but the custom must have been afterwards revived, as Hieronymus found it necessary to prohibit the combats of gladiators by a special edict, (ibid. lib. x. c. 2.) This was about the beginning of the Vth century. The combats of men and beasts seem to have lasted till Justinian's days; but Procopius, speaking of a Circus near the Vatican, (lib. iv. c. 1,) mentions it as a place then in disuse, in which formerly single combats were exhibited. This was about the year 546. It is certain, that such bloody spectacles existed in the time of Theodoric, about 500 a. n.; for we have in Cassiodorus (Var. Ep. v. 42) a letter from that King to the *Consul Maximus*, in which he gives an interesting account of them, while he reproaches the custom extremely. It is probable, that the chariot and horse races continued much longer; the Hippodrome at Constantinople was certainly employed for this purpose at the time the Venetians took it in 1204.

Farther information on these points may be found in the second volume of Balenger's *Opusculum Systematis*, in which he treats of *Lusus Circensibus*. This learned Jesuit however, it is said, is not always to be trusted. The Abbé d'Aubignac will not admit that he brought knowledge to the subjects upon which he wrote, but rather that he found it while he was writing. Faber also has published a Treatise, entitled *Agonisticon sive de re athleticæ, sive atque Circensibus Spectaculorum Tractatus*. But the researches of the Neapolitan architect Pirro Ligorio are more profound than that of any other antiquary. We do not know whether any of his designs have been published; but among two and thirty folio volumes which once formed, and perhaps still form, a magnificent portion of the Royal Library at Turin, the Circus in all its parts of form and decoration is largely described.

CIRCÆA.
CIRCARS.

CIRCÆA, in *Botany*, a genus of the class *Diandria*, order *Monogynia*, natural order *Onagreæ*. Generic character: corolla, petals two; calyx superior, two-leaved; capsule two-celled; seeds solitary.

The only species of this genus known, are *C. hirtellana* and *C. alpina*, both natives of England. Eng. Bot.

CIRCARS. THE NORTHERN, a long narrow Province on the west side of the Bay of Bengal, bounded by Orissa on the north, the Carnatic on the south, and Goudwánah with Haider-ábád and Bálághát on the west. The area of this Province is estimated at 17,000 square geographical miles, of which, in 1784, three-fifths only were supposed to be productive. The whole of the western boundary is formed by continued chains of hills, from which various streams descend to the sea, and divide this territory into five natural districts: 1. Ganátur or Mortezá-ábád; 2. Ellór; 3. Konda-pilli or Mustafá-ábád; 4. Rájá-mendri; and 5. Sikából, (Circacoli:) but, in 1804, it was divided into the five following Jurisdictions or Collectorships; 1. Ganátur, 2. Masuli-patam, 3. Rájá-mendri, 4. Vizinga-patam, and 5. Ganjam.

Climate.

The climate is materially affected by the great river Góddáveri. To the north of it the periodical rains begin in the middle of June, are moderate till the end of August, excessive from that time to the beginning of November, and accompanied by violent storms towards their close. A north-easterly wind then succeeds the westerly winds which brought the rain, and a pleasant, temperate season continues to the Vernal equinox. From that period to the beginning of the rains, the heat is excessive; but is tempered in the northern districts by constant diurnal sea-breezes. To the south of the Góddáveri, southerly winds along shore prevail after the termination of the rains, and together with the sea-breezes, greatly diminish the heat; the marshes and stagnant pools over which they pass impregnate them with putrid exhalations, destructive even to vegetable life. From March to June, a westerly wind, following the course of the Krishna, then almost dry, raises the heat, towards its mouth, to such a degree that the thermometer sometimes stands for a week at 110° of Fahrenheit's scale, and is occasionally as high as 108° at midnight. Glass is often cracked, and tables split by the heat of the atmosphere, without any exposure to the sun. The hills, especially where they are woody, are peculiarly unhealthy, and in no part of India are the hill-fevers more fatal than in this country.

Soil.

The whole of the coast is flat and sandy, but it rapidly improves towards the hills, and being well watered, produces abundant crops; so much so that formerly the Circars were considered as the granary of the Carnatic during the north-easterly monsoon, as Tanjore was, during the south-westerly. Vegetables for the table are raised with difficulty in consequence of the sea air; but a great deal of sugar and cotton is produced; the woods furnish much teak (*Tectona*) and other timber, and the shore excellent salt and tobacco.

Trade and manufactures.

The islands of Nágór and Maruli-patam (*Mookhí-patam*) are celebrated for their calicoes, called *Pálem-páras*. To the north of the Góddáveri, the manufactures are not so fine. Muslins are woven at Sikából, woollen carpets at Ellór, and silks at Berham-púr, but not in large quantities. Ships of a considerable size are built at Koringa and Narsí-púr near the mouths of the

CIRCARS.

Góddáveri, and 50,000 tons of small craft are employed in the coasting-trade. Cotton goods are exported to Europe, grain to Madras, and salt, piece-goods, and copper, by active traders to the interior. The principal returns are in cotton and wheat; raw silk from Bengal, and coarse cloths from Madras.

The principal part of the East India Company's piece-goods is the produce of this country. The farmers' wives and daughters spin the thread, and sell it to the weavers, who are an idle extravagant set of men, and squander away their earnings in gambling and cock-fighting. Much of the cotton is of home growth; some is imported from the Deccan. It is the business of a particular caste to cleanse it.

Piece-goods, especially panjam cloths, are the chief article of trade of the south, and grain is the staple commodity of the north Circars. The former exporting principally to Madras, Ceylon, and the Malabar coast; the latter to Bengal and the Barman Empire. Much grain however is sent from the northern part of this Province to Madras, consisting of *padá*, (rice in the husk,) rice, wheat, and other edible grains, with much provender, such as horse-grass, (*Cyperus arvensis*), sorghaloo, and many other usefúl seeds. Fire-wood, drugs, and many other less important articles are also sent in considerable quantities to Madras; and the ports on this coast often serve as an entrepôt for the trade between Bengal and that Presidency. European goods, and the produce of the eastern islands, are imported thence; the former principally for the use of the East India Company's servants established in this Province.

Population

The population may be estimated at 3,000,000, almost exclusively Hindia of the Téliaga and Uria, or Oría race. In ancient times, the Góddáveri was the line of separation between these two nations, whence the country to the north of that river was called Orisa, (from Ut- or Ur-dén, the country of the Uria), and that to the south, Telingána. Their languages, rites, customs, and characteristic traits are quite distinct, though they are all worshippers of Bráhma. The Urias are considered as most rigid in their observance of their religious institutions. The Priests are Bráhmans, who enjoy their preeminence. The principal land-holders, of the Ráchiwár, Uria, and Velma families, consider themselves as *Kahatris*; the other inhabitants are *Sidras*, except the retail shop-keepers, who are *Vatayas*.

The lands in the northern Circars are held either *Tenures*, by *zemín-dári* or *haccolí* tenures; the first in the hills, and plains at their foot, the latter in the neighbourhood of large towns. The *Zemindárs* were surrounded by military tenants, connected with them by ties of blood, close to native powers, who were ready to assist them when inclined to rebellion, and protected by an unhealthy country little cleared or explored. They were therefore in a very unsettled state when the Province was added to the British possessions. They are divided into three classes: 1. the *Velmas*, on the borders of the Krishna, *Zemín*-who are *Télingas*, driven from the Carnatic by the *décc* *Musajmans* in A. D. 1654; 2. the *Ráchiwárs*, descendants of the Kings of Orisa, also driven by *Moslims* into the highland country on the western frontier; and 3. the *Urias* (*Warriars*), inhabitants of the mountains to the west of Sikából, who established themselves in those fastnesses after the invasion of Orisa by the Mohammedans. The *haccolí* lands were the demesne

CIRCASS. or household lands of the Sovereign, resumed by the Musliman conquerors, and appropriated to the maintenance of their garrisons.

CIRCASSIA. Every village here, and in most parts of the Peninsula, is a separate Township, comprising from a hundred to several thousand acres of land; and each has its proper officers:

1. The *Betel*, or head-mao, who settles disputes, regulates the police, and collects the revenue.

2. The *Talid*, who collects information respecting offences, and escorts travellers.

3. The *Tid*, who guards and measures the crops.

4. The Boundary-man, who keeps an account of the boundaries.

5. The *Karman*, or accountant.

6. The Superintendent of the tasks and water courses.

7. The *Bráhma*, who is the spiritual director of the villagers.

8. The Astrologer; another *Bráhma*, who announces lucky and unlucky days, &c.

9. The smith; 10. the carpenter; 11. the potter; 12. the washer; 13. the barber; 14. the herdsman, 15. the doctor; 16. the dancing-girl; 17. the musician; and 18. the poet. These persons are maintained by a certain portion of land, and small perquisites from the crops; and such is the attachment of the natives to their ancient usages, that war and desolation seem never to dissolve their communities; they return to their old habitations, as soon as the storm which dispersed them is over, and the Township retains its ancient boundaries and local governments, whoever may be the Sovereign to whom the Province has been transferred.

CIRCASS. The Hindu Princes of Oriss seem to have maintained their independence till the time of Ibrahim Curb Sháh, Sultan of Golconda or Haider-ábad, in the latter part of the XVIIth century. In 1687, this Province fell with the rest of the Haider-ábad sovereignty into the possession of Aurangzeb, and was in 1724 transferred from the Moghols to the Nizám T-mulk, their Viceroy in the Decan. In 1752, his third son, Saláhet Jaag, ceded the District of Kandáwir, or Gantár, to the French, as a remuneration for very important services. In 1759, the capture of Masulipatam (Mush'half-patan) by the British forces, enabled the Nizám to resume these territories; and in 1765, Lord Clive obtained from the Moghul, a grant of four of the Circárs, or Districts, of the Sáhab of Haider-ábad; viz. Sikáhol, Rája-menlí, Elúér, and Konda-pilli; hence the Province derives its name of the Northern Circárs. The remaining district of Gantár (Kandáwir) then held in *jágír* (so feudal tenure) by Barzálet Jaag, brother of the Nizám, was ceded by the treaty of 1766, and after the death of Barzálet in 1782, devolved to the East India Company, who took possession of it in 1789.

The permanent settlement of the territorial revenue was not established till 1802 and 1804; and much still remains to be done before this Province can be rendered as flourishing as most of the other British territories in India.

A large force is requisite to keep the mountaineers in check, and six battalions of native infantry are always dispersed over the Province. (Hamilton's *Hindustán*, li. 60.)

CIRCASSIA.

Situation and boundaries.

CIRCASSIA, a country in Asia on the northern declivity of Mount Caucasus, once extending from the Black Sea to the Caspian, is now reduced to the districts called Great and Little Kabardah, on the banks of the Malka, nearly midway between the two seas; and the lands occupied by eight tribes between the sources of the Cúbán and the former. These may be called the head quarters of the Circassians, who are a migratory people; and more or less dispersed among the neighbouring tribes. The name by which they are known to Europeans was introduced by the Genoese, and is in fact a term of reproach given to them by their Tátár neighbours, and indicative of their favourite habits; for *Cheker* signifies "Highway-men" in the Tátarian dialects. The predatory excursions, which were once extended over the whole Steppe or plains to the north of the river Cúbán, have been much restricted since the establishment, in 1777, of the armed posts, called the "the Line of Caucasus;" but, notwithstanding the encroachments of the gigantic power of Russia, the Circassians have ever yielded more than a nominal submission to her, having hitherto maintained their independence inviolate, and deviated very little from the manners of their forefathers.

Among the piratical tribes mentioned by Strabo, (xi. 2) as inhabiting the north-eastern shores of the Black Sea we find the Zygi, who are called Zygi by Procopius and the Modern Greeks. That name also bears some resemblance to Caachia, the denomination

given by the Byzantine historians to the country on the lower part of the river Cúbán; and as the Ouséts (another of the Caucasian tribes) affirm that the Circassians called themselves Kazakhs, or Kesekhs, before the Kabardinian Chiefs came over from the Crimen, it is not altogether improbable, that this people is really descended from the Zygi of the Ancients. Such was certainly the persuasion of the Genoese in the middle ages; and Giorgio Interiano (Ramusio, *Vaggi*, li. 186) begins his account of them thus: *I Zygi in lingua volgare Greca e Latina così chiamati, e de' Tartari e Turchi dimandati Circassi, e in loro proprio linguaggio appellati Atige, habitoano dal fiume della Tana al Lacin, tutta quel ora maritima, verso il Bosforo Cimmerio*. In fact, if congeniality in manners and habits were a proof of identity of origin, the Circassians of the present day must be allowed to be the genuine posterity of the Zygi described by Strabo.

The whole country now occupied by the Circassians consists of vallies and ravines scattered over the declivities of Mount Caucasus, and a small portion of more level ground near the junction of the rivers Malka, Cherek, and Terek.

The inhabitants of these mountains are so wild and uncivilized as the soil of their native vallies; and though they have received a slight tincture of civilization from the Christians and Mohammedans, whose creeds they successively embraced, they are still little advanced in arts or morals beyond the savages in the

CIRCASSIA. South Sea Islands, or the Negroes in the heart of Africa. Interiors, who lived among them before their conversion to Mohammedanism, gives an account of their manners and customs; the more curious as, in his time, they still retained several barbarous usages which their faith in the Korfa has compelled them to abandon. If it be asked how it came to pass that Christianity proved less effectual in promoting civilization: it may be answered, that the proximity of the Turks, and the daring character of the zealots who propagated the doctrines of Mohammed among these fierce tribes, were more likely to impress them with awe than the Greek monks, who were their Christian pastors.

Great and Little Kabardah, on each side of the Terek, above its junction with the Malka, are, as was before observed, the Districts at present inhabited by the most powerful Circassian tribes. Those streams form their northern boundary, Suaja and the Malka are their limits on the east and west, and the central heights of Caucasus bound them on the south. The following tribes are dispersed over the country between the sources of the Cûban and the Black Sea; 1. Beslenîé, 2. Mukhosh, 3. Abazekh, 4. Kemurk-wêch, (by the Tâtars, Temir-gôï,) 5. Bzhedukh, 6. Shapsig, 7. Zhani, 8. Skhegakeh. Their history and origin are extremely obscure: according to their own traditions they are descended from an Arabian Chief, called *Arab-khân*; but this tale is supported by no analogy in their features or language; and as these traditions do not go farther back than the XVIth century, while we know that the Circassian Mamlukes were seated on the throne of Egypt in the fourteenth, it is manifest that they can deserve no credit. Another tradition, which says that their country was once possessed by Franks, (*Frangi*) has a greater appearance of probability.

Arts, Sciences, or Government, properly speaking, they have none; not possessing any written character, they can have no laws or institutions but such as are orally handed down from father to son; but, like all mountaineers and most uncivilized tribes, they are strongly attached to the customs of their forefathers. The distinctions of tribes and families are those of which they are most observant; and thus a sort of Aristocratical republic has been established among them; the seniors of the different classes sometimes meeting together to settle differences, though they are entirely independent of each other; and no one is acknowledged as supreme. The classes into which the Circassians are divided are five: 1. the *Pahi* or *Pakh*, called *Beg* or *Bev* by the Tâtars, and *Fladeltzy*, but now *Knyz*, i. e. Ruler or Prince, by the Russians; 2. the *Fori*, or ancient Nobility, named *Uzdéu* by the Tâtars and Russians; 3. the new Nobles, or second rank of *Uzdéus*, who are the freedmen of the two preceding classes; 4. the Freedmen of the third class; and, lastly, the *Chékéti*, or *Serfs*, called *Khalopy* by the Russians, who are either labourers or domestic servants.

Governments and usages.

Their Government, if such it can be called, is entirely patriarchal; each head of a family being supreme over his own kindred, and every *Uzdéu* attached to the Prince from whose family his forefathers received their freedom. Thus the Nobility are bound by the tie of feudal services to the Princes, and the inferior to the superior Nobles. The cultivators of the soil are con-

sidered as the property of their masters, but are not liable to be sold; they are, however, bound to pay his debts, and make good any depredations which he may suffer. A man of a superior rank has a right to claim what his necessities require, from any one of the next inferior class, but nothing more; and when the *Uzdéus* oppress their *Boors*, they are entirely deserted. Liberality is deemed essential to a Prince, and he is expected from time to time to make presents to his Nobles. The memory of these presents is preserved in the families both of the receiver and the giver; and they must be returned, if the inferior withdraws his allegiance from the superior. "They value liberality," says *Lateriano*, "and willingly give away all they possess, except their horses and their arms. With respect to their clothes, they are not merely liberal, but extravagant. Hence it comes to pass, that in point of clothing, they are generally in a worse condition than their subjects. As often as they put on new clothes or a new shirt of crimson silk, such as is the fashion among them to wear, their vassals are sure to beg it of them; and to refuse or give it unwillingly, would bring them into great disgrace. As soon as ever their clothes are asked for they pull them off, and exchange them for the dirty rags of the man who has begged for them; so that the Nobles are seldom so well accounted as the others, except with regard to boots, arms, and horses, which they never give away, and in which they pride themselves most." (*Ramosio, Fioggi*, li. 198.)

This exactly agrees with the account of our countryman, Dr. E. D. Clarke, who saw them more than three hundred years later. "The extraordinary appearance of the Circassian Princes," he says, (li. 30, 3vo ed.) "drew our attention entirely to them. Their clothes were ragged, their seals and legs quite bare: Only a few wore upon their feet slippers of red leather. Their heads were all shaven, and covered on the crown with small skull-caps, laced with silver. In their belts they had large pistols. By their sides were suspended a sabre and a knife. Bell-cartridges sewed singly, were ranged in rows upon their breasts. The sleeves of their jackets, being worn out at the elbows, there appeared through the holes plates of silver or steel armour inlaid. This armour was worn next the skin, covering the arms, but concealed by their clothes. A coat of mail protected also the breast, and the rest of the body. Some of them wore a sort of iron shirt, made of twisted mail, or rags so closely interwoven and so well adapted to the form, that every part of the body, except the face, was covered. Pallas, in his *Travels through the South of Russia*, (i. 401, plate 90,) has represented one of these Princes on horseback, covered by this kind of armour. A bow and quiver are fastened by straps around the hips. The Russian army very much dreaded those destructive weapons; as they are used by skillful marksmen, who, like riflemen, station themselves in trees, or among rocks in the passes of the mountains, to shoot the officers."

"Here we saw some of the wildest mountaineers of Caucasus, all of whom were completely armed, and all robbers by profession. The descriptions given of the natives in the South Seas do not represent human nature in a more savage state than its condition exhibits among the Circassians. Instructed from their infancy to consider war and plunder not only as a necessary, but as an honourable occupation, they bear

CIRCASSIA.

CIRCASSIA. in their countenances the most striking expressions of ferocious valour and of duplicity. If, while a Circassian is standing behind you, a sudden turn of your head betrays to you his features, his brow appears menacing, and he seems to meditate some desperate act; but the instant he perceives that he is observed, his countenance relaxes into a deceitful smile, and he assumes the most obsequious and submissive attitude imaginable. Their bodies, especially their legs, feet, and arms, are almost naked. They wear no shirt, and only a pair of coarse ragged drawers, reaching a little below the knee; but upon their shoulders they carry, even during the greatest heat of summer, a thick and heavy cloak of felt, or the hide of a goat with the hair on the outside, reaching below the waist. Beneath this coarse mantle appears a sabre, a bow and quiver, a musket, and other weapons. Both the peasants and the Princes shave their heads and cover them with the skull-cap which was before-mentioned, and which the Turks call *Fes*, (*Fés*.) Difference of rank, indeed, seems to cause little distinction of dress among them; except that the peasant further covers his head and shoulders with a large cowl. Beauty of features and of form, for which the Circassians have so long been celebrated, is certainly prevalent among them. Their noses are aquiline, their eyebrows arched and regular, their mouths small, their teeth remarkably white, and their ears not so large nor so prominent as those of the Tatars, although from wearing the head shaven they appear to disadvantage, according to our European notions of beauty. They are well shaped, and very active; being generally of the middle size, seldom exceeding five feet eight or nine inches. Their women are the most beautiful, perhaps, in the world; of enchanting perfection of features, and very delicate complexions. The females that we saw were all of them the accidental captives of war, who had been carried off, together with their families; they were, however, remarkably handsome. Many of them, although suffering from ill health, from privation of every kind, and from sorrow, and being exhibited under every possible circumstance of disadvantage, had yet a very interesting appearance. Their hair was generally dark, or light brown, in some instances approaching to black. Their eyes had a singular degree of animation, which is very characteristic of the Circassian people; this, in some of the men, gives to them an expression of ferocity. The finest paintings of the best masters, representing a Hector or a Helen, do not display greater beauty than we beheld even in the prison at Ekaterinadara, where wounded Circassians, male and female, loaded with fetters, and huddled together, were pining in grief and sickness." Clarke's *Trovezs*, (ii. 34, 8vo ed.)

State of Society.

"The petty Princes are constantly at war with each other; every one plunders his neighbour. The inhabitants of the plains go completely armed to the labours of the field. The crops are also guarded by armed men. No Circassian poet can therefore celebrate the peaceful occupation of the plough, since with them it is a warlike employment." (ii. 43.)

"The women of the Circassians," says M. de Klaproth, (i. 577,) "are by far the most beautiful of the inhabitants of Caucasus; but it must be observed, that the universal belief that the Turkish seraglios are exclusively peopled by them, is entirely groundless; for the Circassians very rarely sell any slaves to the

Turks, except prisoners carried off in their predatory warfare. The greater number of beautiful women carried into Turkey are natives of Imereti and Mingrelia; but scarcely any, except male slaves, are sold by the Circassians."

In such a state of society, one of the most important accomplishments which can be acquired, is skill in horsemanship; and so much attention do the Circassians pay to this art, that they surpass the Cossaks, who generally acknowledge their inability to overtake these mountaineers in a pursuit. Their horses always run loose, and are never kept in the stable. They are of a middle size, and brown or grey. The best breed, called *Shalakh*, is branded on the hind quarters, and is the peculiar property of the family of Tabutlân, which now possesses about 200 of them. One of their foals is valued as high as a slave. Very fine horses are not common among the Circassians; and such will sell for 100 silver rubles, while ordinary ones fetch only from fifteen to twenty-five.

There is a considerable similarity between some of the customs of this people and those of the Bedwin Arabs; for among both when a stranger has once confided himself to their protection, he is considered as a sacred trust, even by the very man who would not scruple to seize him, and sell him as a slave the moment his honour was no longer pledged for his preservation. Should the enemy threaten to carry the stranger off while he is under the protection of a Circassian, the wife of his host gives him some milk from her breast; and as he immediately becomes her adopted son, all his new brethren are bound to defend him at the risk of their lives, and must revenge his blood if it be shed. This custom, which is so like that of the Arabs, prevails throughout Caucasus, and is one great cause of the interminable feuds in which these mountaineers are constantly embroiled. (Klaproth, i. 578.)

M. de Klaproth, whose account of this people is the best which has yet been published, observes, (*Reise in der Kaukasus*, i. 586,) that among them age receives the highest respect; and when any affairs are to be arranged, the oldest Princes, *Uzdéns*, and wealthy lords meet together and settle the business; but their debates are always extremely noisy and prolix. No people carry their pride of birth so far as the Circassians; and no instance of a marriage between persons of different rank ever occurs. A Prince always takes the daughter of a Prince for his wife; and children born out of wedlock can inherit neither the rank nor property of their father, unless they marry a lawfully born Princess, in which case they become *Uzdéns* of the second class. The price given for the daughter of a Prince is as high as 2000 silver rubles. The birth of a child is celebrated by the Princes with great festivities; and if it be a boy it is consigned on the third day to the care of one of the *Uzdéns*, who generally vie with each other for that honour. The child is then provided with a nurse, who gives him a name, and the father never sees him again till the day of his marriage. Hence arises a very great indifference between the nearest relations; and a Prince will reddens with anger at any one who inquires after his wife and family, and turn his back upon him without deigning to give any answer. (i. 575.) The sons of the *Uzdéns* remain with their parents till they are three or four years old, and are then committed to

Manners and customs.

CIRCASSIA. the care of a preceptor, who is not usually of the same rank, and never receives any remuneration from the parents, either for his trouble or the support of the child; but has a right to the best portion of his pupil's booty in their predatory excursions. (575.) The guardian provides a wife for his ward; and, in conjunction with the other *Usdén*, pays the *Kabris*, or price of the bride, in muskets, sabres, horses, cattle, and sheep; and his father sometimes makes a present of a few serfs to his new son-in-law. (i. 575.) When a woman has shown no inclination for any one else, or has had no other suitor, she must be carried off by stealth; but when there are more lovers than one, they usually fight for her themselves, or their friends do it for them, and the lady becomes the prize of the survivor. The women are most commonly married between the ages of twelve and sixteen, and one who is above seventeen seldom finds a husband. (i. 575.) A married man cannot visit his wife publicly in the daytime, without being guilty of a breach of decorum. (574.)

Religion.

The Circassians, at the close of the fifteenth century, were nominally Christians of the Greek Church, but are now nominally Muslims (*Disurmán*), as they pronounce the word: in consequence of the zeal and policy of the Turks; and they are better Muslims now than they were Christians in the time of *Interiano*. Till after the peace of *Cuinárj*, in 1774, they had neither Mosques nor *Imáms*, never circumcised their children, nor did any thing which proved them to be Muslims, except abstaining from pork and wine. But *Is-hac Efendi*, who was employed by the Court of Constantinople, to confirm them in the faith, and in their hatred of the Russians, succeeded in weaning them from many Pagan customs, and accustoming them to pay a greater respect to the laws of the Korán. (569.) Their *Mullás* or Priests are usually freedmen who have learned a little reading and writing from the *Tákirs* of *Tahserán* or *Enderi*, and who, on their return home, assume the title of *Efendi*. The children of the Princes are circumcised, when in their third or fourth year, and a horse is the *Mullá's* fee for performing the rite. (575.) Their marriages are celebrated according to the Mohammedan rites. Adultery is punished by the disgrace, sale, or death of the adulteress; and the adulterer seldom escapes the vengeance of the husband or his adherents. Divorce is either permanent, as among other Mohammedans, or temporary; but, in this case, if the husband does not receive his wife again within two years, her friends may compel him to grant her a permanent divorce. (574.)

Their dead are buried with their faces towards Mecca. The *Mullá* usually reads some passages of the Korán at the funeral, and is rewarded for his trouble with the best horse of the deceased. The most valuable effects used formerly to be interred with the body of a Chief, but now they are only buried in their ordinary clothes. *Binek* is worn as mourning for twelve months; but their relations do not mourn for such as are slain in battle with the

Russians, because they are persuaded that their souls go directly into Paradise. According to the present custom of the Circassians, a theft, if committed on the property of a Prince, is punished by a fine of a slave and nine times the value of the thing stolen; thus nine horses and a serf is the restitution required for one which has been purloined; but if the person robbed be an *Usdén*, the thing stolen must be restored together with thirty oxen. (576.) The houses of the Circassians are made of platted osiers, plastered on both sides, and thatched with straw. Forty or fifty of these huts placed in a circle form one of their *Kwújs* or villages, and at night serve as a rampart for the cattle and unarmed people. Great cleanliness prevails in their dwellings, dress, and cookery. (580.)

The Circassians are not less hardy than enterprising, and on their pioneering excursions their saddle serves them for a pillow, their saddle-cloth for a bed, and their felt cloak for a covering. In bad weather they set up a few boughs over which they throw their felt cloak, and make a tent that keeps them warm and dry. Except when on their predatory expeditions, hunting and roving through their hills and forests are the ordinary pastimes of the *Usdén* and Princes. (571.) Their chief pride consists in their arms and horses, on which they often spend large sums of money. The value of a complete suit of armour sometimes amounts to 3000 silver rubles. Much time is spent in keeping their armour bright; and a person of rank seldom goes abroad without being equipped for action. (579.) Agriculture has of course made little progress, and the millet (*Panicum sativum*) and spelt (*Triticum spelta*) are the only kinds of grain which they sow. To the rearing of bees, however, they pay great attention; and some individuals are said to possess 300 hives.

Any attempt to estimate the number of the Circassians must necessarily be very imperfect. *Pallas* supposes the number of *Usdén*s capable of bearing arms to be 4500, and that of their vassals about 10,000; but their numbers have been greatly thinned by intestine broils and the desolations of the plague, since the time at which he wrote.

Their language has little or no affinity with any other. (Von Klaproth, i. 577, iii. 228.) except that of the *Ostiaks* and *Voguls*, of whom the *Hunns* were probably, in very ancient times, a branch. It is spoken in its greatest purity by the *Kabardinians* and the tribe of *Beslen*; and it abounds in hissing and clicking, dental and guttural consonants, which render the pronunciation of it almost unattainable by a foreigner.

Further information respecting Circassia may be obtained from *Pallas's Travels through the Southern Provinces of the Russian Empire*; but his work must be read with caution, as the *Legis*, and many other tribes, which he supposed to belong to the Circassians, are entirely distinct from them in language, habits, position, and origin; Dr. Clarke's *Travels in Russia*; Klaproth's *Travels in Caucasus and Georgia*; Von Engelhardt and Parrot's *Reise in die Krim und der Kaukasus*, Berlin, 1815, i. 107—174.

CIRCASSIA.

Houses.

Armour.

Number of Circassians uncertain.

CIRCLE.

CIRCLE, s.

CY'CLE, n.
CY'CLAR, adj.
CY'CLER,
CY'CLIST,
CY'CLING, adj.
CY'CLE,
CY'CLATE,
CY'CLATION,
CY'CLATORIOUS,
CY'CLATORY,
CY'CLAR,
CY'CLARITY,
CY'CLARLY,
CY'CLARLY,
CY'CLINE,
CY'CLING.

Lat. *circulus*; Gr. *κύκλος*;
Lat. *circus*; Gr. *κίρως*. Of un-
certain origin. To circle, is

To go round, to surround,
to enclose, to encompass; to move
round or about, so as to return
to the point from which motion
commenced. And thus

To circulate, s. a. a rumour, a
report, is to carry it round or
about, to spread it around or
about, to disperse, to scatter.

Whose heads forgiven with pine, circled away
With misty clouds beaten with wind and storme.

Surrey. *Acids*, book iv.

The cercks of his eyes in his led
They glowed betwixen yelve and red.

Chaucer. *The Knight's Tale*, v. 2133.

There as he slepte,
And ofte with water, whiche she kepte,
She made a circle about hym thries,
And ofte with fire of sulphur twies.

Gower. *Conf. Am.*, book v. fol. 106.

Wherefore in as much as in an urator is required to be a
hoop of all manner of heresies, whiche of some is called the
world of science, of other the circle of doctrine, whiche is in one
word of greene ENCYCLOPEDIA; therefore at this day, may
be founden but a very few orators.

Sir Thomas Elyot. *Governour*, fol. 46.

Thus, like Medea, sate she in her cell,
Which she had circled with her potent charmes,
From thence all kind'rance clearly to expell.

Drayton. *The Baron's Wars*, book iii.

When Thimbl on a gentle rising hill

(Where all his flock he round might feeding view)

Sits down, and, circled with a lovely crew

Of symphs and shepherd-boys, thus 'gan his song renew.

Fletcher. *The Purple Island*, can. 2.

Speak ye, who best can tell, ye sons of light,
Angels, for ye beheld him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing.

Milton. *Paradise Lost*, book v. l. 163.

Lo! there th' unthankful swallow takes her rest,
And fills the tassel with her circled nest.

Hall. *Satire*, 2.

Nor so begin, as did that circle's seat,
I sing a noble warre and Priam's fate.
What doth this promiser such gaying worth
Afford?

Ben Jonson. *Horace*, *Art of Poetrie*.

"Royally clad," goeth he, "in cloth of gold,
As meetest may beseech a noble mayd.
Her faire lockes in rich circlet be enrold,
A gyger right did neuer Sonne behold."

Spenser. *Faerie Queene*, book iii. can. 5. st. 5.

Fairest of stars, last in the train of night,
If better then belong not to the dawn,
Sure pledge of day, that crownest the smiling morn
With thy bright circlet, praise him in thy sphere
While day arises, that sweet hour of prime.

Milton. *Paradise Lost*, book v. l. 169.

And I had slaughter'd then
The two young boys, Meliemon, if their world circling day,
(Great Neptune) had not saft their lives.

Chapman. *Hom.*, *Iliad*, book xi. fol. 156.

Our God, when heaven and earth he did create,
Form'd man, who should of both participate;
If our lives' motions theirs must imitate,
Our knowledge, like our blood, must circulate.

Drumken. *The Progress of Learning*.

Sun, stars, and all on earth it hurrieth
To each point of itself so far as 'circulate.
And where it lighteth on advantages,
Its circulations grow exaltate.

Merr. *On the Soul*, *Form*, 2. book iii. can. 1. st. 18 and 19.

Her virtues do, as to their proper sphere,
Return to dwell with you, of whom they were;
As perfect motions are all circular;
So they to you, their sea, whence less straines are.

Donne. *To the Lady Bedford*.

And he that challenged the boldest hand upon the picture of an
echo, must laugh at this attempt, not only in the description of
invisibility, but circumscription of ubiquity, and feeding under
lines incomprehensible circularity.

Sir Thomas Brown, book v. ch. xxi.

The Barren trophy is nineteen stones, circularly disposed, and
in the middle, one much exceeding the rest in greatness.

Drayton. *Poly-graph*. *Illustrations of Song* 1.

Which rule must serve for the better understanding of that
which Demasene hath touching cross and circularis speeches,
wherein there are attributed to God such things as belong to
machood, and to man such as properly concern the Deitie of
Christ Jesus, the cause whereof is the association of naturas in
one subject.

Hobbes. *Ecclesiastical Polity*, book v.

Varnish'd with the ray
Of that clear light, with motion circulate,
Let turn about and stir up sounds divine,
That sweetly may affect th' attentive care.

Merr. *On the Soul*, *Form*, 2. book iii. can. 2. st. 3.

About my necke a circulet, like the rhybe rhybe.

Shelton. *Spenser's Parrot*.

By the grievous complayntes of our liege subjects concerning
traffiques, as it were circumscribe too and fro both our dominions,
we have often been advertised that in regard of diuers injuries
and damages, &c.

Hakluyt. *Voyages*, &c. *Henry IV. Franc. Ansh.* vol. I. fol. 139.

There is no place of public resort, wherein I do not often make
my appearance; sometimes I am seen thrusting my head into a
round of politicians at Willis', and listening with great attention
to the narratives that are made in those little circular audiences.

Spectator, No. 1.

We may also with S. Irenaeus observe that Jesus in performing
his cures, and other miraculous works, did never use any profane,
silly, phantastick ceremonies; any such unaccountable methods
or instruments, as magicians, diviners, circulatoris jugglers, and
such enchanisers of the Devil, or self-seeking impostours are wont
to use.

Barrow. *Sermon*, 20. vol. ii.

They wear but few clouds; their heads are circled with a short
turban, fringed or lined at both ends; it goes once about the
head, and is tied in a knot, the laced side hanging down.

Dampier. *Voyages*, *Asia*, 1686.

Besides, whatever battles may cost, the resources of men are
so great in Germany, that they can never fail whilst Spain and
Holland can furnish the money, or the several cities of the
empire continue animated in the quarrel.

Sir William Temple. *Letters*.

So, when our wide Numidian wastes extend,
Sudden th' impetuous hurricanes descend,
Wheel through the air, in circling eddies play,
Tear up the sands, and sweep whole plains away.

Addison. *Cato*, act ii. sc. 1.

The lungs of vipers, and other creatures (whose hearts and
whose blood, even whilst it circulates, we have always found, as
to sense, actually cold) may give us just occasion to enquire a
little more warily, whether the great use of respiration be to cool
the heart.

Boyle. *Natural Philosophy*, part ii. can. 1.

CIRCLE.

CIRCLE.
CIRCUIT.

And this perhaps would do well enough, if our money and trade were to *circulate* only amongst ourselves, and we had no commerce with the rest of the world, and needed it not.

Leche. Further Considerations.

Others argued for it; that the credit it would have must increase trade and the circulation of money, at least in bank notes.

Barnett. Own Times. William and Mary, Anno, 1693.

As the crowd that gathered round them was every moment increasing, [Mr. Banks] marked out a *circle* to the grass, and they ranged themselves on the outside of it to the number of several hundreds with great quietness and decorum.

Cock. Foyage, book i. ch. xi. vol. i.

It is in the nature of things, that they, who are in the centre of a *circle*, should appear directly opposed to those, who view them from any part of the circumference.

Burke. Appeal from the New to the Old Whigs.

For when thy folding star arising shows

His pale *circle*, at his warning lamp

The fragrant hour, and elven,

Who slept in hush the day,

And many a nymph, who wrathes her brows with sedge,

And sheds the freshening dew, and, lovelier still,

The pensive pleasures sweet,

Prepare thy shadowy car.

Collins. Ode on Evening.

The institution of this society appears to be of a charitable, and so far of a laudable, nature: it was intended for the *circulation*, at the expense of the members, of many books, which few others would be at the expense of buying, and which might lie on the hands of the bookellers, to the great loss of so useful a body of men. Whether the books so charitably *circulated*, were ever as charitably read, is more than I know.

Burke. Reflections on the Revolution in France.

As every one is pleased with the imagining that he knows something not yet commonly divulged, secret history easily gains credit; but it is for the most part believed only while it *circulates* in whispers; and when once it is openly told, is openly confuted.

Johnson. The Rambler, No. 144.

They may want address to watch the hints, which conversation offers for the display of their particular attainments, or they may be so much unfurnished with matter on common subjects, that discourse not professedly literary slides over them so heterogeneous bodies, without admitting their conceptions to mix in the *circulation*.

Id. Ib. No. 14.

Borde's *circulatory* peregrinations, in the quality of a quack-doctor, might have furnished more ample materials for an English topography.

Warton. History of English Poetry, vol. iii. p. 76.

CIRCUIT, n.	} Lat. <i>circuitus</i> , <i>circumitus</i> , from <i>circum</i> , and <i>itus</i> , past participle of <i>ire</i> ; to go around, to move round
CIRCUIT, s.	
CIRCUITS, s.	
CIRCUITIN, s.	
CIRCUITORS, s.	
CIRCUITOUSLY.	} <i>Circuitous</i> is opposed to—direct, straight.

He then *circled* and *circled* his lands: I ministering lectures to all persons.

Fulcan. vol. i. ch. xxxiv.

The *fyre* that breemeth in mount Ethna, doth not so grt damage to them that dwell in Sicily, as one yf woman doeth in the *circuite* of Rome.

Golden Bibe, p. lv. 6.

If we suffer to be assayed, it is of truth this towne is grete in *cyrcuite* and of small defence, it wyl be harde for vs to attende to every place.

Freisier. Croyce, ch. lii. vol. ii.

So the *circuit* or compass of Ireland is 1800 miles, which is 200 less than Caesar doth reckon or accompt.

Stow. A Description of England, &c. fol. 7.

If there be no injury that more exasperates these discontent, nor so contempt that more provokes those that which offends directly and immediately, (the advocates thereby proclaiming, that they are neither ashamed nor afraid of superiority,) how provoking may we think that crime, which makes God the subject of our derision; and that with so little *circumstance*, as to abuse that word, which he so solemnly declared his mind to be mankind.

Boyle. Teaching the Style of Holy Scriptures.

Whether the thieves condemned by any *circuits* corrupted have done more villanies than their judge.

Whitebook. Memoirs of England, (1654), fol. 513.

But your *circuits* will at least procure you one of the greatest of temporal blessings, health. What an advantageous circumstance is it, for one that loves rambling so well, to be a grave and reputable rumbler? While (like your fellow *circuits*, the sun) you travel the round of the earth, and behold all the inquiries under the heavens! *Pope. To Mr. — (On the Circuits).*

Upon this, the chief began to mutter something which I supposed was a prayer; and the two men, who carried the pigs, continued to walk round me all the time, making at least a dozen *circuits* before the other had finished his oration.

Cock. Foyage, book iii. ch. xi. vol. vi.

Citizens are in state of utter ignorance of the means by which they are to be fed, and they contribute little or nothing, except in an infinitely *circuitous* manner, to their own maintenance.

Burke. Thoughts and Details on Scarcity.

With regard to Holland, and the ruling party there, I do not think it at all talented, or likely to be so except by *fraud*; or that it is likely to be misled, unless indirectly and *circumstantially*.

Id. Thoughts on French Affairs.

Circuiters, divisions of the Kingdom appointed for the Judges to go twice in the course of a year, for administering Justice in the several Counties. These Circuits are made in the respective vacations after Hilary and Trinity Terms.

The attention of the Crown having been drawn to the crowded state of the Gaols about the Metropolis, and an anxious wish having been entertained to bring Prisoners in a speedy Trial, in order to prevent the innocent from undergoing any protracted imprisonment, a Commission of Oyer and Terminer, and General Gaol Delivery was issued in 1822 for the Home Circuit; the Judges going the Assize about Christmas. The effects produced were of so beneficial a nature, that it is now understood it will become a permanent measure.

The Counties of England are divided into six Circuits, and the Judges choose which Circuit they will go in the Terms immediately preceding them, two Judges going on each Circuit. The Western Circuit contains the Counties of Southampton, Wilts, Dorset, Devon, Cornwall, and Somerset. The Midland; Northampton, Rutland, Lincoln, Nottingham, Derby, Leicester, and Warwick. The Norfolk; Bucks, Bedford, Huntingdon, Cambridgeshire, and Norfolk. The Home; Hereford, Essex, Kent, Sussex, and Surrey. The Northern; York, Durham, Northumberland, Cumberland, Westmoreland, and Lancashire. The Oxford; Berks, Oxford, Worcester, Stafford, Salop, Hereford, Monmouth and Gloucester.

CIRCUMAGITATE, *circum*, and *agitate*, *atum*, to set frequently; from *agere*, to drive.

To drive around with frequent and repeated motion; to shake, to whirl around.

But God who designed the heavens to be the causes of all changes and motions here below, hath placed his angels in these houses of light, and given to every one of his appointed officers a portion of the fiery matter to *circumagitate* and roll.

Bishop Taylor. Sermon, p. 177.

CIRCUMAMBIENT, *adj.* } *Circumambire*, present
CIRCUMAMBIENT, } participle, *circumambiens*; from *circum*, ambi, (*Gr. ἀμφί*), both signifying around, and *ire*, to go.

Going around, surrounding, encircling, encompassing.

CIRCUIT.
CIRCUM-AMBIENT

CIRCUM-AMBIENT What the instigation of Peristale or circumambient inclosure can effect.

Bacon. On Learning, by G. Watts, book iii. sec. 4.

CIRCUM-CISION.

See recuteth its figure according unto the surface wherein it concentereth, or the circumambition which concentereth it.

Sir Thomas Brown, book ii. ch. i.

I shall only insist upon the excellent use of this noble circumambient companion of our globe, in respect of two of its meteors, the winds, and the clouds and rain.

Derham. Physico-Theology, book i. ch. ii.

Where should they fly? The circumambient heaven

hath left them still and every breast was loose.

Armstrong. The Art of Preserving Health, book iii.

CIRCUMCEPT, *circus*, around, and *captum*, past participle of *capere*, to take, to catch.

So that here we stand like sheep in a fold, *circumcepted* and compassed between our enemies and our doubtful friends.

Hall. Henry III. fol. 57.

CIRCUMCISE, } *Circumcidere*, *circum*, and *cadere*,
Circumcisa, } to cut around. Our old verb *circumcisa*,
Circumcision, } *circumcidere* was formed immediately
from the Latin present; its successor, *circumcise*, is
formed from the past participle.

Lo I Paul sele to ghos, that if he be *circumcidid* Crist schal no thing profit to eho. And I witnesse outwones to eche man that *circumcidid* himself, that he is detour of all the lawe to be doon.

Wiclif. Galathies, ch. v.

Behold, I Paul say unto you, that if ye be *circumcidid*, Chryste schal profit ye nothyng at all. I trowe agayne in every manne which is *circumcidid* that he is bound to kepe the whole lawe.

Bible, 1551.

For in Iesus Crist, neither *circumcision* is any thing worth neither prepuce, but the bilene that worketh by charite.

Wiclif. Galathies, ch. v.

For in Iesu Chryste, neither is *circumcision* any thyng worth, neither yet vrecircumcision, but saythe which by love is mighty in operation.

Bible, 1551.

My name perhaps among the *circumcidid*

In Dan, in Judah, and the bordring tribes

To all posterity may stand defam'd,

With malediction mention'd, and the blot

Of falsehood most unconjugal tractet.

Milton. Samson Agonistes, l. 978.

And Grotius adds, that this *circumcision* punishment of *circumcisi*, because a penal law thereupon among the Visigoths.

Id. Of Civil Power in Ecclesiastical Causes.

So dyd

Impenitent, and left a race behind

Like to themselves, distinguishable scarce

From Gentiles, but by *circumcision* rite,

And God with idols in their worshyp joyn'd.

Id. Paradise Regain'd, book iii. l. 425.

Circumcision signifies the practice of cutting off the prepuce or fore-skin; an usage of great antiquity, widely diffused over Africa and the East, and in many cases considered as a religious rite.

The most ancient work in which any mention of this rite occurs is the *Penateuch*. There we read (*Genesis*, xvii. 10.) that God was pleased to enter into a covenant with the descendants of Abraham; on the ratification of which, the males were to be subjected to this operation, that they might bear in their bodies a perpetual memorial of the engagements by which they were bound. This and other passages in the Books of Moses, show clearly that Circumcision was, at the time of its institution, the distinctive mark of the Jewish people, and therefore peculiar to that nation: so that when we learn from Herodotus,

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(li. 104.) that it was also practised by the Egyptians, Colehians, and Ethiopians, we may reasonably conclude that it was introduced into Egypt when the Jews formed a colony in one of the Provinces of that Kingdom. This custom appears indeed to have been adopted in Egypt more as conducive to cleanliness than as a religious rite; and to have been required from none but the Priests and dealers in Divination (as Origen informs us, *On Genesis*, fol. 16. Hom. in *Jerem.* fol. 159.) and Herodotus himself was of opinion that it had passed from Egypt into Colehian and Syria, thence countries besides Ethiopians, where he understood that it prevailed. (li. 104.) It had existed, he says, from the remotest period among the Egyptians and Ethiopians; and he had not been able to ascertain which of those two nations had borrowed it from the other; but as there was an interval of about 1000 years between the time of Moses and Herodotus, and nearly 1500 between the institution of Circumcision among the Jews and the age of the Greek Historian, it is not surprising that the Egyptians, who were his contemporaries, should either have lost or perverted the traditions respecting its origin, especially when their antipathy for the Jews is taken into the account. (*Genesis*, xliii. 32.) It has been inferred from some passages in *Ezekiel*, (xxxii. 19, 21, 32.) that Circumcision was not usual among the Egyptians in the days of that Prophet; but to those texts, he is speaking of the warriors and of the people in general, who were, according to Herodotus, "uncircumcised." The Phoenicians also, who practised Circumcision in the time of Herodotus, are mentioned as "uncircumcised" in the same chapter; may not that term, therefore, have been used by Ezekiel in a metaphorical sense, as synonymous with "idolater"? The whole of the Egyptian people, indeed, could not have been uncircumcised in his time, as he lived little more than a century before Herodotus, who speaks of it as a custom established among them from time immemorial. It is not improbable that the Ishmaelites communicated this practice to the Homerites, and other Arabian tribes, from whom it passed to the Troglodyte and other Ethiopians, and that from Ethiopia it was introduced into Egypt. This will also account for its prevalence in Africa, where it still exists among the Kâfirs on the south-east, and many of the Negro tribes in the heart of that continent. (*Browne's Travels*.)

The origin and object of this rite are clearly pointed out in the Books of Moses; but the Jews have indulged their disposition to allegorize with respect to this as well as other parts of the Mosaic institutions. Various are the mystical interpretations put upon it by the Rabbins; but the allegorical sense which it conveys, according to Philo, (*de Circumcisione*), viz. the necessity of keeping under restraint the "lusts which war against the soul," is far more rational, and is also sanctioned by the language of the Sacred Writers themselves. (*Deuteronomy*, x. 16, xxx. 6; *Jeremiah*, ix. 26.) Its use in hot climates, as conducive to cleanliness, is considerable; it is therefore less surprising that it should have been retained by nations among whom almost every other vestige of their early faith and usages has been obliterated.

Though rarely omitted by the Mohammedans, it is not enjoined on them as an act which is indispensably necessary. Coverts of an advanced age, whose life might be endangered by the operation, are not re-

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quired to submit to it. (Mouradgen d' Ohsson, *Taureau de l' Empire Ottoman*, ii. 235.) The rite is performed, say their Doctors, in imitation of the companions of the Prophet, for that holy man himself was born circumcised! a privilege which the Jews ascribe to Adam, Seth, Enoch, Noah, and half of the Patriarchs. Those who have not received this indelible mark of the purity of their faith, are called *Akief*, and are held in some degree of contempt by other Musulmans; their testimony not being admissible in any cause, civil or criminal. Boys are ordinarily circumcised when seven years old, but sometimes much later, for the time is not fixed. It is remarkable that the age of thirteen, which is not unfrequently chosen by the Arabs, is mentioned by Origen, (*Philocalia*, ch. 23. fol. 77.) as that observed by all the Arabian descendants of Ismael. The operation is performed by a barber-surgeon, and a razor is the instrument used. The Imam of a neighbouring Mosque attends to repeat some prayers for the welfare of the young Musulmans; for several are generally circumcised together, and the day is kept with great festivity by their friends and relations. The boys are not only feasted at home, but paraded about the streets attired in their finest clothes, to the admiration of the mob, and the envy of all the little blackguards they meet: they are, in short, as happy as sugar-plums and embroidery can make them, while yet smarting under the pain of the scalpel.

No peculiar service or ceremony was appointed in the original institution of this rite, (*Genesis*, xvii. 10, 11,) or observed by the ancient Jews, (*Genesis*, xxxiv. 24; *Exodus*, xii. 48; *Leviticus*, xii. 3,) even at the commencement of our era, (*Luke*, i. 59;) but much has in this, as in other cases, been superadded by their descendants. The whole of the seventh night after the child's birth is now spent in rejoicings. In the morning the guests repair to the Synagogue, where two seats with silken cushions are placed, one for the god-father, the other for the Prophet Elijah, who is supposed to be invisibly present. As soon as all the company is assembled, the *Mohel*, or operator, comes in, carrying his instruments on a salver; a few Psalms are sung, and the god-mother, accompanied by a great crowd, none of whom are admitted into the Synagogue, brings the infant to the door, where it is received by the god-father, and all the spectators cry out "Borikh Abô," "Blessed be his father!" The god-father then sitting down, holds the child on his knees, and the Circumciser, while performing the operation, says, "Blessed art thou who hast given unto us Circumcision!" The father of the child thanks God, and his friends congratulate him, and express their hope that the boy will live long enough to enter into the married state. The operator then dresses the wound, and taking a cup of wine, pronounces a blessing on the child, gives him his name, as directed by the father, and adds, (*Ezekiel*, xvi. 6.) "I said unto thee (when thou wast) in thy blood, Live." He afterwards moistens the infant's lips with some wine in which he has mixed a little of the blood, and the service is concluded by the 128th Psalm, which is chaunted by all present. The god-father then returns the child into the hands of the god-mother, who carries it back to its mother, and, together with the rest of her friends, congratulates her on its birth, expressing at the same time a wish that

she may in like manner witness its marriage. Children who die before the eighth day are circumcised with a reed after death; and female children are carried to the Synagogue, named, and received into the Jewish community with similar Psalms and Blessings. In Arabia, Egypt, and many parts of Africa, a sort of Circumcision, or more correctly excision, is performed on female infants; a description of which may be found in Sonnini's *Travels in Egypt*. (ch. 23.) It should be observed that the orthodox Mohammedans receive their name about twelve hours after their birth, long before the time of Circumcision. (Mouradgen, ii. 294.) The Shihhs, however, (i. e. the sectaries of Ali) give a new name on that occasion, (Chardin, *Voyages*, x. 76,) as is done in the Roman Catholic Church, when any one takes the vows of a Religious order.

This operation would appear at first sight, to fix upon the man who has sustained it, an indelible mark of the peculiar customs or religion of his forefathers; but human ingenuity has devised methods of screening, if not of obliterating, this distinction. The degenerate Jews who had enriched themselves in the wealthy cities of Italy or Asia, were often desirous of concealing their origin, and the process by which they were enabled to deceive all but experienced eyes, is described by the ancient medical writers. (*Celsus*, de *Arte Medica*, vii. ch. 25; *Galenus*, de *Methode Medendi*, xiv. ch. 16; and *Lossius*, de *Epipneumate Judæico*.) This shameful dereliction of the Law of Moses seems to have begun under Antiochus Epiphanes, (1 *Maccabees*, i. 15,) and is probably alluded to in one of St. Paul's Epistles. (1 *Corinthians*, vi. 18.)

The nations among whom this rite prevailed in ancient times, have been already named, and it may be remarked that in Africa none but the inhabitants of the north-eastern quarter seem to have practised it. Some modern writers (Marsham, Spencer, Michaelis, Hauser, and Borhecke,) have supposed that to be the country whence it originated; and there it still maintains its ground, even among the Abyssinians, who are professedly Christians; they do not, however, consider it as a religious rite. It prevails, in all probability, along the whole of the eastern coast, the natives of which, to judge from the imperfect specimens of their languages hitherto published, are most, if not all, derived from the same stock. In Asia, Circumcision was adopted in ancient days by none except the descendants of the Egyptians or Jews, and it is continued by the Mohammedans in modern times, who inherited this custom from their forefathers. But it is not so easy to account for its existence among the South Sea Islanders, and the natives of South America. It is not merely customary among tribes of the great Polynesian family, who are derived from the same root as the Malays, but also among the Fiji Islanders, who appear to be a mixed race derived in part from the Eastern Negroes. (Mariner's *Tonga Islands*, ii. 69.) In South America Circumcision is practised not only by the natives near the coast, but by several tribes on the banks of the Orinoco, by some of whom it is restricted to the female sex; a circumstance the more remarkable, as that practice has never been discovered in Asia, from which America, in all probability, derives her population.

The ancient authorities for this subject are Herodotus, 2. 36, 37, 104; Diodorus Siculus, i. 28; Strabo, xvii. ch. 2. sec. 5; Origen, *contra Celsum*, v. 41; Cyril,

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CIRCUMCISION. *contra Julium*, x. p. 354; Ambrose, *de Abrahamo*, li. 2; The moderns, besides those already cited, are Niebuhr, *Description de l'Arabie*, p. 68; Thaveoot, *Voyages*, p. 58; Michaelis, *Mosaisches Recht*, iv. sec. 185; Lodolf, *Hist. Æthiop.* li. 1; Park's *Travels*, p. 180; *Voyage au Bengale*, p. 48; Veigl, in von Murr's *Sammlung der Reisen*, p. 67; Meiner's in *Commentat. Soc. Gottigen*, xiv. p. 207, and *Kritische Geschichte der Religion*, li. p. 473; Foster's *Observations*, p. 482; Cook's *Last Voyage*, i. 357; li. 161, 233; Gumilla, *Historie de l'Orénoque*, l. p. 183; Lichtenstein's *Reisen*, i. p. 435; Campbell's *Second Journey*, li. 201; and Ersch and Gruber's *Encyclopædia*, ix. 265.

CIRCUMCURATION, *Lat. circumcurare*; from *circus*, and *curare*, to run around, to run about.

He allegeth the forementioned address of Felicissimus and Fortunatus to Pope Cornelius; the which was but a factious circumcuracion of desperate wretches.

Burns. Of the Pope's Supremacy, vol. i. fol. 252.

CIRCUMDUCT, v. } *Lat. circumducere*, to lead
CIRCUMDUCTION. } around; from *circus*, and *ducere*, the past participle of *ducere*.

To lead round about, to lead or bring astray, to bring to nothing, and thus in the Civil Law, to annul, to cancel.

Sayst thou so, Loran? but thou scorn'st to stay
Under one title: thou hast made thy way
And flight above the isle, well near, by this
In thy admired Periegrin,
Or universal circumduction
Of all that read thy Poly-olbion.

Eten Jonson. A Vision on the Muses of M. Drayton.

Acts of judicium may be cancelled and circumducted by the will and direction of the judge; as also by the consent of the parties litigant, before the judge has pronounced and given sentence.

Aylfe. Parergon.

CIRCUMFERENCE, v. } *Lat. circumferre*, to bear
CIRCUMFERENCE, n. } around; from *circum*, and
CIRCUMFERENTIAL. } *ferens*, the present participle of *ferre*, to bear.

To bear, lead, move around, surround, encircle, encompass.

Not in the vigour of this great body included only in itself, or circumfused by its surface, but diffused at indeterminate distances through the air, water, and all bodies circumjacent.

Sir Thomas Brown, book ii. ch. li.

But if you fondly pass one proffer'd offer,
'Tis not the rounder of your old-fac'd wallet,
Can hide you from our messengers of warre,
Though all the English, and their discipline
Were harbour'd in their rude circumference.

Shakespeare. King John, fol. 5.

O favourable spirit, propitious guest,
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature act
From centre to circumference, whereon
In contemplation of created things,
By steps we may ascend to God.

Milton. Paradise Lost, book v. l. 510.

If we believe and see, that the mind with sense, with pleasure, and without trouble, disposes and commands every motion and member, every muscle and nerve, every reserve and posture of our corporal frame; we may as well conceive, that infinite and incomprehensible spirit, may as easily dispose and order every particle and accident of this great and circumferential world.

Filtham. Reader, 71.

The skirt of your fashionable coats form as large a circumference as our prettycoats; as these are set out with whalebone, so are those with wire, to encase and sustain the bunch of fold

that hangs down on each side; and the hat, I perceive, is decreased in just proportion to our head dress.

Spectator, No. 148.

Whereas it follows, that the best way to secure ourselves from thus perverting what is obscure in Scripture, is, first to render ourselves learned and stable in what is plain; and fixing that as our center, from whence we are not to be removed, we may extend our thoughts and opinions to what circumference we please.

Atterbury. Sermon, li. vol. iii.

At day-break, we discovered another island to the northward, which we judged to be about four miles in circumference.

Cook. Voyage, book i. ch. vi. vol. i.

CIRCUMFLEX, *Lat. circumflectere*, to bend around; from *circum*, and *flectus*, the past participle of *flectere*, to bend.

The accents given to syllables, should have nothing to do with their measure, as short or long, but to denote their tone as grave or acute. And if accented with a circumflex, as both grave and acute, like the graces of some musical notes. And was, so doubt, the singing tone, which the native Greeks gave in their common talk to all such syllables. And is the reason why a circumflex must needs make a long syllable, a double note requiring a double time.

Greus. Cursus Sacra, book ii. ch. vi.

It was his sword tack'd so high above his waist, and the circumflex, which persons of his profession take in their walking, made him appear at a distance wounded and falling.

Tatler, No. 7.

CIRCUMFLUENT, } *Lat. circumfluere*, to flow
CIRCUMFLUOUS. } around; from *circum*, and
fluere, to flow; presort participle *fluens*, flowing.
Flowing, floating, swimming around.

But the dignities
That deck a king, there are enough beside
In this circumfluous isle, that want no pride
To think them worthy of.

Chapman. Homer. Odyssey, book i. fol. 14.

For as earth, so be the world
Boil'd on circumference waters calmer, in wide
Crystalline ocean, and the loud misrule
Of Chaos far remov'd.

Milton. Paradise Lost, book vii. l. 270.

Matrons and men, raw youths and surly maids;
And mighty heroes' more majestic abode;
And sons entomb'd before their parents face,
These the black waves of bounding Styx embrace,
Nine times circumfluent.

Beckinghamshire. Virgil. Georgic, book iv.

Mentes my name: I rule the Taphian race
Whose bounds the deep circumfluent waters embrace.

Pope. Homer. Odyssey, book i.

That chief, rejoind't the God, his race derives
From Ithaca, and wondrous woods survives
Laertes' son: girt with circumference tales,
He still cautious constraint abides.

Id. Id. book iv.

CIRCUMFORANEAN, *Lat. circumforaneus*; from *circus*, and *foranus*, about the forum or market place. Going around the forum or market place;—any public place; vagrant, wandering. See **CHARLATAN**.

Moreover, certain it is, that those jaglers and vagrant circumforaneous loud-tempers, these practitioners of *legier de main*, these players at passe and repasse, with all the pack of vagabonds, rishands, and jokers, who haunt the fountains of Cybele and Serapis, have grossly discredited and brought into obloquy the profession of poetry.

Holland. Fintsch, fol. 978.

I mean those circumforaneous wits, whom every nation calls by the name of that disk of meat which it loves best. In Holland they are termed pickled herrings; in France, jacks pottagers; in Italy, macaronies; and in Great Britain, jack puddings.

Spectator, No. 47.

CIRCUM-
FUSE.
—
CIRCUM-
JACENT.

CIRCUMFUSE, Lat. *circumfundere*, to pour
CIRCUMFUSION, around; from *circum*, and *fusus*,
CIRCUMFUSIL, the past participle of *fundere*, to
pour. Poured around; spread or dispersed around.

And now, through *circumfused* light, she looks
In nature's secrets there, as her own books
Speaks heaven's language: and discourseth free
To every order, ev'ry hierarchy!

Ben Jonson. *An Elegy on Lady Ann Powlett*.

Under whose conduct Michael soon reduced,
His semie, *circumfused* on either wing
Under their head imbedded all in one.

Milton. *Paradise Lost*, book vi. l. 778.

Artist divine whose skilful hands isfold

The victim's horns with *circumfused* gold.

Pope. *Homers Odyssey*, book iii. l. 540.

Others of these professors, though agreeing in the main system, were yet more reduced upon certain branches of it; and held, that the soul was the outward, and the body the inward clothing; that the latter was extraneous, but the former of daily creation and *circumfusion*.

Swift. *Tale of a Tub*.

CIRCUMGESTATION, Lat. *circumgestare*, to bear about; from *circum*, and *gestare*, (formed from *gestus* the past participle of *gerere*), to bear or carry.

Circumgestation of the Eucharist is to adore, is named as one of the many things in which the Church of Rome both greatly turned aside from the doctrines of Scripture, &c.

Jeremy Taylor. *A Dissertation from Popery*, part i. sec. 9.

CIRCUM'IGRATE, v. Lat. from *circum*, and
CIRCUM'IGATION, *gyrus*; Gr. *ἵκνω*, from
CIRCUM'IGRESS, *ἵκνω*, to bend
or arch.

To move round; to perform a rotatory or circular motion.

The soul about itself *circumgyrates*

Her various forms, and what she most doth love

She oft before herself stabilizes.

Merc. *On the Soul*, Poem 2. book i. can. 2. st. 43.

For like as the tanglers of bodies, which together with a circular motion, fall downward, are not firm and strong, but turning as they do round by force, and tending downward by nature, there is made of them both, a certain turbulent and irregular *circumigation*.

Halladay. *Pleasure*, fol. 975.

A sweet river, which after twenty little miles *circumgyring*, or playing to and fro, discharges itself into the ocean.

Sir T. Herbert. *Travels*, p. 43.

Since that philosopher seems the rather to make the earth an animal and a God, because of its diurnal *circumgyration* upon its own axis, we may conclude that afterwards when in his old age, (as Plutarch records from Theophrastus) he gave entertainments also to that other part of the Pythagoric hypothesis, and attributed to the earth a planetary annual motion likewise about the sun.

Cudworth. *Intellectual System*, fol. 233.

CIRCUMJACENT, Lat. *circumjacere*, to lie round about; from *circum*, and *jacere*, the present participle of *jacere*, to lie.

When wood and many other bodies do petrify either by the sea, other waters, or earths abound in such spirits; we do not usually ascribe their induration to cold, but rather unto salisous spirits, conservative juices, and causes *circumjacent*, which do assimilate all bodies, not indurated for their impurities.

Sir Thomas Brown, book ii.

Be this understood of the cushioned part of this shirt, which otherwise hath folds and shreds cut off from the whole cloth, and surrounded with the *circumjacent* countries, even some in Oxfordshire distanced, by Gloucestershire interposed.

Peller. *Worthies*, vol. ii. p. 465.

The partition of Poland offered an object of spoil, in which the parties might agree; they were *circumjacent*; and each might take a portion convenient to his own territory.

Burke. *On a Regicide Peace*.

CIRCUMLOCUTION, Lat. *circumloqui*, to speak
CIRCUMLOCUTORY, around, circuitously, not
straight forward, direct to the purpose; from *circum*,
and *locutus*, past participle of *loqui*, to speak. *Circumlocution*, old G. Douglas calls—aboutspeech.

I thought it rather better to seek the edification of the playne vnderstood by playne termynge of wordes, than by tedious *circumlocution* to make a paraphrase vpon paraphrases.

Clell. *Prologue to Ephesians*.

Circumlocution is a large description, either to set forth a thing more gorgeously or else to hide it, if the eares can not heare the open speaking; or when with few wordes we cannot open our meaning to speake it more largely.

Wilson. *The Arts of Rhetorique*, fol. 178.

Iadred that most general one [proposition] what it is, may serve sometimes to shew a man the absurdity he is guilty of, when by *circumlocution*, or equivocal terms, he would in particular instances, deny the same thing of itself; because no body will so openly bid defiance to common sense, as to affirm visible and direct contradictions in plain words, or if he does, a man is excused, if he breaks off any further discourse with him.

Locke. *On Understanding*, book iv. ch. vii.

Periphrase is another great aid to prolixity; being a diffused *circumlocutory* manner of expressing a known idea, which should be so mysteriously couched, as to give the reader the pleasure of guessing what it is, that the author can possibly mean, and a strange surprise when he finds it.

Pope. *Mortuus Scribimus*, ch. viii.

The whole compass of the language is tried to find synecdoches and *circumlocutions* for measure and matter. Things are never called by their common names. Measure is sometimes agitation, sometimes effervescence, sometimes excess, sometimes too continued an exercise of revolutionary power.

Burke. *Preface to Mr. Briston's Address to his Constituents*.

CIRCUMMURE, Lat. *circum*, and *murus*, or *murus*, which Scaliger and Vossius deduce from *mupe*, *paris*; from *mupe*, *divido*. Scaliger, (*de Cassii L. L. c. 21*), says *mupe*, *paris*, *ratu*, scilicet *cujusque* *circu* *paris*. Vossius, *mupe*, *at est*, *paris*, *quoniam* *pro rata parte* *muris* *extructus*, *refectus* *at* *tutatus*.

As used by Shakespeare it is equivalent to—walled around, surrounded by a wall.

Isab. He hath a garden *circumwalled* with bricke,

Whose western side is with a vineyard wickt.

Shakespeare. *Measure for Measure*, fol. 75.

CIRCUMNAVIGATE, Lat. *circum*, and *navigo*,
CIRCUMNAVIGABLE, i. e. *naveo* ago. *Navis*, (Gr.
CIRCUMNAVIGATION, *navis*, that which floats or
CIRCUMNAVIGATOR, *navis*, from *navis*, to float
or swim.

To go round in a floating vessel, in a ship, to sail around; or as Warner expresses it, to *circumnail* q. v.

Thus having *circumnavigated* the whole earth, let the ship no longer be termed the Desire, but the Performance. He (Cavendish) was the third man, and second Englishman of such universal undertakings.

Peller. *Worthies*, vol. ii. fol. 339.

Of how infinite advantage it hath been to these two or three last ages,—the resolving experimentally those ancient problems of the spherical roundness of the earth, of the being of antipodes, of the habitableness of the torrid zone, and the rendering the whole terraqueous globe *circumnavigable*, do abundantly demonstrate.

Roy. *On the Creation*, part i.

CIRCUM-
NAVI-
GATE.

His [Mazatlan] ship, called the Victory, was the first that circumnavigated the globe; and the only one of his squadron that surmounted the dangers and distresses which attended his heroic enterprise.

Cook. *Introduction to Second Voyage*, vol. iii.

CIRCUM-
SCRIBE.

His plan is original; and it is as full of genius as it is of humanity. It was a voyage of discovery, a circumnavigation of charity.

Burke. *Speech at Bristol previous to the Election*.

They were the second nation that dared the extent of the Pacific Ocean, and the second circumnavigator of the globe.

Johnson. *Thoughts respecting the Foulmouth Islands*.

CIRCUMPLEXION, Lat. *circumplexi*, to fold around, to enfold or embrace; from *circum*, and *plexus*, the past participle of *plere*, (Gr. *πλέω*-*ειν*.) to knit together, to connect, to clasp, to embrace.

‘Tis true it was after his fall, but before he was turned out of Paradise, that he made himself his *leg-lead circumplexion*, which, being rough and fretting, was but a kind of greater curricomb.

Fritham. *Reserve*, 53.

CIRCUMPOSITION, Lat. *circumposere*, to put or place around or about; *circum*, and *positus*, the past participle of *ponere*, to place or put.

Placing or putting round or about.

Now is your time for circumposition by tubs or baskets of earth, and for laying of branches to take root.

Enryth. *Kalendarium*, February, fol. 60.

We see that the water was only deprived of its fluidity by the circumposition of snow and salt, reduced to be fluid again by the sun.

Bogly. *Experimental History of Cold*. Title xviii.

CIRCUMROTATION, Lat. *circum*, and *rotas*, a CIRCUMROTATION, wheel; which Vossius thinks is from *πρόω*-*ειν*, cum impetu ferri, to be forced along; to be whirled about.

The power of agitation upon the spirits is well known; every man has felt his heart lightened in a rapid vehicle, or on a galloping horse; and nothing is plainer than that he who tapers to the fifth story, is whirled through more space by every circumrotation, than another that grovels upon the ground-floor.

Johnson. *The Rambler*, No. 117.

A great many turns, by a variety of circumrotatory flourishes, put one in mind of a lack's descent to the ground.

Shenstone.

CIRCUMSAILED, compounded of the Latin *circum*, and English, *sail*; to sail around, to circumnavigate.

But, moderna, yee (of whom are some

[have circum-sail'd the earth])

Here pardon us your sails, and give

Your proper praises breaths.

Warner. *Alfred's England*, book xi. ch. liiii.

CIRCUMSCRIBE, Lat. *circumscribere*, to grave around; from *circum*, and *scribere*, which Vossius thinks is from *γράφω*-*ειν*, to grave. To grave, or write around, sc. certain lines, limits, or bounds; and thus, to limit or bound, to confine.

For God is as myrtle in the stable as in the temple. And as he is not comprehensible nor circumscribable no where, so is he present every where.

Sir Thomas More. *Works*, fol. 121.

And where the one outlives and eke the other can not be in words expressed, whether it be his eternal generatio of his father, which from euer was without circumscription of tyme, or that, &c.

Udall. *Acts*, ch. viii.

QUEST. How is the body of Christ in heaven, and how is the sacrament, whether circumscripively or definitively?

ANSW. The body of Christ is in heaven circumscripively, but not so in the sacrament.

Fox. *Martyrs*. A Disputation at Cambridge about the Sacrament.

As. They that before like goats played in his beams, And through'd the lilies compasses prepar'd In God's eternal store, to circumscribe This universe, and all created things.

Ben Jonson. *Sejanus*, act v.

Then staid the fervid wheels, and in his hand

He took the golden compasses prepar'd

In God's eternal store, to circumscribe

This universe, and all created things.

Milton. *Paradise Lost*, book vii. l. 226.

For the circumscription of a thing is nothing else but the determination or defining of its place, and so both the terms of distinction are the same.

Morr. *Immortality of the Soul*, book i. ch. x.

In so much as Cyril can say, If the Deitie itselfe were capable of partition, it must be a bodie, and if it were a bodie, it must needs be in a place, and have quantitie and magnitude; and, thereupon, should not avoid circumscription.

Hall. *The Old Religion*, vol. ii. part ii. sec. 3.

When God speaks by his prophet, he never speaks in the first person, thereby signifying his Majesty and Omnipresence. He would have said, I hate putting away, saith the Lord; and not sent word by Malachi in a sudden fall'n stile, The Lord God saith that he hateth putting away: that were a phrase to shirk the glorious Omnipresence of God speaking into a kind of circumscription abscise.

Milton. *Tetrachordon*.

These words, taken circumscripively, without regard to any precedent law of Moses, or attestation of Christ himself, or without care to preserve those his fundamental and superior laws of nature and charity, to which all other ordinances give up their seals, are as much against plain equity and the mercy of religion as those words of Take, eat, this is my body, elementally understood, are against nature and sense.

Id. *Doctrine, &c. of Divorce*.

Nor were those blustering brethren left at large,

On seas and shores their fury to discharge:

Round as they are, and circumscrib'd, in place,

They rend the world, resistless, where they pass.

Dryden. *Ovid. Metamorphoses*, book i.

However, if it be the office of those who are thus circumstanced, to take a decided part, it is no less their duty that it should be a sober one. It ought to be circumscribed by the same laws of decorum, and balanced by the same trumper, which bound and regulate all the virtues.

Burke. *Observations on a late State of the Nation*.

If the spectator can be once persuaded that his old acquaintance are Alexander and Caesar, that a room illuminated with candles is the plain of Pharsalia, or the banks of Granicus, he is in a state of elevation above the reach of reason, or of truth, and from the heights of empty raptury may despise the circumscriptions of terrestrial nature.

Johnson. *Preface to Shakespeare*.

CIRCUMSPECT, Lat. *circumspicere*, to look around; from *circum*, and *spicere*, the past participle of *specere*, to see, to look. To look around; to search around; and thus to examine, or observe, carefully, cautiously; to be watchful, vigilant, attentive. See the Extract from Sir Thomas Elyot.

Beware, beware, the warnde may lye,

be circumspect, and slowe,

Let'se you by wordes reduce your selfe

through ignorance of lawe.

Draut. *Satire*, 1.

He is lyke to a prouydent and circumspect buylder, that buildeth his house not for a vaine bragge or shewe onely, nor to serve hym for a short while and no longer; but for a firmnesse and steadfastnesse to stande and withstanding perishing agaynst any blousterous storme or tempeste to come.

Udall. *Luke*, ch. vi.

CIRCUM-
SCRIBE.CIRCUM-
SPECT.

CIRCUM-
SPECT.

Lyke to Eneas homely in word and dede
Valiant as Hector in every marshall dede
Prudent, discrete, *circumspect* and wys.
Tyll the chauceur ran awaye by fortune double dyce.
Shelton. The Duche of Northumberland.

And that may be welle called *circumspection*, whiche synnyfieth
as moche, as beholdinge on every part, what is well and suf-
ficient, what lacketh, howe, and from whence it may be provided.
Sir Thomas Eliot. Governour, fol. 84.

And this man wroth hymselfe in this place therefore, verye
circumspectively for this point in this chapter, wher he speaketh
of hereikes after his ill. *sortes of folke before.*

Sir Thomas More. Works, fol. 941.

But I have learned that the body of Christ is in the sacrament,
but not localitie nor *circumspectivly*, but after an unspeakable
manner knowne to man.

*For. Martyrs. A Disputation holden in Cambridge about the
Sacraments.*

Who so will maintaine an vntreute, ought to be *circumspecte*,
and to remember wel, how his talen may stand together.

Jewel. A Mytie to M. Hardinge.

His swelling blood exhales, and therefore heare
What gives my temperate brother cause to weare
His resolute *circumspection*, and consult
For remedy against all his wicked purpours.

Beaumont and Fletcher. The Bloudy Brothers, act iii. sc. 1.

So all ere day-spring, under conscious night
Secret they feink'd, and in order set,
With silent *circumspection* accept'd.

Milton. Paradise Lost, book vi. l. 523.

And often times the mooned-man outspies
The eve-dropper, and *circumspectively* eyes
The thief and lover, specially which two
With eigh and darkness have the most to do.

Drayton. The Men in the Moon.

She so maturely and *circumspectively* opposed herself against the
hostile designs of them and others, that from this time she was
to her friends as admiration, and a terror to her foes.

Candor. Elizabeth, Anna, 1540.

Travel is reputed a proper means to create men wise, and a
possible to make them honest, because it forces *circumspectness*
on those abroad, who at home are nursed in security.

Reliquia Wettmanni, fol. 96.

How can man think to act his ill unseen, when God shall, like
the air, be *circumspectious* round about him? It is not possible that
such a Majesty should either not defend the innocent, or permit
an ill unpunished.

Fittis. Recluse, 58.

However it happened, I found it agreed by all the most diffe-
rent and *circumspect* inquiries I could make, that in the years
sixty-nine and seventy there was hardly any foreign trade among
them, besides that of the Indies, by which the traders made the
returns of their usuary without loss.

Sir William Temple. Observations upon the United Provinces, ch. vii.

I have been still apt to fear that either these persons have had
a design to deceive others, or have had not skill and *circumspec-
tion* enough to keep themselves from being deceived.

Bayle. The Sceptical Chymist, part iii.

Not one looks backward, onward still he goes,
Yet se'er looks forward further than his nose.
Nor less alike the politic and wise:
All sly, slow things, with *circumspectively* eyes,
Men in their loins sagacious from their tale,
Not that themselves are wise, but others wile.

Pope. Essay on Man, ep. iv.

Now their authority weighs more with me, than the general
voice, or the concurrent suffrages of a thousand others who
never examined the thing so carefully and *circumspectively* as they
have done, but run away with the cry of the common herd of
philosophers.

Ray. On the Creation, part ii.

Being at a great loss what conclusions to draw from this un-
accountable behaviour, we continued our march toward the
spring, with great *circumspection*, and when we had arrived within
a quarter of a mile of it, we perceived a body of armed men
marching toward us.

Cook. Voyages, book vi. ch. i. vol. vii.

But let us try to clear our clouded brows;
And tell the horrid tale with cheerful face;
The stormy Sultan rages at our stay.
Frame your report with *circumspectively* art.

John. Iron, act vi. sc. 10.

Then judge yourself and prove your *ana*

As *circumspectively* as you can.

And, having made election,

Beware no negligence of yours,

Such as a friend but ill endures,

Endeath his affection.

Cowper. Friendship.

CIRCUMSTANCE, v.

Lat. *circumstantia*, to stand

CIRCUMSTANT, a.

CIRCUMSTANTIAL, a.

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CIRCUMSTANTIAL, n.

CIRCUM-
SPECT.CIRCUM-
STANCE.

Lat. *circumstantia*, to stand

around, from *circum*, and

stantis, the present participle

of *stare*, to stand.

It is applied,—individually

—to anything sur-

rounding, or in any man-

ner attending, accompanying, or connected with

the main fact, collectively, in the plural, to the whole

situation, or condition of affairs, as formed or

composed by various separate particulars. And

To *circumstance*, and *circumstantiate*, are to cause to

be, to put or place in such state, situation, or condition.

Circumstantial is applied by Milton to men attentive

to *circumstances*, to minute particulars.

When the crimes was done of Palamon,
His sacrifice he did, and that smoo,
Falls pitously, with all *circumstances*,
All tell I not as new his observations.

Chaucer. The Knight's Tale, v. 2362.

One Scripture will help to declare another. And the *circum-*
stances, that is to say, the place that go before and after, will
give light unto the middle text.

Tyndale. Works, fol. 143.

You have reft'n'd, and to worldly things,
Virtue, art, beauty, fortune, now I see
Rarereau, or use, not nature, value brings;
And such, as they are *circumstances*, they be.

Denne. To the Countess of Bedford.

MAN. 'Tis very good; I must be *circumstanc'd*.

Shakespeare. Othello, fol. 328.

Which words being both noted and taken gravenously that hee
should so discourage the soldiers, hee was taken and carried to
Strike, who without any *circumstances* condemned him to be
thrown off the great steeple of the towne into the Reine, which
was accomplished.

Stow. Queen Elizabeth, Anna, 1546.

No preface needs, then went we long to know.

MEER. It would burst forth, but I recover breath

And sense distract, to know well what I utter.

MAN. Tell us the sum, the *circumstance* deliver.

Milton. Samson Agonistes, l. 1557.

May it not be, for that the eye of rivers being always gross and
heavy, in winter is more insipid by reason of the *circumstant*
cold, and so is an hindrance to the course of ships.

Holland. Puterck, fol. 823.

—This force abridgment,
Hath to it *circumstantial* branches, which
Distinction should be rich in.

Shakespeare. Cymbeline, fol. 398.

(This) induces me to be of opinion, that every worthy man in
parliament, for the word imports no more, might for the
public good be thought a fit peer and judge of the king, without
regard had to petty causes and *circumstances*, the chief impossi-
ment in high affairs, and ever stood upon most by *circumstantial*
men.

Milton. The Tenure of Kings and Magistrates.

My Lord Chancellor, I have (informative only) hinted a little at
the main things which I am often charged with, my memory can-
not fully reach all, neither will time permit to *circumstantiate*
these particulars, which I have only touched in the general.

*State Trials. Proceedings against the Marquis of Argyll.
Anne, 1661.*

CIRCUM-
STANCE.
—
CIRCUM-
VALLA-
TION.

The promise to Abraham was made in a vision given him, and is circumstantiated afore and after with the promises of Canaan to his seed after the fourth generation.

Goodwin. Works. Of the Saints in Glory, ch. iii.

And in case circumstances should conspire, as that youth and quality should be attended by such a plentiful fortune, as that after all, that either justice, prudence, or decency can challenge, there remains yet enough both to relieve the poor and purchase rarities themselves; I will not be so severe as to condemn persons so circumstantiated, nor fall out with those that are able to reconcile sumptuousness and charity.

Boyle. Occasional Reflections, sec. 5. ref. 9.

And after many circumstances,
Which vulgar authors in romances
Do use to spend their time and wit on,
To make important description,
They get (with much ado) to horns.

Burke. Lullaby, part ii. can. 2.

At the first erection, which could not be supposed to have well emptied the lateral glass, this vessel was, by a pressure of the superior air upon the circumstantiated water, broken into I know not how many pieces.

Boyle. Experiments about the Pressure, &c. exp. i.

We must therefore distinguish between the essentials in religious worship, and external accidents that cloath it, merely circumstantiated, enters the nature of the action, and what is merely circumstantiated.

Sharp. Sermon, 16. vol. vii.

And so we say, as to the fourth, the bodily rest that in there enjoyed, and the precise day to which the commandment hath respect are by no means of the essence or substance of the commandment; but are to be accounted circumstantiated added to it, the better to accommodate it to the state of the Jewish church that then was.

Id. B. 13. vob. iv.

I conceived myself obliged to set down somewhat circumstantiatedly not only the events but the manner of my trials.

Boyle. The Author's Preface to Theometrical Experiments.

If ever there was a subordinate dominion pleasantly circumstantiated to the superior power; it was this; a large rent or tribute, to the amount of two hundred and sixty thousand pounds a year, was paid to monthly instalments with the punctuality of a dividend at the Bank.

Burke. Speech on Mr. Fox's East India Bill.

We are now at the close of our review of the three simple forms of artificial society, and we have shown them, however they may differ in name, or in some slight circumstances, to be all alike in effect, in effect, to be all tyrannies.

Id. A Fideication of Natural Society.

I shall now give a more full and circumstantiated description of each, in which, if some things should happen to be repeated, the greater part will be found new.

Cock. Foyage, book iii. ch. vi. vol. ii.

CIRCUMTERRANEUS, Lat. *circum*, and *terra*, the earth; being or dwelling around the earth.

Celus writes — We ought to give credit to wise men, who affirm that most of these lower and circumterraneus demons delight in guile, blood, &c. And Origen agrees with him.

Hallywell. Melamp. p. 101.

CIRCUMVALLATION, Lat. *circumvallare*, to surround with a vallum, i. e. with a fortification, composed of collis, of stakes. Applied generally to the fortifications thrown around any place.

Berkingham falls to circumvallation, ordering the ships to encompass the island without, to hinder all provision, and supply from Toulon.

Baker. Charles I. Anno, 1627.

Inasmuch as Fairfax, who came before it [Oxford] the fifth day after his Majesty was gone, was sat down, and had made his circumvallation about Oxford, before he knew the King was in the Scottish army.

Clarendon. History of the Civil War.

The confederates, since the approach of the enemy, have sided several new redoubts in their camp, and drawn the cannon out of the lines of circumvallation in a readiness for the batteries.

Taylor. No. 175.

CIRCUMVENT, v.

Lat. *circumvenire*, to come around; from *circum*, and *circumvenire*, to come around; from *circum*, and *venire*, to come.

To come around; *ac.* either by fraud or force; now used in general with a subordination of fraud; and thus to circumvent, is

To surround or encompass with snares; to deceive, to delude, to cheat. To come around any one, is still used in vulgar speech.

That subtil fraudulent faze Antiochus craftily circumvented Egypt & Judaea.

Joye. David, ch. viii.

Now because I had once submitted myself to the Vice-chancellor, and I was thereby circumvented: therefore, I thought I would not owe her so lousy in submitting myself.

Berns. Works, fol. 222.

Nevertheless your Majesty now of late hath found, and tried by a large number of witnesses, the said Thomas Cromwell, Earl of Essex, contrary to the strong trust and confidence which your Majesty had in him, to be the most false and corrupt traitor, deceiver, and circumventor against your most royal person, and the Imperial croove of this your realm.

Burnett. Records, vol. I. The Attainder of T. Cromwell, No. 16.

She set upon me with the smoothest speech

That court and sea could cunningly devise;

Th' one authentic, made her sit to teach,

The other learn'd her how to subtilize.

Both were enough to circumvent the wise.

Daniel. The Complaint of Rosamond.

— And somewhere oigh it hand

Wetters no doubt, with greedy hope to find

Hu wish and best advantage, us amunder,

Hopeless to circumvent us joya'd.

Milton. Paradise Lost, book i. l. 239.

What e'er came his thought on in this state

That could be brought to bodily act ere Rome

Had circumvention.

Shakespeare. Coriolanus, fol. 3.

They sit in the seat of judgement, but go seldom by the rule of right; neglecting and proudly overlooking the modest and harmless, but countenancing the audacious, though guilty of abominable crimes; they stud their prisons, but with men committed rather by circumstance than by just cause.

Milton. History of England, book iii.

The secretary would not easily give way to any circumvention and unfair dealings with him.

Candem. Elizabeth, Anno, 1600.

'Twas harder yet to move the mother's mind,

And to this heavy task was I design'd:

Reasons against her love I knew were vain:

I circumvented whom I could not gain.

Dryden. Ovid. Metamorphoses, book xiii.

Cunning is only the want of understanding; which, because it cannot compass its ends by direct ways, would do it by a trick, and circumvention.

Locke. Of Education, sec. 140.

He then found that one Bush had persuaded the Earl that a clergyman was not a proper secretary, and had obtained the office for himself. In a man like Swift, such circumvention and inconsistency must have excited violent indignation.

Johnson. Life of Swift.

CIRCUMVERSION, Lat. *circumvertere*, to turn around, or about.

For these are the accersions of divers circles, the circumversions and turnings about, habitated in references one to another, yes, and respective to us, which make most elegantly those orderly elevations and depressions in altitude, which appear in her (the Moon's) motion, yes, and her digressions in latitude, all jointly with that ordinary and direct revolution of hers in longitude.

Holland. Plutarch, fol. 961.

CIRCUMVEST, Lat. *circumvestire*, to clothe around.

For I would not be ignorant by long observation, both abroad and at home; that every war all greatness of power and fervor is circumvested with much prejudice.

Reliquie Wettolmann, fol. 207.

CIRCUM-
VEST.
—
CIREN-
CISTER.

Who on this have the earth didst firmly found,
And mad'st the deep to circumscribe it round.
Reliques of Newtonian, Psalm 104.

CIRCUMVOLVE, Lat. *circumvolvère*, to roll
CIRCUMVOLU'TION, J. around.

So that when e're we circumsolve our eyes;
Such rich, such fresh, such sweet varieties,
Rash as our spirits, that entranc'd we see
None writes love's passion in the world like thee.

R. Herrick. On Fletcher's Incomparable Plays.

In the motion of thine heaven, though some stars have their
own peculiar, and contrary courses, yet all yield themselves to
the sway of the main circumscription of that first mover; so
though I have a will of mine own, yet let me give myself over to
be ruled, and ordered by thy Spirit in all my ways.

Hall. Meditation upon the Heavens moving.

CIRENCESTER, or CICKER, an ancient Town in
Gloucestershire, the seat of a Roman Colony, and
Capital of the Dobusl. In a record of Henry of Hun-
tingdon it is called *Caer-Cori*, from the river Coryn,
had, Churn, upon which it stands; and in the XIIIth
Iter of Antoninus, it is named *Duro-Cornovium*, a rend-
ing which probably is corrupt, since both Ptolemy and
Ravennas style it *Duro-Cornovium*. The three Roman
roads, the Foss-way, the Irmin-street, and the Ick-
nield-way, all meet at this point. The walls of the
City, though long since razed, may be satisfactorily
traced, and numerous antiquities have been found
within their circuit. (*Archæologia*, &c.) In 1780, a
Hypocaust in good preservation was excavated; and
on a spot called the Querns (Cairns,) under the name
of the Bull-ring, an Amphitheatre may be traced.

Among Dr. Parson's Papers in the Bodleian Library,
is a single sheet, printed for William Budden, near
Fleet-bridge, 1685; it is entitled *A Wonderful discovery
newly made of Houses underground at Collen's-field,
Gloucestershire*, and it relates a tale of a cave on the
side of a hill (*Tortebarrow-hill*), in Colton-fields, two
miles from Cirencester, in which several apartments
were accidentally discovered by some labourers. One
of them contained the image of a man, dressed like a
Roman Emperor, with a truncheon in one hand, and
a light in the other. Like the figure in the Tomb
of Rosieracius (*Spectator*, 379) this image started
up at the approach of the intruders, who fled, and
returned to the charge with a neighbouring anti-
quary. As they entered a second time, the image
dashed the lamp in pieces. In the same apartment
were found two hemis embalmed, with long red beards.
The bold explorers were provided with a light, but
they were deterred from proceeding further by hollow
groans. "The adventurers hastily quit those dark
apartments, which they had no sooner done, than the
hill sank down and buried all the rarities, except those
medals and coins, taken out the night before, which
are now shown for the satisfaction of curious and in-
genious persons, who in great numbers flock to see
them, and purchase them at great rates, as the most
valuable relics of antiquity." This singular narrative
is unsupported even by tradition; and seems to have
been framed at the expense of some antiquary of the
time, whom it was intended to ridicule. Both this,
and the story told in the *Spectator*, are probably bor-
rowed from the *Gesta Romanorum*; the 107th Tale in
which Collection is "of an image in Rome, with the
inscription *perente hic*." William of Malmesbury relates
the occurrence as happening to Pope Sylvester II.,

whom he considers as a great Magician; and he is
supported by Matthew of Westminster and Vineat of
Beauvais.

Cirencester was the scene of much bloodshed during
the Hephareby. Its Castle was destroyed by Henry
III., after having been garrisoned by his rebellious
Barons. Edward II. kept his Christmas in this Town
in 1322. In the reign of Henry IV. good service was
done by the inhabitants in suppressing Aumerle's
(Albanarle's) conspiracy, (Walsingham, 63;) and in
return a Royal grant conferred upon them all the pro-
perty of the rebels found in the Town, except plate,
money, and jewels; four does and a hoghead of wine
yearly to the men, six bucks and a hoghead of wine
yearly to the women. Cirencester declared for the Par-
liament in the wars of the Commonwealth. In 1642
it was stormed by Prince Rupert, and in the year fol-
lowing it was recovered by the Earl of Essex. The
Abbey of Cirencester was richly endowed, and of great
extent. It was completely razed to the ground, with
the exception of two gates and a barn, in the time of
Henry VIII. The Church, which was completed a few
years only before the suppression of the Abbey, is one
of the most magnificent parochial buildings in Eng-
land. It is a perpetual Curacy in the gift of the
Bishop of Gloucester. A small carpet manufactory
exists in the Town, but its chief trade is in currier's
knives, which are made scarcely in any other place,
except this and Gloucester, and which are well known
both in Europe and America. Cirencester has returned
two Members to Parliament since the 11th of Edward
III. This Town gave birth to Richard of Cirencester,
who was a Monk of Westminster in 1335. His *History
of Roman Britain*, containing an Itinerary, was dis-
covered at Copenhagen in 1747, and soon afterwards
published, under the inspection of Dr. Stukely. It is
a work of extraordinary merit, pronounced by Gibbon
to be wonderful for a monk of that age. Population
in 1821, 4987. Distant 89 miles north-west from
London, 17 south-east from Gloucester.

CIRRATULUS, in Zoology, a genus of the class
Annulata, order *Apoda*, (*Annelides* Apodes of Lamarck.)
Generic character: body elongate, round, annulate;
the sides furnished with very long, setaceous, ex-
panded, subdorsal cirri, and two rows of spines
beneath; two opposite fasciculi of very long cirri
beneath the anterior ring of the body; mouth under
the anterior extremity, with a rounded operculum;
eyes at the extremities of a crescent-shaped line, above
the head.

The animal for which this genus was formed by
Lamarck inhabits the Northern seas, lurking in mud,
or amongst loose stones. It is the *Lumbricus cirratus*
of the *Fauna Groenlandica*.

CIRRIPEDES, in Zoology, a class of *Molluscosus*
animals, comprehending the Linnæan genus *Lepas*.

CIRRI'TUS, from the Latin *cirrus*, a fringe, Lacép.
In Zoology, a genus of animals belonging to the
family *Percoides*, order *Acanthopterygii*, class *Pisces*.

Generic character. External teeth distant from each
other, internal very small, and similar to the teeth of
a file; preopercle finely denticulated; lower rays of
the pectoral fins larger and rather longer than the
others, and loose at their extremities.

Of this genus there are several species found in the
Indian seas, the principal are the
C. Maculatus, Lacép., and

CIREN-
CISTER.
CIRRITUS

CIRRITUS.
—
CISTERNA.

C. Pantherinus, Cuv.; *Sparus Pantherinus*, Lacep.
See Lapece, *Histoire des Poissons*; Cuvier, *Régne Animal*.

CIRSOCELE, *κίρσοι*, an enlarged vein, and *εφέλα*, a tumour, called also *Hernia varicosa*, an irregular elastic tumour of the spermatic vessels.

CIS, in Zoology, a genus of insects of the order *Coleoptera*, family *Xylophagi*. Generic character: antennae six-jointed, the three last forming a perfoliate club; longer than the head; body oval, depressed.

Type, *C. boleti*, Latr.

The insects of this genus are very minute. They appear at the very beginning of spring, on the coriaceous *boleti* found on the old trunks of trees, &c. which form their food as well as their place of retreat; they are found in great numbers on the under side of these fungi; when disturbed, they close their antennae and feet, and fall as if dead. The larvæ have six feet, the head scaly, the body of a dirty white, terminated by two little points, curved downwards. They live in the interior of the *boleti*, which they pierce to every direction, reducing the substance of them to powder.

CISSAMPELOS, in Botany, a genus of the class *Dioecia*, order *Monadelphica*, natural order *Berberides*. Generic character: male flower, calyx four-leaved; corolla, none; nectary wheel-shaped; stamens, five; filaments joined: female flower, calyx, one-leaved, strap-shaped; corolla none; styles three; berry ooseeded.

Twenty-two species of this genus have been described, natives of both Indies. De Candoille.

CISSUS, in Botany, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Vitæ*. Generic character: berry one-seeded, surrounded by the calyx, and four-parted corolla. Thirty-nine species, natives of warm climates; they are climbing shrubs, allied to the Vine.

CISTELA, in Zoology, a genus of insects of the order *Coleoptera*, family *Tenebrionides*. Generic character: antennae filiform, simple; mandibles entire.

Type, *C. sulphurea*, Fab.

These insects are found on flowers, but little is known of their habits or metamorphosis. The species which forms the type of the genus frequents the flowers of the *Umbelliferae*.

CISTERNA. *A cistæ est cisterna*, says Vossius. *Fr. cetera*. The Lat. *cista*; *Gr. κίστη*, so called a *canister*, *quod veluti surgit, from ci-civ, movere in ambitum*. Lennep.

Any thing hollow; as, to receive and contain water. And he that first came down into the *cisterna*, after the mouging of the water, was made head of whatever *synekuse* he was headful.

Howbeit, for to keep good and cleare water, it were the better way to have alwaies two *cisterns* together, that in the former the water may settle and cast down all the grounds to the bottom, and so the cleare water only pass into the other, as if it were strained through a fine colature.

Neare which, were *cisterns* made, All par'd, and cleare, where Trojan wivres, and their faire daughters had

Leandre for their fine linnen weeds, in times of cleanly poore. Chapman. *Homer. Illiad*, book xxi. fol. 302.
Each gushing font a marble *cistern* fills;
Whom polish'd bed receives the falling rills;
Where Trojan dames (ere yet alarmed by Greece)
Wash'd their fair garments in the days of Peace.

Vol. XIX.

CISTERN.
—
CITE.

'Tis not the rain that waters the whole earth, but that which falls into its own *cisterns*, that must relieve him - not the common, but the enclosure, that must make him rich.

Sweth. *Sermos*, 3. vol. I.
Here blended swells with interfering rills;
And here the lake's capacious *cistern* fills.

CISTUS, in Botany, a genus of the class *Polyandria*, order *Monogynia*, natural order *Cisti*. Generic character: corolla, petals five, two of them smaller than the others; capsule many-seeded.

Of this genus seventy-nine species are described by Willdenow, but later writers have increased the number to one hundred and twenty-nine; they are, with few exceptions, natives of the south of Europe, particularly of Spain; they are beautiful plants, and the Alpine species are well adapted to decorate artificial rock-work: *C. ladaniferus*, or *Guaiac* Cistus, a well known ornamental shrub is a native of Spain; *C. maritimus*, *C. pectinatus*, *C. ledifolius*, *C. sarreganus*, *C. Helianthemum*, *C. tomentosus*, and *C. polifolius*, are natives of England. Eng. Bot.

CIT. Used contemptuously for *citizen*, or the *CITIZEN*. *J* inhabitant of a city, especially the City of London.

— W—y was the next man show'd his face,
But Apollo's thought him too good for the place,
No gentlemen writer that office should bear,
But a trader in wit the laurel should wear,
As none but a *cit* or makes a lord-mayor.

Buckster. *A Trist of the Poets*, &c.
From careful brows and heavy downcast eyes,
Dall eyes and thick shuffl'd sidelong aries.

Addams. *The Play-house*.
Cit and *citizen*, raise a joyful strain,
'Tis a good omen to begin a reign.

Dryden. *Prologue to Athion and Athenais*.
Before their merriment is at an end, I am sick with disgust,
And, perhaps, reproached with my sobriety, or by some airy insinuations insinuated as a *cit*.

Johann. *The delectation*, No. 106.

CITADEL. *Fr. citadelle*; *It. cittadella*. Menage deduces it from *cistula*. Cotgrave says, A strong fort or castle, that serves both to defend and to curb a city.

They (the bees) among fresh dews and flowers
Fly to and fro, on the smoothest plough,
The suburb of their straw-built *citadel*,
Now rub'd with balm, expatiate and cease
Their state affairs.

Milton. *Paradise Lost*, book l. l. 773.
Cromwell built these *citadels*, at Leith, Arr, and Inverness,
besides many little forts. Burnett. *Our Britain*, book l.

Come, fair magician, sportive fancy, come
With wildest imagery; thou child of thought,
From thy aerial *citadel* descend,
And (for thou canst) assist me.

Swart. *The Hop Garden*, book l.
I now recollect, British corn is there also taxed up to ten per cent, and this too in the very head quarters, the very *citadel* of taxation, the Isle of Man. Burke. *On American Taxation*.

CITE, *Lat. cito*, from *cico, idem quod moreo*,
CITRA, *interdum etiam quod coco. Festus*. Per-
CITATION, *happens from cito, eo*.

To call upon or require to come
CITATORY. forward or appear; to summon. Also,
to bring forward or produce; to quote.

The eighth was, that in the *lende cisterna* none new
Thorn bulle of the pope of Rome. R. Glimester, p. 473.

Than whi he was cited by y^e pope's holynesse to appere, he
appeled to y^e xxiiiij general counsaile which shoulde bee gathered
in the Illy Ghost. Sir Thomas More. *Works*, fol. 254.

CITE.

The adlocutors of men are so diverse, and the suspect fortune
greatest so many overthrow turners, that after that a great space
she hath given great pleasures, incontinent we are cited to his
subtilty troubles of repentance. *Golden Bock, l. liii.*

Whereupon the sayd John Butler told the archbishop some-
mer with hym, and went unto the sayd Lord Cobham shewing
him that it was the king's pleasure that he should obey that
citizen, and so cited him fraudulently.

State Trials. Trial of Sir John Oldcastle.

A synod was called by the Bishop of Winchester, the Pope's
legate, to right the Bishop, where the King was cited to appear,
who sending to know the cause, answer was made, that it was to
answer for his imprisoning of bishops, and depriving them of
their goods, which being a Christian king he ought not to do.

Baker, Stephen, Anno, 1154.

Ellen relateth (as Mr. Selden cited him) that some kinds of
beasts in Africa always deliver their spoil into eleven parts, but
would eat only the tee, leaving the Jerumb as a kind of first-
fruits, or tythe. *Spelman. On Tythes, fol. 125.*

Forthwith from all winds
The living, and forthwith the cited dead
Of all past ages to the general doom
Shall haunt us, such a prod shall rouse their sleep.
Milton. Paradise Lost, book iii. l. 327.

And which because him like a prince indeed,
He made a blushing child of himself,
And child his trewant youth with such a grace,
As if he mastered there a double spirit
Of teaching, and of learning instantly.
Shakespeare. Henry IV. First Part, fol. 70.

The Preses signified that there had come unto him in the name
of the remonstrants these four, H. Leo, Niellius, Matthias,
and Plankner, to give notice that the remonstrants were ready
according to their citation.

Hale. Letter from Synod of Dart, p. 24.

The former delectat replied, that the delectat were not to judge
of their opinions, but the synod; and that in their letters citat-
orie they were warned to come and give an account to the synod
of the doctrine which they had delivered in their schools and
pulpits. *Dr. Balcanquhall. Letter in Hale's Rev. p. 29.*

He also gave advice, that if the Pope died, the commission
for the legates must needs expire with him, unless they made
some step in their business by a citation of partition, which would
keep it alive. *Bronett. History of Reformation, anno, 1529.*

A little after that the messenger came from Rome with a brevis
to the legates, requiring them to proceed so farther, and with an
avocation of the cause to Rome; together with letters citatorie
to the king and queen to appear there in person, or by their
proxies. *Id. Ib.*

I shall trouble the reader with one citation more, out of Athe-
nagoras; because the words of that ancient writer are very full
and expressive. *Atterbury. Sermons, vol. ii. pref.*

I must desire the citer henceforward to inform us of his citations
too. *Id. Ib.*

This little song is not unlike a sonnet ascribed to Shakespeare,
which deserves to be cited here, as a proof that this eastern imagery
is not so different from the Europeans as we are apt to imagine.
Jeane. On Eastern Poetry, Essay, l.

The reader will excuse the citation I make at length from his
book; he cut down himself upon this occasion.
Barker. Observations on a late State of the Nation.

CITATION, a summons to appear, usually applied
to a process issued from the Spiritual Court, which
proceeds according to the Civil and Canon laws, by
Citation, libel, &c. By the statute 23 Henry VII.
cap. 9, Spiritual Judges were restrained from citing
persons out of the diocese or jurisdiction in which
they dwelled, unless in certain excepted cases,
upon pain of double damages and costs against the
party so citing. Every Archbishop, however, has
the power of citing parties dwelling in any Bishop's

diocese within his province for heresy, if the Bishop
or other Ordinary consents, or if they do not do their
duty in punishing the offence. Where persons are
cited out of their diocese and live out of the jurisdic-
tion of the Bishop, a prohibition or consultation may
be granted; but where persons live in the diocese,
if when they are cited they omit to appear, they are
to be excommunicated, &c.

CITHARA, *κithara*, an ancient stringed musical in-
strument, differing from the *κitharis*, which is another
name for the *lyra*. It is fully described by Homer in
his Hymn to Mercury, (17, c. 7. λ.) to which God the
inventor of it was attributed.

‘Οτι δὲ δὲν τε καὶ ἔργον ἐφίετο κitharus Ἐρμῆς.
Πῆγε δ’ ἄρ’ ἐν μέσσοις τῶνδ’ ἰσάμενος κitharus,
Περίεργον δὲ πῶτα ἀρπαγῆς κitharus.
Ἀμφὶ δὲ ἴρμα κitharus βοῶν περικλυτὸν ἔχει,
Καὶ πῆχυν ἐνέχει, ἐν δὲ ζυγῷ ἄρσενος ἀφροῖν
Ἐνὰ δὲ σφραγίδας ὄνεν ἐνταύσεσσι χεῖρες.

Julius Pollux, (Onomast. l. 62.) has explained the
several parts of the Cithara with great precision. The
upper extremities heading outwards were called *ἐντα*,
the lower heading inwards *ἐκτα*, the pieces by which
these extremities were joined *πῆχυν*, the hollow base
ἄρσενος, the cross bars by which the *πῆχυν* were joined
to each other *κitharus*, or *ἐντα*; the uppermost of
them *ζυγῖος*, or *ζυγῶμα*, was pierced with holes to
receive the strings, *κάλυπτος*, or *κάλυψος*; the lower
traverse is named by Pollux *ἐνέκλυτος*, by Lucian,
(Dial. Deor. vii.) *μερίδωτος*. Hemsterhusius on this
passage from Lucian applies the term, not to the
κithara, but to the *lyra*; but the difference between
these instruments is well explained by Larcher in two
notes on Herodotus, l. i. n. 54; iv. o. 543.

CITHAREXYLON, in *Botany*, a genus of the class
Didymnia, order *Angiospermia*, natural order *Filices*.
Geoeic character: calyx five-toothed, bell-shaped;
corolla funnel-shaped, spreading; segments villous on
the upper side, equal; seed-vessel a drupe, two-
seeded; nuts two-celled.

Six species, natives of the West Indies. Willd.

CITHERN, n. Swe. *cithra*; Fr. *cithre*, guitar; It.
cithra, *cetra*, *githara*; Sp. *guitarra*; Lat. *cithara*; Gr.
κithara. In English also called a guitar.

GROTH. And you have pipes in your consort too.

DRAW. And sack-buts too, sir.

BUT. But the heads of your instruments differ; yours are
hedgehogs, their citherns and pittern heads.

BAIL. All wooden keels; they meet again.

Messenger. The Old Lane, act iv. sc. 1.

Many varieties of living crocodiles (Sir Henry Blount) saw in
Grand Cairo, but the most ingenious was a sect of four-legged
serpents, of two feet long, black and ugly, kept by a Frenchman,
who, when he came to handle them, they would not endure him,
but run and hid in their hole; then would he take his cithern and
play upon it; they hearing his music, came all crawling to his
feet and began to climb up him, till he gave over playing, then
away they ran.

Beylie. Effects of even language Local Motion, ch. vi. obs. 3.

CITIZEN, Lat. *civis*; It. *cittadino*; Sp. *ci-
ciudadano*, adj. *ciudadano*; Fr. *citizen*. An inhabitant
CITIZENSHIP, of a city; one who dwells or inha-
bits in a city; one who possesses or enjoys certain
privileges of a city, a freeman of a city, one who fol-
lows, pursues, or practises the trades or businesses of
a city;—as opposed to those who do not. See CIVIL.

CITE.

CITIZEN.

CITIZEN.
CITOLE.

The third daie the goth to plaine
With many a worthy citizen
And as with worthie citizen.

Gower. Conf. Am., book i. fol. 13.

But his cytynges hididen him : and sentre a massanger after
hym, and seiden, we wolden not that be regas on us.
Wiclif. Lake, ch. xix.

But his citizen hated hym, and sente messengers after hym
saying we wyl not hoon this man to raygne ouer us.

Bible, 1551.

Thel toke his handes betwene theirs, and if they felt thieris softe
and smoothe, forthwith as an ydel vachable man they dispatched
and sent him swaie : and if they found his handes hard and ful
of hard knottes, by and hy they admitted hym a citizen and
dweller in Rome. Golden Bock, l. liii.

I do but reuer to that best and blessed city to which all her
citizens (by the condition of death) shall repair. Therein is the
only God, the most high and chief prince, who filleth or feedeth
his citizens with a sweeten more than marvellous ; in regard
whereof this being, which others call a life, is rather to be ac-
counted a death, than a life.

Ralph. History of the World, book ii. ch. vi. sec. 6.

Inc. So sickle I am not, yet I am not well :
But not so citizen a wanton, as
To seeme to dye, ere sickle.

Shakespeare. Cymbeline, fol. 387.

Though they are in the world, they are not of it, as a citizen of
one city may live in another, and yet not be free of it, no pro-
perty of it, but a mere stranger and a foreigner, as much as if he
was not there ; so the saints of the most high God, whilst they are
in this world, they are only strangers and sojourners in it ; the
city which they belong to, and of which they are fellow-citizens,
is above, quite out of sight to the men of this world.

Bishop Beveridge. Sermon, 48.

They, taking it otherwise, and refusing the good, through an
implanted evil disposition, and always prone to mischief, have not
only rejected the citizenship, as dishonourable, but also abhor both
openly and secretly, the few among them who are well affected
to us.

Bishop Wilson. Bible, 3 Maccab. lii. 16.

Our citizenship, as saith the apostle, is in heaven.

Bishop Horne. Occasional Sermon, p. 158.

CITLALTEPÉTL, the STARRY MOUNTAIN, or PICO
DE ORIZABA, one of the great active volcanoes of
the Mexican Andes, and the second in altitude of
the northern portion of that vast chain, being 17,371 feet
above the level of the ocean. Its name is derived from
the fire which it emits, being seen from Mexico to the
oight like a brilliant star. This volcano has a conical
form, slightly inclined at its summit to the south-
east, with a large crater, from which issues fire,
smoke, and ashes. Since it is considerably above the
lower circle of congelation in these latitudes, its peak
is constantly covered with snow ; and as the inferior
limit of congelation is very distinctly marked on the
Mexican summits, it forms, at a distance, so accurate
a line on this cone, that it appears rather the effect
of art than of nature, and adds much to the singularity
of the landscape. This volcano is in 19° north lati-
tude, and about 97° 25' west longitude.

CITOLE, s. Fr. a musical instrument. Sir Jobo
Hawkins, in his very curious History of Music, sup-
poses it to have been a sort of dulcimer, and that the
name is a corruption of the Latin *cithula*. Tyrwhitt.

A cithel in hire right hand hadde she

Chaucer. The Knights Tale, v. 1261.

He taught hir, fill she was certeyn
Of harpe, cithel, and of rote,
With many a tewe, and many a note,
Upon musike, vpon newere.

Gower. Conf. Am., book viii. fol. 179.

CITOLE.
CITY.

For olde men, which sowned lowe
With harpe, and lute, and with cithel,
This houn dawns, and the carole,
In such a wise as lute hath bode,
A softe pass thei dawns and trede,
And with the women otherwhile
With sobre chere sounge thei smille.

Gower. Conf. Am., book viii. fol. 189.

CITROSMA, in Botany, a genus of the class *Dio-
ecia*, order *Icosandria*. Generic character : male
flower, calyx, bell-shaped, teeth four, or eight ; co-
rolla none ; stamens numerous, petal-formed : female
flower as the male, germeos, three to ten ; styles,
awl-shaped, berry one-celled.

Eighteen species, natives of Peru. Ruiz et Pav.
Flor. Peruv.

CITRUS, in Botany, a genus of the class *Polyadel-
phis*, order *Icosandria*, natural order *Aurantia*. Generic
character : calyx, five-cleft ; corolla, petals five,
oblong ; anthers twenty ; filaments joined in various
parcels ; berry one-celled.

Of this important genus there have been twenty-
four species discovered, natives of warm climates in
both hemispheres. The most interesting are, *C. me-
dica*, the Citron-tree, native of Asia,—its varieties
are the Lemon-tree, of which there are several sorts,
and the Lime-tree,—*C. aurantium*, the Seville Orange,
native of the East Indies ; the different kinds of China
Oranges are varieties of this species,—*C. sinensis*, the
Mandarin Orange, native of China, and *C. decurmana*, the
Shaddock-tree, of which there are several varieties.
This is a native of the East Indies, but is now generally
cultivated in the West Indies, into which it was intro-
duced by a Captain Shaddock.

CITY, { Fr. cit ; It. città ; Sp. ciudad ; Lat.
CITYCIUM, } *cititas*, from *civis*, perhaps, says Vossius,
CITYED. } *civitas*, from *co-civis* ; and thus of the same
origin as *co-civis* ; *civitas*, a co-civis, coming together ;
in *urbs* *civitates* *vivunt*. Or from *civis*, *co*, *radio*, because
they come to the same society or assembly. Martinus
prefers *cio*, that is, *coco* ; the word being applied to
those, who are called to the same place.

Romulus and Remus þe twis breperen wyris
Hi gonse þo first Rome, þat noble cite ys.

R. Gloucester, p. 38.

Castels and cites þat he of Isaac held.

R. Browne, p. 167.

And thus thei passen thorought the cite,
And to the lutes come they be tyme.

Chaucer. The Knights Tale, v. 2376.

This kynge with noble pueruance
Heth for him selfe his chare araid,
Whether he wolde ride unaid,
Out of the cite first to plaine.

Gower. Conf. Am., book i. fol. 19.

Amphio was virtuous, wise, and eloquent ; and by his pra-
detic and sweete oratory, he brought savage people into civility,
and taught the ignorant knowledge, making them live together
in *civite* conformable to humane laws.

Stow. Memorabilia Antiquiores, fol. 19.

Two cities in the spacious field, he built with goodly state
Of divers langu'd men : the one did nuptials celebrate,
Observing at them, solemn feasts.

Chapman. Homer. Iliad, book xviii. fol. 253.

Two splendid cities also there be furnd,
Such as men build. In one were to be seen
Rites matrimonial solemnized with pomp
Of sumptuous banquets.

Coopers. R.

CITY.

The other *city*, other warres employ'd as busily,
Two armies glittering in arms, of one confederacie,
Reeing'd it; and a parle had with those within the towne;
Two waies they stood reuol'd; to see the *city* overthrow:
Or that the *city* should heape in two parts all their wealth,
And gave them halfe. They acither lik't, but armed themselves
by stealth:
Left all their old men, wives and boyes, behinde, to man their
walls. *Chapman, Honour. Hand, book xviii. fol. 264.*

The other *city* by two gallyng boats
Invested stood, and a dispute arose
Between them, whether to burn the town
And lay all waste, or to divide the spoils.
Hearken the *city*, still and staid and slow;
Surrender'd not the town, but taking arms
Prepar'd an ambush, and the wives and boyes,
With all the hoary elders, kept the walls.

Cooper. B.

And I assure you, although no bred courtling, yet a most particular man, of goodly bearings, well fashion'd harour, and of as hard and excellent a barker, as the most naturally-qualified amongst them, inform'd, reform'd, and transform'd, from his original *city*ness.

Ben Jonson. Cynthia's Revels, act v. sc. 4.

Whereas the hermit leads a sweet retired life,
From villages repeats with rag'd and sweating clowns,
And from the loathsome air of smoky-stard towns.

Dryden. Poly-sidon, song 13.

Mr. Waller's part was to engage a considerable part of the lords and commons, and to be a means of conveying councils, resolutions, and intelligence between them and the said *city*-committee.

State Trials. Proceedings against Waller and others.

(His former promises) were to dispute every inch of the town, from the line to the *city*-gate and from thence to the castle-walls, which he would defend to the utmost, and there lay his bones if he could not keep it, and make his flag of truce his wialding sheet, as he proved by divers witnesses.

Id. Trial of Colonel Fines.

ACT. I am attended at the cyprus grove. I pray you
(Thy sooth the *city*-maid) bring me word thither
How the world goes. *Shakespeare. Coriolanus, fol. 8.*

The *city*-poet by this hath entered, and
Intends t'appeare before the people hoping
To purge himselfe with words.

Id. B. fol. 29.

Nor is it fit a *city*-shop should hide,
The world's delight, and nature's only pride.

Dryden. England's Hereditary Epistles. Ed. iv. to Mrs. Share.

A nobler man, a braver warrior,
Lives not this day within thy *city*-walls.

Shakespeare. Titus Andronicus, fol. 31.

EGANS. Which way have you looked for Master Calus, that calls himselfe Doctor of physick?

GIM. Marry sir, the *city*-ward, the parkes-ward: every ward.
Id. Merry Wives of Windsor, fol. 46.

All suddenly he heard (while on he went)
How to the *city*-ward, arme, arme, they cryde,
The noise upreared to the firmament,
With dreadful howling fill'd the valleys wide.

Goffrey of Beaulieu, book ix. st. 43.

What woman in the city do I name,
When that I say the *city*-woman heares
The cost of prizes on waverly shoulders?

Shakespeare. As you Like It, fol. 193.

PEDRO. Why, how now Gomez: what mak'st thou here with a whole brotherhood of *city*-knights? why, thou look'st like Adam in Paradise, with his guard of beasts about him.

Dryden. The Spanish Fryer, act v.

CITY.

CIUDAD.

Then for a horse—through all the land,
To head our solemn *city*-band,
Can any one so fit be found,
As he, who in Artillery-ground
Without a rider, standeth bold,
Led on our bravest troops to fight.

Churchill. The Ghost, book iv.

In every street a *city*-herd
Rules, like an alderman, his ward,
His indisputable rights extend
Through all the lane, from end to end.

Swift. A Rhapsody.

From *city*-bars and *city*-herd,
Was seen to take a larger stride,

Churchill. The Ghost, book iii.

For where the *city*-couch is, there,
Is the true essence of the mayon.

Id. B. book iv.

Too long my erring eyes had reed'
On *city*-dance in new-street drest;
And scorn'd the chaste village maid,
With innocence and program blest.

Thompson. The Milk-maid.

And you, who long have breath'd the fumes
Of *city*-fog and cawled rooms,
Do now solicitously shun
The cooler air and dazling sun.

Swift. An Apology.

And this you call your sweet meadow,
Which might be sack'd up by a gander,
Could he but force his nether bill
To stoop the channel of the rill;
For sure you'd make a mighty clutter,
Were it as big as *city*-gutter.

Id. Dr. Delany's Fable.

There let him sleep, whilst we survey
The preparations for the day,
That day, on which was to be shown
Court-pride by *city*-pride on done.

Churchill. The Ghost, book iv.

Cowell (*Interpreter, &c.*) defines a City to be a town corporate which hath a Bishop and Cathedral church; yet Ely is omitted in the list of Cities by Crompton in his *Jurisdiction*; and Sir Edward Coke gives this title to Cambridge. Blackstone follows Cowell, he terms a City a town incorporated, which is, or hath been, the See of a Bishop; and though the Bishoprick be dissolved, as in the case of Westminster, it still remains a City, (*Comm. i. 114.*) Mr. Hargrave however has proved (*Notes, l. Inst. 110.*) that although Westminster is a City, and has sent Citizens to Parliament from the time of Edward VI., it never was incorporated.

CITRINE, } Of the colour of the Citron, or
CITRINATION, } "a deep yellow colour."

Citrination you do not expound, being a term of alchemy. Whence *citrination* is both a color and taste of the philosopher's stone. For as the rise of manure, whitish, sheweth imperfect digestion; but when he hath well rested, and slept after the same, and the digestion perfected, the urine becometh citrine, or of a deeper yellow color; so yest in alchemy: which made Aristotle call this *citrination* perfect digestion, or the color proving the philosopher's stone brought almost to the height of perfection.

Bayne's Animadversions. To Master Thomas Spightes.

CIUDAD, or CIUDAD RODRIGO, a fortified Town of Spain, in Leon, situated on the river Agueda. It is a barrier fortification on the side of Portugal, from the frontier of which it is distant only eight miles. Ciudad Rodrigo was built in the XIIIth century, in the reign of Ferdinand II., on the site of the ancient *Mirobriga*. The Portuguese took it in 1706, but lost it

CIVIL. in the following year. On the 11th of June 1810 it was invested by the French, and surrendered on the 10th of July: it continued in their possession till the 19th of January 1812, when it was taken by storm by the British under Lord Wellington, after a siege of eleven days. Thirty miles east by north of Coimbra, forty-five south-west of Salamanca, and 110 west of Madrid.

CIVET. Fr. *civet*; animal odoriferant; from Arab. *zebed*; scum-froth. Menage.

Asor. Lady, I would dearest to kiss your hand,
But that 'twould offend me, and civet makes me sick.

Messengers. The *Bonduens*, act i. sc. 2.

As some one civet-wit among you, that knows no other learning,
than the price of nation and civility; nor other perfection, than
the wearing of a neat suit; and yet will ensure as desperately
as the most profane critique in the house; promising his
clothes should bear him out in 't.

Bonduens. *Cynthia's Revels.* Induction.

CIVET is an unctuous substance secreted in a bag near the tail of a fierce quadruped, the *Fiera zibetha* of Linnæus, a native of the Brazil, the Coast of Guinea, and the East Indies. Numbers of them are kept in Holland for purposes of commerce. The Civet is squeezed out from them every other day in summer, and twice a week in winter, and rarely amounts to more than a drachm at a time. It is said to be purer than that which the animal sheds when not in confinement. Civet is of a clear yellowish or brownish colour, about the consistence of honey, and uniform throughout. Undiluted the smell is offensively strong, but when mixed with other substances it becomes a most fragrant perfume, for which purpose it is most frequently used, being now very rarely employed in medicine. It unites with oils, but not with alcohol or water.

CIVICAL, } Lat. *civicus*; civic crowns; crowns
CIVICK, } for peaceful services to the city or
State; opposed to military.

The triumphal oval, and *civick* crown of laurel, oak, and myrtle, when fully made, were placed after this order.

Sir Thomas Brown. The *Garden of Cyrus*, ch. ii. p. 41.

Augustus Cæsar gave unto him [Agrippa] a small coronet for subduing the Sicilian pyrates: and himself received of mankind a *civick* chaplet, for sparing the blood, and saving the lives of so many citizens.

Holland. *Plato*, vol. i. fol. 456.

The monarch, greatly conscious of his worth,
From books and his retirement call'd him forth;
Adorn'd the patriot with the *civick* crown,
The consular's faces and patrician gown.

Rome. *Mæronius*.

[Cromwell] chose one Haden for his Chief-justice, though he absolutely refused to take his *civick* outfit, or to make any acknowledgment whatsoever of the legality of his government.

Burke. *To a Member of the National Assembly*.

The **CIVICK** CROWN mentioned in the quotations above, was the highest military reward among the Romans, and was presented to him who had saved the life of a citizen. It was formed of oak leaves, (*civilla quercus*, Æt. vi. 777.) for the choice of which material various reasons are assigned by Plutarch, (*Quest. Rom.* 91.) and inscribed of *civem servatum*. It was given to Cicero after the suppression of Catiline's conspiracy; to Julius Cæsar on his assumption of the Dictatorship, *de ædificiis ædificiis* (Appian, ii.) and it was suspended by order of the Senate at the door of Augustus, who particularly affected to inscribe its motto on his medals, Dio, lib. 16; Val. Max. ii. 8. During the times of the

Republic the person who had been saved placed the crown on the head of his preserver. (Pol. vi. 37; Cic. *Planc.* 30; Aut. Gell. v. 6.) Under the Emperors it was given occasionally, if not always, by their own hand. (Tac. *Ann.* xv. 12.) The wearer of a *civick* Crown was received at public spectacles with distinguished marks of respect, the audience, even the Senators, rising when he entered. (Plin. xvi. 5.) Sicius Decatus received fourteen of these Crowns, (Id. vii. 28.) and Livy (vi. 20) mentions that when the stern and heartless Republicanism of the Tribunes had resolved upon the destruction of the heroic Capitoline, he in vain produced eight *Civick* Crowns, among his other almost countless military honours, before his ambitious and unrelenting accusers.

CIVIL, } Lat. *civilis*, from *civis*. See **CITY**.
CIVILIAN, } Of or belonging, or pertaining to
CIVILISATION, } a city, or State; to the policy or
CIVILIST, } government of a city or State;
CIVILITY, } having the habits or manners, or
CIVILIZER, } dispositions acquired by living
CIVILIZING, } together in the same city or State.
CIVILLY, } Opposed to those who live in a
CIVIL-SUITED, } state of natural wildness and rudeness; also opposed to military; to ecclesiastical; and, in law, to criminal. *Civil* war is war between citizens or subjects of the same city or state.

Nay I am not come to sow peace and concord, but swords and war, and that inward and domestic war, and not *civil* war only.

Calul. *Matthew*, ch. x.

And also for worldly and *civil* policy, his majesty hath allowed and approved certain days in the year to spare fish, and one fish for the benefit of the commonwealth, and profit of this his majesty's realm: whereof many be fobbers, and men using that trade of living.

Strophe. *Records.* A Proclamation for the obtaining from flesh in Lent.

But surely for my poor wythe, we thinketh it somewhat more *civill*, in some such points as this is, a little merely to mock him, then with odious earnest arguments, seriously to press upon him.

Sir Thomas More. *Works*, fol. 551.

Alas! they be people rude of their own nature, and the more sad needs to be looked to, for retaining those in civet and *civill*, *Bernett.* *Archbishop Parker in Civil*, No. 64.

In summe, a great alteration valuably in the government followed, and yet all was done quietly, *civilly*, peaceably, without trouble to prince, or offence to the subject.

Hobbes. *Voyages*, M. Jerome Horsey.

O are imperious, arms untimely borne,
When that approved and victorious shield

Must to this *civil* massacre be torn,

Bruin'd with the blows of many a foreign field.

Drington. *The Baron Wars*, book ii.

— Then remember

Since once I sat upon a promontory,

And heard a weaver-maid on a dolphin's back,

Vivifying such dulcet and harmonious breath,

That the rude sea grew *civill* at her song.

Shakespeare. *Midsummer Night's Dream*, fol. 149.

Civil society doth more content the nature of man, then any private kind of solitary living; because in society this good of mutual participation is so much larger than otherwise.

Hobbes. *Rehearsal of Policy*, book i. sec. 16.

Thus much Strabo witnesseth, men that are *civil*, do lead their lives after one common law appointing them what to do: for that other wise a multitude should, without harmony amongst themselves, coalesce in the doing of one thing (for this is *civility* to live,) or that they should in any sort manage commonwealth of life, it is not possible.

Id. *Id.* book i. sec. 15.

CIVICAL.
CIVIL.

CIVIL

Museus first, then Orpheus civilize
Mankind, and gave the world their duties ;
To many gods they taught devotion,
Which were the distinct faculties of one.
Druides. The Progress of Learning.
Thus night oft see me in thy pale career,
Till civil-mixed mortals appear.
Milton. Il Penseroso, l. 122.

The army, having resolved to slash the work, appointed a select number of persons, constituting for the most part of themselves and their creatures, to have the administration of civil affairs, calling them as I said before, a committee of safety.
Luttrell, Memoirs, vol. ii. p. 251.

About this time came forth a learned book, wrote by Doctor Fount, or Foynt, now Bishop of Winchester, for the lawfulness of priests' marriage ; which, in the year 1554, Dr. Martyn, the civilian, made an answer, such as it was, to.
Steepe. Memoirs. Edward VI. Anno, 1552.

Let due civilities be strictly paid ;
The wall surrender to the bloodied maid ;
Nor let thy sturdy elbow's hasty rage
Jostle the feeble steps of trembling age.
Gay. Trivia, book ii. l. 45.

Her safety rescu'd Ireland to him owes ;
And treacherous Scotland, to no interest true,
Yet blest that fate which did his arms dispose
Her land to civilize, as to subdue.
Dryden. On the Death of Oliver Cromwell.

When I consider, that the name of barbarism was given by the two noblest people of the earth, the Greeks and Romans, not only to all the rest of the world, but to one another, though both those nations were highly civilized, and the courtly Persians, and other voluptuous Asiatics, were perhaps no less so than they ; I doubt, that most nations in styling one another's manners extravagant and absurd, are guided more by education and partiality than by reason.
Bogge. Occasional Reflections, sec. vi. ref. 3.

And the very ingenious writer, as he passed through London, not only related it to me, but very civilly offered me further satisfaction, if I could furnish him with a *Romance*, which I was very sorry, that where we then were, was not to be procured.
Id. Supplement to History of Lancelot Maline, ch. vii. p. 21.

O that unwelcome voice of hear'stly love,
Sed messenger of misery from above !
How does it grate upon his thankless ear,
Crippling his pleasures with the cramp of fear !
His will and judgment at continual strife ;
That civil war embitters all his life.
Cooper. Truth.

Nothing is more certain, than that our manners, our civilities, and all the good things which are connected with manners, and with civilization, have, in this European world of ours, descended from ages upon two principles, and were indeed the result of both combined ; I mean the spirit of a gentleman, and the spirit of religion.
Burke. Reflections on the Revolution in France.

If, therefore, as a religionist, he entered into society, it was for a reason different from that for which, as a civilist, he constituted a consociation ; &c. &c. it was not to guard himself against the malice of man.
Bishop Warburton. Church and State, book l. ch. v. vol. vii.

Whatever England has been growing to by a progressive increase of improvement, brought in by varieties of people, by succession of *settling* conquests and *civilizing* settlements in a series of seventeen hundred years, you shall see as much added to her by America in the course of a single life !
Burke. On Conciliation with America.

But with respect to you, ye legislators, ye civilizers of mankind ! ye Orpheuses, ye Minuses, Solons, Thenceuses, Lyceuses, Numas ! with respect to you be it spoken, your regulations have done more mischief in cold blood, than all the rage of the fiercest animals in their greatest terrors, or furies, has ever done or ever could do.
Id. A Vindication of Natural Society

The people behaved very civilly shewing us every thing that we expressed a desire to see.
Coak. Poyager, book ii. ch. iii. vol. i.

CISE, v. } Now written *cise*, q. v.
CISE, n. }

For the organizing of a body, these three things are required, and no more ; viz. bulk, figure, and mixture ; or, that the parts of the organ, be fitly *cised*, shaped, and set together.
Greav. Como Sacra, book i. ch. i.

As the mixture of numbers, can begot nothing but number, so the mixture of *cise* and figure, can begot nothing but *cise* and figure.
Id. Id.

CIZAR. Fr. *ciscare* ; It. *ciscare*. Various written *ciscars* or *ciscars* ; manifestly, says Juolius, from *ciscum*, the past participle of *ciscere* or *ciscere*, to cut.

Why mine own harber is enbled, with him
My poor chinns too, for 'tis not *ciscare* just
To such a favorite's glans.
Drummond and Fletcher. The two noble Kinsmen, act i. sc. 1.

CLACK, v. } Fr. *claque* or *cliquer* ; Ger. *klatschen* ;
CLACK, n. } Dutch, *klacken* ; to clack or
CLACKING, } click. Janius, Skinner, and Wach-
CLACKING, } think all are formed from the
CLACK-DISH. } sound. And see *CLACK*.

The wjld geis clesing by oychis tyde.
G. Douglas, fol. 202.

Though Venus smile with yielding eyes,
And sweete musick doth play and sing ;
Yet doth my sprits ferle nose of these.
The clacke doth at mine nose so ring.
Facertius ductus. The Lower shewing, &c.

There is a generation of men, whose unwearied custom makes them *clack* out any thing their headless fancy springs ; that are so habituated in falsehood, that they can out-*clack* an almanack.
Feilman. Resolve, 4.

That I dare boldly justify, that be
Who but one hour her loud clack can endure,
May undisturbed, safely, and secure
Sleep under any bells, and never hear
Tho' they were rung, the clappers at his ear.
Drayton. The Moon Calf.

It is a pity that his masters, the Jesuits, have no more teen for him to set with their roots upward ; any thing rather than to weary the world with his foolish clacking.
Hall. The Honour of the Married Clergie, vol. i. fol. 709.

LUC. Who, not the duke ? Yes, you beggar of fifty ; and his was, to put a ducklet in her clack-dish ; the duke had crochets in him.
Shakespeare. Measure for Measure, fol. 73.

The clack of tongues, and confusion of voices, in this new assembly, was so very great, that the Goddess was forced to command silence several times, and with some severity before she could make them attentive to her edicts.
Tatler, No. 102.

This they find by the noise of those boat mills ; their clackere beat much slower at those times than else.
Blount. Poyager into the Levant, (1662,) p. 18.

You're fair without but foul within
With shame imprudent, and sin ;
To you each impious scandal's owing,
You set each gossip's clack apoeing.
Smart. The Two-pot and Scrubbing-brush.

CLACKMANNANSHIRE, one of the middle Counties of Scotland, chiefly situated between 56° 5' Situation, and 56° 14' of north latitude, and between 3° 35' boundaries and 3° 56' of west longitude from Greenwich. The south and south-west of this County are washed by the river Forth, which separates it from Stirling-shire ; while Fifeshire and Perthshire bound it on the other sides. It is the smallest County in Scotland, being little more than eight miles long, and less than seven in medial breadth ; and therefore occupies about fifty square miles. It contains a population of

CIVIL

CLACK-
MAN-
NAN-
SHIRE.

CLACKMANNANSHIRE. 13,500 individuals. At the last three enumerations the inhabitants of this County, and their rate of increase, were as follow, viz.:

Population.	Inhabitants.		Increase.
	In 1801	11,200	11 per cent.
	1811	12,400	
	1821	13,500	9 per cent.

These inhabitants were employed as follow:

	Families.
In agriculture	434
In trade and manufactures	1418
In other occupations	1029

Total 2881

Surface.

Though this is the least County in North Britain, it is by no means the least valuable. Nearly three-fourths of its surface are under cultivation, which is a greater proportion than in any other County in Scotland, with the exception of East Lothian. It is not, however, merely the fertility of its surface which constitutes its riches, for it abounds with useful minerals, which have long been extensively worked. Its general surface presents considerable variety. The Ochill-hills form its northern boundary, on the confines of Perthshire, while rich alluvial lands, called *Carse lands*, stretch along the opposite districts, towards the banks of the Forth; between this flat tract and the mountains on the north a varied surface is almost every where met with. A ridge, which rises in the west, runs through the middle of this County, spreading in breadth as it approaches the eastern confines, dividing the carse lands on the south from the vale of Doon on the north. On the northern borders of this vale rise the Ochill-hills, the highest point of which, called Beneloch, is about 2000 feet above the level of the German Ocean. Most of this ridge is covered with verdure, which is sometimes broken by bold rocks or deep ravines, that frequently form the beds of torrents or streams. Coppices and plantations also add to the diversity of the landscape and augment the picturesque nature of the scene. As this range screens the lower grounds from the north and north-east winds, Clackmannanshire in general possesses a milder climate than several other parts of Scotland which lie in the same latitude.

Rivers.

From the smallness of its surface, few rivers worthy of description are found within the limits of this County. Those most requiring notice are the North and South Doon, and the Forth, which may be considered as belonging to Clackmannan, during a part of its course. North Doon rises in Perthshire, and descends with a rapid torrent from the Ochill-hills, after which it winds towards the west, becomes a more gentle and placid stream, and falls into the Forth, after completing a course, including its windings, of nearly thirty miles. This stream in the early part of its course has worn many deep and dark chasms among the rocks, which in some places almost hide it from view. It frequently overflows its banks after heavy rains, and though not of great depth it has been represented as capable of being rendered navigable for small vessels, by which a great field of coal would be brought within the range of water carriage. The South Doon rises in Fifeshire, and flows towards the west, till it meets the Forth near Clackmannan; it is not navigable, but as the greater part of its course is over the coal strata, it is extensively employed in

driving mills and coal engines. The Forth is navigable as far as it forms the boundary of this County, and ships of 500 tons burden ascend as far as Alloa. This part of the river is remarkable for its windings, generally called *links*, so that in some places the distance between two points is nearly three times as great along the course of the stream as in a straight line.

Much of the cultivated land of this County consists of a fertile soil, and is in an improved state of husbandry. The carse lands near the Forth are the most productive, except some parts of the Vale of the Doon, while the soil of the upland tract which separates these two districts, is of an inferior quality, and is often incumbent upon a cold clay. On both sides of this tract, most of the crops usually raised in other parts of Scotland grow luxuriantly. The improved system of agriculture is practised; but the arable farms would, in many other parts, be considered small; very few of them reaching 250 English acres, and many of them being less than 100. Silver, copper, lead, iron, cobalt, and arsenic, have all been found in the Ochill range, but these have not been worked with success. Ironstone, however, is obtained to a considerable extent in the vicinity of Clackmannan. This County is also noted for its mill-stones, which are in some respects superior to the French burrs. Coal has been obtained here for upwards of 200 years, and the present annual quantity is stated at 130,000 tons. These are partly consumed in the County, and partly shipped for Dunbar, Leith, and other places. Among the chief manufactures of Clackmannanshire, are distilleries and iron-works; at those of Doon, about sixty tons of pig iron are made weekly, only a small proportion of which is used at the foundry of that place. Glassworks, corn-mills, tanneries, and other productive works are also met with in various parts of the County. The commerce of Clackmannanshire is not inconsiderable, when compared with its extent. The chief exports are iron, coals, and spirits; the latter sometimes amounting to about a million gallons. The imports, which amount to about 400 or 500 cargoes annually, are chiefly composed of either grain or sugar for the distilleries. The united burden of the vessels which clear from its ports has been stated at about 50,000 tons. The Forth is highly advantageous to this County, and the establishment of packets and steam-boats between Alloa and other places, greatly facilitates the conveyance both of passengers and goods. Among the antiquities of this County may be mentioned Castle Campbell, situated among almost inaccessible mountains, which was the temporary retreat of the celebrated John Knox. The Tower of Alloa is also another distinguished specimen of castellated architecture, as well as that of Clackmannan, which was the seat of the Bruces. Clackmannanshire sends one Member to Parliament, alternately with the County of Kinross; but it does not contain any Royal Burgh. It includes four whole Parishes, and parts of a fifth.

CLACKMANNAN, which gives name to the County, Town is but a poor Town, and deserves to be noticed only for the beauty of its situation. It stands on an eminence about 150 feet above the level of the Forth, and two miles east of Alloa. Its population at the time of the last census was 4056, more than half of whom were returned as being engaged in trade and manufactures. The only Town besides this in the

CLACKMANNANSHIRE.

Vegetables

Minerals.

Manufactures.

Commerce.

Antiquities.

CLACK-County, is Alloa, which is the chief port, and has already been described. The population of the whole parish of Alloa was, in 1821, found to be 3572 persons.

CLAIM. CLAD. The A. S. *claded*, *ge-clinded*, *l. e. clothed*; the past participle has been preserved, though the verb is lost. Also, *clath*, *pannus*; *clatha*, *testimenta*; Swed. *klade*; Ger. *kleid*; Dutch, *kleide*, *vestis*; and Dutch, *kliden*, *vestire*. See to CLORUS.

Bartholomew which writeth ryding tales,
Belances in a knight which *clode* was all in grene,
That sighted sore amidst his greuous gales,
And was in hold as Bartholomew bath house.

Gaucuign. *Des Bartholomew of Bathe.*

Out of whiche [goodly tower] sodainly apperyd ill ludyng
richly clad in golde and sylke, with coronettes vpon theyr heddes;
wherof the firste was named dame Nature, the second dama
Grace, and the thirde dam Forcun. *Foligno, Anno 1532.*

Th' arch angel soon drew sigh,
Not in his shape celestial, but as man
Clad to meet man; over his larid arms
A military vest of purple flow'd
Livelier than Mellibona, or the graile
Of Sarra, worn by kings and heroes old
In times of truce; Iris had dypt the weed.

Milton. *Paradise Lost*, book iii. l. 240.

Within her brest, though calm; her brest though pure,
Motherly cares and fears got kind, and mix'd
Some troubl'd thoughts, which she in sighs, thus clad.

Id. *Paradise Regained*, book ii. l. 63.

Here he distinguishes those who were invited, into three sorts.
...2. Those who came, but had not on a wedding garment, *l. e.*
believed Jesus to be the Messiah, but were not new clad (as *l. e.*
may say) with a true repentance, and amendment of life.

Locke. *The Reasonableness of Christianity.*

When the Portuguese came to land, they increased the astonishment of the poor inhabitants, who saw them clad in iron, with thunder and lightning in their hands.

Johnson. *Introduction to the World displayed.*

CLAIM. *l. e.* } Fr. *clamer*; to call, cry, speak
CLAIM. *l. e.* } aloud or out. Also, to *claim*, to
CLAIM. *l. e.* } make a *claim* to, or lay in a *claim*
CLAIM. *l. e.* } for, to challenge, demand, pretend a
title unto. Cotgrave. Our present usage, Skinner
thinks, is, with a slightly varied signification, from the Lat. *clamare*, *l. e.* to demand a right by calling loudly for it. *Clamo*, by Spenser; *clamatum*, in Browne; and *clamant*, in Thomson, are more literally from the Latin. See CLAME.

þao tok kyog Knoute sils his homages,
þat clymed to hold of him þer heritages.

R. Branne, p. 49.

If þei at his auys þoys wold paid he,
Robert saille clyme all quite to Henry Mfor vs here.

Id. p. 22.

For cristene and unchristene. *claymyn* it echoone.

Piers Plouman. *Pision*, p. 12.

And ouer this thell tell,
His childre shall not amonge hem dwell
To clesinere any brytage.

Gower. *Conf. Am.*, book ii. fol. 33.

Oh common people cleyne nothing but right,
And cease to seek that you haue neuer lost,
Strive not for trifles: make not all your might
To put your neighbours poore to ceruelles cost.

Gaucuign. *The fruites of Warre.*

Richards, Dukes of Yorke, a noble manne and a mightie,
begone out by warre, but by lawe, to challenge the crowne,
putting his *clame* into the parliament.

Sir Thomas More. *Workes*, fol. 26.

Where there is then no good
For which to strive, no strife can grow up there
From faction; for none sure will *clame* in Hell
Precedence, none, whose portion is as small
Of greuous paine, that with ambitious mind
Will court more.

Milton. *Paradise Lost*, book ii. l. 32.

Yet ought he not aduance himselfe above his height,
He ought not make a *clame* to that he hath no right.

Mirror for Magistrates, fol. 162.

As to the proving the property of such ships and goods as shall
be cast ashore by shipwreck, the council deems it necessary that
as oath be administered in those courts which are already, or
shall hereafter be constituted, where the *claimers* may be severally
heard.

Milton. *Præc Works*, vol. ii. fol. 162.

The French pretended that the bare owning of this title, since
they gave him no assistance to make good his *claim*, was not a
breach of the treaty. But this could not pass on the world,
since the owning his right was a plain declaration that they
would assist him in obtaining it, whenever the state of their
affairs should allow of it.

Barnett. *Own Times*. William III. Anno, 1701.

We had scarcely begun to put this into execution, when the
three Indian boys started suddenly from some bushes, where they
had concealed themselves, and again *claimed* our protection.

Coad. *Voyage*, book ii. ch. l. vol. i.

They were told, to answer to their *claim* to the bread earned
with their blood, that their services had not been rendered to the
country that now exists.

Burke. *Reflections on the Revolution in France.*

The pretensions of the three contending parties were laid
before the Pope, to whom such disputes were highly pleasing; as
he knew that all *claimants* willingly conspire to flatter and
aggrandize that authority, from which they expect a confirmation
of their own.

Id. *Abridgement of English History*, Anno, 1293.

CLAIM, in Law, is either made by word of mouth,
where the thing that is out of one's possession is
challenged, or by action brought; it relates as well
to lands as chattels. Where any thing is wrongfully
detained from a person, *Claim* is to be made, and the
party making it may thereby avoid descents of
lands, disseins, &c., and preserve his title, which
otherwise would be in danger of being lost. Co. Lit.
250. One who hath present right of entry must make
Claim, and in case of reversions, &c., one may make
Claim where he hath a right, but cannot enter on the
lands; where a person dares not make an entry on
land through fear, he may approach as near as he can,
and *Claim* the same, and that shall be sufficient to rest
the action in him. 1 Inst. 250. Tit. Entry. A *Claim*
may be made by the Servant of the party, or Guardian
of an Infant, who hath a right. *Claim* or Entry should
be made forthwith; and by the Common Law, it is to
be within a year and a day after the disseisin: con-
tinual *Claim* must be repeated once in the space of
every year and day.

If a fee is levied of lands, strangers to it most
enter, and make *Claim* within five years, or be barred.
Infants after coming of age, femmes covert, not
parties to the fine, after the death of their husbands, &c.
have the like time given to them, by statute 1 Ric.
Richard III. ch. vii.

CLAIMS, COURT OF, A Court which is assembled by
the King's Commission previously to the ceremonial
of the Royal Coronation, to determine on such *Claims*
of service and attendance as may be then urged. It
generally consists of all the Lords of the Council, and
the Lord President is the officer by whom the judgments
of the Court are delivered. It assembles about a fort-

CLAIMS. night or three weeks after the Commission has issued. That of James II. met on the 24th of March, the Commission bearing date the 6th. Its sittings are held in the Painted Chamber, that being part of the ancient Palace of Westminster. The Court is attended by a Sergeant at arms, and the Commissioners are covered; but at the naming of their respective names in the Commission, they uncover themselves.

The Court which assembled previously to the Coronation of George IV. was occupied for some days in the discussion of the Claim of the Champion to perform his service by a deputy appointed by himself; he, (at that time,) as an ecclesiastical person, being incapacitated from executing the office. After repeated hearings, he was permitted to appoint his deputy, subject to the approval of the Sovereign; and his son performed the accustomed services. No such case of incapacity had occurred since the first record of such service performed by the Lords of Scrivelby; but it was held reasonable that so high an office should not be executed by a stranger in blood to the family which had so long possessed it.

A question also arose as to the dignity of Deputy Great Chamberlain. See CHAMBERLAIN. A Claim was also advanced on behalf of the Barons of Corfe Castle, to assist the Barons of the Cinque Ports in supporting the Royal Canopy. By the charter of Elizabeth, all the privileges possessed by the Cinque Ports were extended to Corfe Castle, the Barons whereof were permitted to enjoy all honours in as ample a manner as those of her Majesty's Cinque Ports were accustomed to do. As sixteen Barons were required for this service, and, exclusive of Corfe, there are only seven Cinque Ports, (the solecism must be pardoned,) it was contended with some plausibility, that by increasing the number to eight, two might be chosen from each, without recurring to the expedient of offering an undue preference, (as had hitherto been the practice,) to Hastings, which had been accustomed to send double the number of the other ports. The Cinque Ports resisted the Claim, denying the right of the Crown so to extend their number, or to communicate their privileges to a body not under the control of their Lord Warden. No evidence was offered either way as to the performance of the service of previous Coronations, though the probabilities were that the Claim was not urged for the first time. At all events there was no adverse decision. After a long hearing, the Court decided that the Barons of Corfe had not made good their Claim. Nothing, however, occurred to prevent them from again putting it forward on future occasions.

The Lord of the Manor of Heydon claimed to assist the Deputy Lord Great Chamberlain when he presents his Majesty with the basin to wash previously to dinner, and was allowed to attend with the towel, as at the Coronation of James II.

The Lord of the Manor of Workshop claimed to support his Majesty's right hand during the ceremony. He was allowed to hold the Sceptre with the Cross on the King's right hand during the homage, and to stand bearing the same Sceptre at the King's right hand during the dinner.

The office of Carver was claimed by the Earl of Denbigh, and his Lordship was permitted to execute the duties of the same.

The office of Server was in like manner claimed by and allowed to the Earl of Mount Edgecomb.

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CLAIMS. The Lord of the Manor of Addington claimed to present the King with a mess of Dilligroot. At the Coronation of James II. the King's Master Cook made the mess, and the Lord of the Manor of Addington presented it.

The Lord of the Manor of Wymondby claimed to receive from the Officer of the Jewel-house a silver gilt cup, containing wine, and to present the same to his Majesty to drink, and afterwards to retain the cup to himself, for his fee. Allowed.

The Great Master of the Household of Scotland (the Duke of Argyll) claimed in like manner as to a gold cup. Allowed.

The Lord of the Manor of Nether Bilsington claimed to present his Majesty three maple cups. Allowed.

The Lord of the Manor of Koninghall claimed the office of Chief Butler of England, and a gold basin and ewer as his fee. Allowed.

The Lord Mayor, assisted by twelve principal citizens of London, claimed to assist the Chief Butler, and to present his Majesty wine in a gold cup, the Lord Mayor retaining such cup as his fee. Allowed. At the Coronation of James II. this claim was not allowed, because the Liberties of the City were then seized into the King's hands; but yet they executed the office *ex gratia Regis*, and dined in the hall, and had a gold cup for their fee.

The Mayor, assisted by eight Burgesses of the City of Oxford, claimed to assist the Lord Mayor and Citizens of London, as assistants to the Chief Butler of England, and to present to the King a bowl of wine. This claim of assisting assistants was allowed, and the King presented the Mayor with the three maple cups received from the Lord of the Manor of Nether Bilsington. At the Coronation of James II. they were allowed a large gilt bowl and cover *ex gratia Regis*.

The Lord of the Manor of Lyston claimed to present a charger of wafers to his Majesty's table. Allowed.

The Lord of the Isle of Man (Duke of Athol) claimed to present his Majesty with two falcons. Allowed.

The Lord of the Barony of Bedford claimed to perform the office of Almshouse. Allowed, but it did not appear what duties devolve on such officer.

The Earl of Abergavenny claimed to perform the office of Chief Lardeer. Allowed. His Lordship executed the same by deputy. This Claim at the Coronation of James II. was allowed *pro hac vice* to the Lord of the Manor of Scoulton, alias Bourdelier, *solo jure* to counterclaimants, as it appeared that other manors were held by the same service.

The Master of the Horse to the King (Duke of Montrose) was allowed to perform the office of Sergeant of the Silver Scullery. This claim was not allowed at the Coronation of James II. because not claimed heretofore; but the King allowed the service and fees, because they had been enjoyed by virtue of the same post, at the Coronation of Charles II.

There were various other Claims, not so much of services to be rendered, as of fees to be received.

The Court having pronounced on all the Claims that had been submitted to them, adjourned until after the Coronation, it being understood that they must then meet to receive evidence of the services performed, and to record the same. It does not, however,

CLAIMS. appear that they have as yet been reassembled for this purpose.

CLAMBER.

Further particulars may be found in Wynne's Observations on the Antiquity of the Court of Claims, with a Journal of the Court at the Coronation of George III.

CLAIR, LAKE ST., one of the chain of Lakes in North America, from which the waters of the River St. Lawrence are collected. It is situated between Lakes Huron and Michigan; the strait connecting it with the former being called St. Clair River, and the outlet into the latter, Detroit River. It receives several streams, the principal one called the Thames, from the Canada shore. St. Clair Lake is about ninety miles in perimeter, being nearly of a triangular form; the bottom is almost a perfect plain, the depth being invariably twenty-one feet, except close upon the shore. It forms part of the line of demarcation between Canada and the United States. The centre of the Lake is in latitude 42° 35' N. and longitude 82° 30' W. from Greenwich.

CLAM, or A. S. *clamium*; *linire*, oblique, to CLAM, } annuit, to smother over, to clamme.
CLAMMY. } *It clammy*; to harden or stiffen.
Sommer. *Clam'd*, in Gloucestershire, Mr. Grose says, means to be choked up, as the mill is clam'd up; and in the North, *stom'd*. Ray. "Clam'd or clam'd, starved; because by famine, the guts and bowels are, as it were, clam'd or stuck together. Sometimes it signifies thirsty; and we know in thirst, the mouth is very often clammy." And see the Example from Massinger; and also to CLAM.

The mate which hath virtue to extenuate, or make humours subtilty, It opensh the pores, and bryngeth forth that which is faste in the fleshe, It maketh that which is cleynesse subtilty.
Sir Thomas Elyot. *Castle of Health*, book iv.

A legumens or siew is of a nature between grises and verres, framed of a tough and cleynne porcion of seed, for knitting and holding the bones together, and fitting them for motion.

P. Fletcher. *The Purple Island*, can. 2.

And yet I
Solicitous to increase it, when my intruder
Were clam'd with keeping a perpetual fast,
Was dead to their loud windy cries.

Massinger. *The Roman Actor*, act II. sc. 1.

Hard is the choice when the valliant must eat their armes, or clam.

Ben Jonson. *Every Man out of his Humour*, act III. sc. 6.

I cannot rat stones and turfs, say, What, will he clam me, and my followers? Aske him, as he will clam me: doe, goe.
Id. *Poetaster*, act I. sc. 2.

MR. A. chilling sweat, a damp of jealousy,
Hangs on my brows, and clams upon my Brows.
Dryden. *Amphitryon*, act III.

When it is green or first gathered, the Juice is white and cleynne, and it will stick like glue.

Danvers. *Voyage*, Anno, 1668.

In some a gentle horror crept at first
O'er all the limbs; the slices of the skin
Withheld their moisture, till by art provok'd
The sweat a'erflow'd; but in a cleynne tide:
Now free and copious, now restrain'd and slow.
Astrucius. *The Art of preserving Health*, book III.

CLAMBER. Sive, *clamma*; Clamber or clammer, from the verb to clamb; the preterperfect of which was written *clom* and *clamben*. See to CLAM.

And now he had recover'd so much force,
As what with him, and with the shepherd's aid,
He clam'd up on upon the shepherd's horse.
Harrington. *Orlando*, book XII. st. 30.

Whereupon, by reason that they who were clim'd up to the highest rooeds, could not gale the parapet and discharge the holder, and yet some or other still clim'd up after, the ladders being overcharged with the weight, brake in pieces.
Holland. *Lucius*, fol. 620.

They [cucumbers] lyes both alike for to creepe and crawle with their winding top-branches or tendrils, and gladly they would be climbering upon walls, and climbing up to the house roof, if they can meet with any rough place to hold by.
Id. *Plinius*, vol. II. fol. 15.

Hark! my beloved's voice! I behold him too!
Behold him roming in the distant view:
No clambering mountains make my lover stay,
For what are mountains in a lover's way?

Parnock. *The Gift of Poetry*.

Their strength is proportionate to their size, but they are accustomed to run upon rough ground, and therefore can with great agility skip over the bog, or clamber the mountain.
Johnson. *Journey to the Western Islands*.

CLAME, } Lat. *clamare*; to call or cry out, or
CLAMANT, } aloud. See to CLAM.
CLAMATION. }

I knockt, but no man answerd me by name;
I call'd, but no man answerd to my name;
Yet I perswaid I still to knockt and call.
Spenser. *Faerie Queene*, book I. can. 10.

But their iterated clamours to exclude their dying or dead friends, or revoke their late ill again, was a reality of sedition.
Sir Thomas Brown. *Uran Babel*, ch. iv.

Fled to some eminence, the husbandman
Helpless beholds the miserable wreck
Driving along; his drowning ox at once
Descending, with his labour scatter'd round,
He sees; and instant o'er his shivering thought
Comes winter asperities and a train
Of clamant children dear.
Thomson. *Autumn*.

CLAMOUR, v. } Fr. *clamer*; from Lat. *clamare*;
CLAMOR, n. } to call aloud, to call or cry out,
CLAMORS, } aloud; to raise a noisy, continued
CLAMOROUSLY, } or repeated call or cry.
CLAMOROUS. } Clamor, in Shakespeare's *Winter's Tale*, upon which the commentators are at variance, may have been formed from *clam*; to clam choak up, as used, according to Mr. Grose, in Gloucestershire. See to CLAM.

But when they clamoured against him, yea, in so much that they were not afraid blasphemously and slanderously to speak against Jesus and Fraile, he, having in remembrance what the Gospell is that case would him to doe, stroke his lappe.

Tidell. *Acts*, ch. xviii.

For thus the common clamour is
In every londe, where people dwelth.

Gower. *Conf. Am. Prologue*, p. 4.

As, where of late I sent a servant home about certain business; immediately after his coming, the bishop's officers served him to appearance, ransacking his house, forced him to deliver such books as he had; violently withholding them with relevant reproches and cleynesse exclamations against hereticks.

Barnett. *Records*, *Letter to Cromwell*, No. 38.

And further, that such conclusions were cleynously, by the advocates of the party adverse, alleged to be superfluous, his lordship in the disputation and trial thereof in the consistory, did manifestly perceive that it was not so.

Id. Roane. *Letter about Proceedings at Rome*, No. 64.

Wherefore Jesus teaching us that it becometh not such men as have once consecrated themselves with the Holy Ghost to have any thing at all to doe with wicked spirits: he rebuked them cleynously and crying; and sore threateninge added he withall, to put them to silence.

Tidell. *Luke*, ch. iv.

The well they are whispering: clamor your tongues, and not a word more.
Shakespeare. *Winter's Tale*, fol. 293.

At sight of him the people with a shout
Rifled the air cleynously with praise
Who had made their dreadful enemy their thrall.

Milton. *Samson Agonistes*, l. 1622.

CLAMBER.

CLAMOUR.

CLAMOUR.
CLAN.

Greater crosses doe commonly swallow up the lesser; at least,
lesser evils are either silent, or unheard, while the ear is filled
with the clamor of the greater.
Hall. Contemplations. The Ark's Revenge.

For there his snell with others being mingled,
The hot vent-uristling floods are driven to doubt.
Ceasing their clamorous cry till they have singled
With much ado the cold fault cleanly out.
Shakespeare. Venus and Adonis.

'Tis in this state that I am poor,
And I'm afraid shall be so still,
Obstreperous credulous besiege my door,
And my whole house clamorous echoes fill.
Cotton. Poverty.

Valorous Scipio and gentle Lælius,
Removed from the scene and thus to clemency,
Were wont to recreate themselves their robes laid by,
Whilst snapper by the cook was making ready.
Burton. Anatomy of Melancholy, fol. 299.

During these emotional troubles in Munster, the two lord
families which laie at Dublin were much eased from all martiall
affaires elsewhere, and were troubled but with the clamourings,
exclamations, and bawling of the Irish people, not worth the
remembering.
Molins. Ireland, vol. vi. p. 435.

We may much more easily tilt to clamour the men and stars
out of their courses, than to word the great Creator of them out
of the steady purposes of his own will, by all the reverence and
loudness of our petitions.
South. Sermon, 3. vol. ii.

When the affection comes clamouring about the heart; that
presently yields, and is not able to stand out against their assault,
to frown upon their demands, and behave itself boldly and
severely in the behalf of virtue and reason.
Id. Rk. 11. vol. vi.

The man resolute and steady to his trust,
Inflexible to ill, and obstinately just,
May the rabble's insolence despise,
Their senseless clamours and tumultuous cries.
Adams. Horace, book iii. ode 3.

CLAN.

CLAN, } In ERSE, a tribe or family. Lye.

They around the flag
Of each his faction, in their several clans,
Light-arm'd or heavy, sharp, smooth, swift or slow,
Swarm populous.
Milnes. Paradise Lost, book ii. l. 901.

Then call'd crowds aye their native home,
And sad, in search of foreign mansions roam;
A youthful empress guides their airy clan,
And wheels sad shouts illustrious from the van.
Brown. Universal Beauty, book vi. r. 169.

The books, of which I'm chiefly fond,
Are such as you have wilful com'd;
That treat of Clans, the civil law,
And subjects' right in Golemda;
Of highway-robbers at Ceylon,
To rob in clans, like men o' th' Highland.
Prior. Another Epistle to F. Sherperd, Ep.

The mountains on the south are well planted, and finely culti-
vated, high up, interspersed with the habitations of the high-
landers, not singly, but in groups, as if they loved society or
clanship.
Pennant. Tour in Scotland.

The term CLAN* appears to be now confined in its

* CLAN is evidently the Gaelic *Clann*, a collective noun, the pri-
mary meaning of which is "children," and from which it has
naturally passed into a term for race, offspring, descendants, pro-

Io sooty beds profound the billows sleep,
No clamorous winds awake the silent deep;
Reh'n'd, they whisper in a gentle breeze,
And all around is universal peace.
Hughes. The Triumph of Peace.

To a question, that may perhaps by some be clamorously pressed,
not only upon me, but much more upon some ingenious men of
our nation, whose pens have been more bold than mine in dis-
closing craftsmen's secrets, it will be requisite to return several
things by way of answer.
Boyle. The Preamble to Considerations, &c.

The non-residence therefore of the minister, or even his
neglect of duty, are a mere pretence set up against paying
tithes; and I am afraid that if he would vigorously resist his
dues, too many of these clamorous would readily disprove with
his residence.
Archbishop Hor's Charge.

Nest scarce the first sweet moment Phœbus took
When from the clouds with swift prevention broke,
Swift as the lightning's glance or stormy blast,
Whom rapid fury lays the forest waste,
Thrill'd clamouring for their prey the birds chase.
Wat. The Story of Phœbus.

When pale'd with hunger, the wild revere's brood
Loud calls on God, importunate for food:
Who hears their cry, who grants their hoarse request,
And stills the clamour of the craving nest?
Young. Paraphrase on part of the Book of Job.

Whoe'er prefers a clamorous mob's applause
To his own conscience, or his country's cause,
Is soon elated, and as soon cast down
By every drunken cobbler's malle or frown.
Jenyns. Morali Ep. lib. ii. Insinuated, l. 81.

Upon this, however, it was eagerly claimed by the right owners,
who, supported by the other Indians, clamorously reproached him
for invading their property, and prepared to take the cause from
him by force.
Cook. Voyage, book i. ch. xv. vol. i.

CLAMP, in Carpentry, a little wheel used instead of a
pulley in a mortice. In Ship-building, a plank strength-
ening the beams, masts, or yards. In Brick-making, a
pile of bricks raised for burning.

application to the Highlands of Scotland. Some
writers have derived it from the Latin word *colonia*;
but we agree with Whitaker, who was well acquainted
with the ancient language of Britain, that, in all the
dialects of the Celtic tongue, Clan is strictly synony-
mous with family, and has no reference whatever to
foreign extraction, or to a borrowed lineage. On the
contrary, the Clansmen of the Caedonina mountains,
whilst they take pleasure in describing themselves as
being of one blood and one name, uniformly hold
that they are the aboriginal inhabitants of the country;

group. In all these significations it is in very common use, in the
spoken and written language. Thus they say in Gaelic, *Clann-
Griogair, Clann-Choinnich, Clann-Ishonaid*—the Clan Mac-
Gregor, Mackenzie, Macdonald. The Highlander, however,
makes use of the word, not exactly in the same view as the word
Clan is used in English, referring to a common name, but simply
to the descendants of one progenitor, or rather to the children of
one father. In several provincial dialects it is spoken and written
Clann, which is properly the genitive case of *Clann*; and in, in
fact, one of the primitive words of the language, the etymology
of which it is extremely difficult to trace. It may be remarked,
that in the Armoiric dialect of the Celtic, the word *Clan* signifies
low and *little*, as well as *children* or *a tribe*. In the German also
Clan signifies *little*. In the Armoiric also *Jedra*, contracted *Gien*,
denotes the *young of cattle*. Corresponding to the Gaelic *Clann*,
we have, in Welsh, *Plwyd*, *Bloed*; in Manx, *Clann*; in Cornish and
Armoiric, *Clan*; and in German, *Altkenn*, children.

CLAN.

that it was never occupied by any other race of men; and that no enemy, however powerful or politic, has ever been able to wrest it from their possession.

It has been customary to seek for the model of Scottish Clanship in the feudal system of the Gothic nations; but the slightest examination of the two institutions is sufficient to show that they have hardly any thing in common either in their principles or usages. The former is much more simple in its structure, and belongs to a state of society which has made a still shorter removal from that paternal government under which mankind appear to have been originally placed. The Hebrews and Arabs present a pattern to which the social condition of the Highlanders bears the closest resemblance; and it has been maintained by some intelligent authors, that in respect of dress, arms, customs, superstition, language, poetry, and music, the Gaels have a greater affinity to Asiatics than to Europeans. Their language, in particular, is said to be very like those of the East, both in its constitution and its grammatical properties; but whether this circumstance should be regarded as a proof that they have sprung from the same root, or merely that all languages formed in a similar condition of society must display a similar process of thought and invention, we willingly leave to the determination of the reader. Omitting these considerations, therefore, as they do not properly belong to the subject now before us, we shall proceed to state a few facts in regard to the patriarchal constitution of the Clans, as it existed in former times, and as it now presents itself to the examination of the modern traveller.

The duty and allegiance of the Highlander were paid to the Chief of his Clan, as representing some remote ancestor from whom it was supposed the whole tribe was originally descended, and whose name compounded into a patronymic, was the distinguishing appellation of the sept. Suppose the name of that imaginary or very ancient progenitor was Donald, the family assumed the denomination of Mac Donald, or Sons of Donald; and every individual who bore this name, whatever might be his wealth or rank, esteemed himself as a descendant of the honoured founder of the tribe, and as brother to every one of its members. Each Clan, acting upon this principle, bore to its Chief all the zeal, all the affectionate deference, all the blind devotion of children to a father. The Clansman who scrupled to save his Chief's life at the expense of his own, was regarded as an coward who fled from his father's side in the hour of peril. Upon this simple principle rests the whole doctrine of Clanship; and although the authority of the Chief sometimes assumed a more legal aspect, as the general law of the country then stood, yet with his Clan, no feudal rights or magisterial authority could enhance or render more ample that power which he possessed *jure sanguinis*, the right of primogeniture. The duty of the Clansman, again, was held as quite indelible; and no feudal privilege which he might acquire, nor any engagement whatever could be allowed to interfere with the service which he owed to his Chief.

Such was the very simple theory of Clan-government; but in practice it extended farther. Each Clan was divided into three orders. The head of all was the Chief; who was usually, though not always, the sole proprietor of the lands which belonged to the Clan. The term *Proprietor* is perhaps too strong an

expression for the kind of territorial right with which he was vested; for he was in fact rather the steward of the community than their master, and administered the affairs of those whom, in his quality of patriarchal head, he officially represented, according to the use and want of the particular family and the habits of the times. He retained a certain portion of the best of the land as his own *appanage*, which was cultivated for his sole advantage. The rest was divided by grants of a nature more or less temporary, among the second class of the Clan, who are called *Tenants* or *Taksmen*. These were the near relations of the Chief; and to each of these, brothers, nephews, or cousins, he assigned a portion of land, either during pleasure, or upon short lease, or frequently in the form of mortgage redeemable for a certain sum of money. These small portions of land, the Taksmen, assisted by the liberality of friends, contrived to stock with cattle and instruments of husbandry; and in this way they were enabled to gain a rude subsistence, till, in a generation or two, the lands were resumed in order to portion out some nearer relative, when the descendants of the original Taksmen sunk into the condition of *Commoners*.

The transition now mentioned was so frequent and customary, that the third class, consisting of the common people, was strengthened in the principle on which their Clanish nobility depended, their belief, namely, in their original connection with the genealogy of the Chief; each generation seeing a certain number of families merge into the lowest class, whom their fathers had ranked among the Taksmen or Nobility of the Clan. But the change, though frequent, did not uniformly take place. In the case of a very powerful Chief, or of one who had an especial affection for a son or a brother, a portion of land was assigned to a Cadet in perpetuity; or he might be established in an *appanage* conquered from some hostile Clan, which was to be considered as his own, so long as he was able to retain it. The Taksmen, too, might acquire property by marriage, or by his personal industry; and in that case he secured for his descendants the enjoyment of the rank in which they were born, as well as of the authority which never failed to accompany that rank.

A man of the second class, a Tenant or Taksmen, usually had under his government a branch or subdivision of the tribe, who looked up to him as their immediate leader, and whom he ruled with the same authority, and in the same manner in all respects, as the Chief, who was patriarchal head of the whole sept. Such commander or guardian of a subordinate section of the Clan, was called *Chieftain*, a title of distinct but limited import, for the power with which he was clothed did not render him independent of the great Superior, nor free him from the service and obedience to which he was bound as a younger brother of the same family. The larger Clans often comprehended several of these subdivisions, each of which had its own Chieftain; and it sometimes happened that when the senior branch of the ruling stock became extinct, a serious contention ensued among those petty governors for the honour of representing the founder of their house. Such an event was the most calamitous thing that could occur. A Civil war not infrequently followed, attended with all the horrors which spring from personal rivalry and domestic dissension; and the miseries of such a condition were not a little

CLAN.

CLAN, aggravated by the disgrace which always attended the want of a head, and the jarring claims of succession. To use to any member of a Clan, which happened to be in this situation, the taunting expression "*Name your Chief*," was an insult which nothing but blood could avenge. It must be admitted, nevertheless, that few points are more obscure in Celtic history than the right of succession as founded upon lineal descent; and as a proof of this we have only to mention, that, at various periods during the last century, when Clan regiments were raised, there was generally a furious dispute, and sometimes a bloody quarrel for the honour of commanding them.

The appellation of the Chiefs had in most cases a reference to the history of their ancestors, and denoted little more besides that they were the descendants of the first father of the Clan. Thus the Chief of the Campbells was called *Mac Callan More*, the Son of the Great Colan; and the Chief of the Macdonells is named *Mac Allister More*, the Son of the Great Allister. The language of the Clans had no higher expression of rank; and when the family of Slesie was ennobled, their Clansmen could only distinguish Lord Macdonald as *Mac Dhoanill More*, the Great Macdonald.

The dress of the Chieftains differed in nothing from that of the Commons, except that the former wore a feather in their buskets. As the whole tribe were one family, cousins of various degrees, and kinsmen of one blood, the Chiefs were courteous and affable; and the other classes were easy in their manners, proud though respectful, and esteemed worthy of being at all times the companions of their superiors. At table they all sat together, according to their offices and birthright; the meanest person in company regarding himself as a gentleman. Poverty was no obstacle to the privileges of blood; and as education had not yet created any difference in taste or habits, it would not have been easy to mark any distinction in the indulgences, the manners, and the pursuits of the Chief, the Taksman, and the Cuomoner.

For these reasons the Clansmen of the north, like the Noblesse in some parts of Modern Europe, retained nothing of family rank but the pride and the name; and many a Celt of gentle blood was fain to drive his own oxen to market, or even to assist in cleaning the stable and in making his own shoes. The arable land being very limited, population soon pressed upon the means of subsistence, and reduced the poorer classes to the very brink of starvation. Each little farm was, by the tenant who cultivated it, divided and subdivided among his children and grand-children, until the number of human beings to be maintained far exceeded that for whom, by any mode of culture, the space of ground could supply nourishment. It is asserted, for instance, that in the rugged district between Loch Katrine and Loch Lomond, there were one hundred and fifty families living upon ground which did not pay ninety pounds a year of rent; or, in other words, each family at a medium rented land at twelve shillings a year, as their sole mode of livelihood. In such circumstances it is not surprising that thieving became a trade, and that the abstraction of cattle and corn from more wealthy neighbours should have been resorted to as an honourable and profitable employment.

The jurisdiction of the Chiefs, particularly in later times was not less extensive than that of the fensal

Barons, and was exercised on some occasions with no less promptitude and severity. In general, however, the head of a Clan was a mild Judge, and unwillingly resorted to capital punishment. He was directed in his proceedings by the Elders of his tribe, who by ancient custom were his standing Counsellors, without whose advice no measure was undertaken, and no determination formed, which could involve the interests of his Clansmen. But there is no doubt that the power of life and death was in the hands of the Chief, of which fact the following anecdote affords an amusing illustration. Sometime before the year 1745, the Lord President Forbes, travelling from Edinburgh to his seat at Culloden, dined, on his way, at Blair Castle with the Duke of Athol. In the course of the evening a petition was delivered to his Grace, which, having read, he turned round to the President and said, "My Lord, here is a petition from a poor fellow, whom Commissary Bissel, my Baron Bailie, has condemned to be hanged; and as he is a clever fellow, and is strongly recommended to mercy, I am much inclined to pardon him." "But your Grace knows," said the President, "that after condemnation, no man can pardon but his Majesty." "As to that," replied the Duke, "since I have the power of punishing, it is but right that I should have the power of pardoning; and," calling his servant, "Go," said he, "send an express to Logierait, and order Donald Stewart, at present under sentence of death, to be instantly set at liberty."

The rebellions which took place in the year 1715 and 1745, suggested to Government the necessity of breaking the bond of union which had so long subsisted between the Clansmen and their Chiefs. It no longer accorded with the institution of society, nor with the right administration of justice, that a body of people, at once so warlike and so restless, should be left to the direction of disaffected landlords; and it was therefore determined that the heritable jurisdiction of the Chiefs should be forthwith abolished, and that the voice of public law should be obeyed even in the remotest parts of the Highlands. It was likewise resolved to disarm the common people, and to compel them to relinquish their national dress; the legislature proceeding on the hope, that all peculiarities of clothing, institutions, and manners being done away, the Celtic tribes would soon amalgamate with the more peaceful population of the plains. In the year 1747, Acts were accordingly passed, in order to accomplish the objects which have just been stated; and some opinion may be formed of the importance which Government attached to the garb, by the tenor of the following oath, which was administered in 1747 and 1748, at Fort William and other places in which the people were assembled for the purpose; those who refused to take it being treated as rebels.

"I, A B, do swear, as I shall answer to God at the great day of judgment, that I have not nor shall have in my possession, any gun, sword, pistol, or any arm whatsoever; and that I never use tartan, plaid, or any part of the Highland garb; and if I do so, may I be cursed in my undertakings, family, and property,—may I never see my wife and children, father, mother, or relations,—may I be killed in battle as a coward, and lie without Christian burial in a strange land, far from the graves of my forefathers and kindred; may all this come across me if I break my oath."

The framers of this oath, it has been observed, knew

CLAN.

CLAN. well the character of the Highlanders. The abolition of the feudal power of the Chief, says Colonel Stewart in his *Sketches*, and the disarming Act had little influence on the character of the people, in comparison of the grief, indignation, and disaffection, occasioned by the loss of their garb. The author of the *Rumbler*, who had no undue bias in favour of the Celts, joins in the lamentation which was created by the legal prohibition of the kilt and plaid—the most inconvenient dress, by the way, that a man can wear. "It affords," says the great Lexicographer, "a generous and manly pleasure to conceive a little nation gathering its arms and tending its herds with fearless confidence, though it lies open on every side to invasion; where, in contempt of walls and trenches, every man sleeps securely with his sword beside him; where all, on the first approach of hostility, come together at the call to battle, as at a summons to a festal show, and committing their cattle to the care of those whom age or nature has disabled, engage the enemy with that competition for hazard and for glory which operates in men who fight under the eye of those whose dislike or kindness they have always considered as the greatest evil or the greatest good. In the state of the Highlanders," he continues, "every man was a soldier, who partook of national confidence, and interested himself in national honour. To lose this spirit is to lose what no small advantage will compensate." "Their pride," he says in another place, "has been crushed by the heavy hand of a vindictive conqueror, whose severities have been followed by laws, which, though they cannot be called cruel, have produced much discontent, because they operate on the surface of life, and make every eye bear witness to subjection. To be compelled to wear a new dress has always been found painful." If the policy of the disarming Act appear somewhat problematical, what must we think of the subsequent measure of 1747 to compel the Highlanders to lay aside their national dress? It is impossible to read this latter Act, without considering it rather as an ignorant wantonness of power, than as the proceeding of a wise and beneficent legislature.

Many ludicrous stories are told of the contrivances adopted by the Highlanders, with the view of eluding the law which prohibited the use of their ancient garb. Their nether limbs, unused to the confinement of the Lowland costume, were not unfrequently left altogether unaccommodated with dress, while the Parliamentary interment was suspended on a stick and carried over the shoulders. But Time which reconciles the human mind to all things, produced, at no distant period, its wonted effect on the feelings of the Clansmen. Breeches are now common in the Highlands; the kilt being confined to old men, who seem to venerate it as the object of an undeserved persecution, and to hoys before they reach the years at which taste or convenience dictates a choice.

The celebrated Lord Chatham was the first Statesman who denounced the questionable policy of breaking the spirit of the Clans, as the only means of rendering them harmless subjects. He proposed to restore to them their favourite garb, and to put arms once more into their hands; which last they should be invited to

employ against the foreign enemies of the Crown. CLAN. Highland regiments were accordingly raised, and officered by the Chiefs of the several Clans; adding thus to the land forces of the Kingdom a considerable body of hardy and temperate soldiers, to whom the exercises of the field were a pastime, and the dangers and fatigues of actual warfare the most grateful employment. Since the period now alluded to, the natives of the Scottish mountains have always borne their part in the services of the British army; having long ago transferred to the House of Hanover the attachment which they had repeatedly manifested for the Royal line of Stuart, and rendering to their official superiors the obedience and fidelity which they were wont to reserve for the Chiefs of their Clans.

In modern times there remain but few traces of the spirit and usages of their patriarchal institutions. The father of the tribe has degenerated into a mere proprietor of land, or a manufacturer of kelp; and he lets his farms to the highest bidder without valuing the name or the blood which constituted the pride of his ancestors. The common people seek employment in the army, or in the commercial districts of the Lowlands; their cottages are fast disappearing from the straths and margins of the lakes; and new breeds of meo and of cattle are transplanted from the south into a barren and stormy region, where nothing that is not indigenous can be expected to thrive.

We conclude this account of the Clans by specifying the districts which the principal Celtic tribes were accustomed to occupy. In many instances, Colonel Stewart informs us, they were only occupiers and tenants at will of the lands on which they and their forefathers had lived for ages. But while the Commons obeyed and followed the Chiefs of their family and kindred, the proprietors of their lands seldom held any authority or feudal controul, except in cases where the Superior and his people entertained similar political views and sentiments. The lands thus occupied by different Clans and tribes, either as proprietors or tenants, were generally called their *country*; and thus Lochaber, for example, which was occupied nearly five hundred years by the Macdonells of Keppoch, is still denominated the country of that sept, though the fee-simple of the property had been vested during the greater part of the time in the families of Gordon and Mackintosh. Caithness, we observe, is appropriated to the Sinclairs; Ross-shire to the Mackenzies, Sutherland, and Mackays; Argyle to the Campbells and Stewarts; the Isles to the Macdonalds, Macleans, and Macleods; Perthshire to the Drummonds, Grampians, and Robertsons; and Ioverness to the Macphersons, Farquharsons, Frazers, and Mackintoshes. A variety of minor tribes occupied land in all the districts now named; and, among others, the famous Clan Macgregor, which appears to have robbed and fought on the confines of Perthshire, Dumbarton, and Argyle. The reader who desires further information in regard to the Highlanders, will find it in Colonel Stewart's *Sketches*; in Mrs. Grant's *Superstitions*; and in a more interesting work than either of these, entitled *Letters from a Gentleman in the North of Scotland*.

CLAN-
CULAR.CLANULAR,
CLANULAR,
CLANULINE,
CLANULINELY.Lat. *clancularius*, and *clandes-*
fina, formed from *claw*; itself
of uncertain origin.Fr. *clandestin*; close, privy,
secret, hidden.

For you to fatten peculiarly upon that one supererogatory answer
of mine, and to make such shows of triumph, and imposte *clan-*
cular dealing to that author, and a great deal more, (so so no
manner of grounds or probabilities, when all is laid together) is
that, which you ought to lay to your heart, though you will not
the sad story.

Hemans. *Works*, vol. 1. fol. 184.

I will leave it to such as are to claim after the issue of Henry
VII. to lay in her the policy of a *clandestine* contract, (if it may
be so called) having no witness nor solemnization of Christian
matrimony, nor any lawful matching of the Earl of Hartford and
the Lady Catherine.

Burnett. *Records*. Letter to Sir William Cecil.

To this my Lord Bishop replied, that for the first, since they
were members of the synod, they would not do any thing *clan-*
cularly, without the consent and privacy of the whole company.

Hale. *Letters*, p. 16.

Dr. Metcalf, the master of the college, a man as Ascham tells
us, merely learned himself, but no mean encourager of learning
in others, *clandestinely* promoted his election; though he openly
seemed first to oppose it, and afterwards to censure it, because
Ascham was known to favour the new opinions.

Roger Ascham. *Life*, vi. 2.

They were not done *clandestinely* in a blind corner, among rude
and simple people, but openly and visibly, every where about
Judaea, the most lightsome place for knowledge and goodness in
the world.

Barrow. *Sermons*, 20. vol. II.

But it will be urged still, that civil assemblies are open, and
free for any one to enter into; whereas religious convocations
are more private, and thereby give opportunity to *clandestine* machi-
nations.

Locke. *Concerning Toleration*.

But there is one thing wherein this so far exceeded Human's
conspiracy, that there is no comparison between them for wicked-
ness and cruelty; for his was open and bare-faced, divulged and
known all over the empire long before it was to be executed;
whereby the Jews had time to make what interest they could to
prevent it, or to provide for their defence or escape, or at least
to prepare themselves for death; whereas this was carried on so
clandestinely that it was not to be known till executed.

Buceridge. *Sermon on the fifth of November*, 1704.

And is it thus Demetrius meets his friend,
Hid in the mean disguise of Turkish robes,
With servile secrecy to lurk in shades,
And vent our soul rings in *clandestine* groans.

Johnson. *Idyll*, act I. sc. I.

When it was found that Pope had *clandestinely* printed an un-
authorised number of the pamphlet, *The Patriot King*, Boling-
broke in a fit of sudden fury, resolved to blast his memory, and
employed Mallet (1749) as an executioner of his vengeance.

Id. *Life of Mallet*.

CLANG. v.

Fr. *klängen*, *linnere*; *klang*, *linnitus*;
CLANG, n. Dutch. *klanken*, *klängen*; Fr. *clangeur*;
CLANGOUR, Lat. *clangor*, from the Gr. *κλῆγος*;
CLANGOUS, which Vossius thinks = *sonus*, *scutum*.

Applied to the noise of Cranes and some other birds,
of Hounds, of armour, of an arrow from a bow, of the
trumpet, &c.

Now clattering arms, now raging broils of wars
Gave pause the noise of dreadful trumpets *clang*.

Shrouded with shades the houses; with clouds of darts
Covered the eyes.

Vossianus. *Arctura*. The Death of Zoroaster, &c.

— Or plaudum trumpet *clang*
Dook blau tryumphant gayne.

Draut. *Hercule*. Satire, 1.CLANG.
CLAP.

Have I not in a pitched battell heard
Loud hurrahs, ringing steeds, and trumpets *clangous*
And do you tell me of a woman's tongue.

Shakespeare. *Taming the Shrew*, fol. 212.

— Straight the air doth groan
With trumpets, which thrice louder sounds do yield
Than droning thunders in the airy field.
Created nature at the clangour quakes.

Drammatt. The Shadow of Judgment.

As for the musical advantage, although it seems more reason-
able, yet do we not observe that frames and birds of long necks
have any musical, but harsh and *clangous* throats.

Sir Thomas Brown, book vii. ch. xiv.

— But feather'd soon and fled
They sum'd their pens, and soaring th' air rubins
With *clang* despoil'd the ground; under a cloud
In prospect.

Milton. *Paradise Lost*, book vii. l. 427.

— The hunter's shout,
The *clanging* horns swell their sweet winding notes.
The pack wide opening loud the trembling air
With various melody.

Saurin. The Chase, book II.

— Thus arm'd, away they stalk
Undaunted: o'er their heads the martial maid
Bends on the right as her's; the antical phoebos
Controls him from the view, but loud in air
They hear the *clanger* of his sounding wings.

Broom. The tenth Iliad of Homer.

— With adverse rage
The crooked fustibons met; and hideous noise
From clashing shields, through the long ranks of war
Clang'd horrible.

Watts. The Celebrated Victory over the Poles.

— To that field I came,
Ere yet with rubious joy the happy found
Told hill and dale that regnard's truck was found,
Or with the high-raised horn melodious *clang*
All kilwick and all Dingle-derry rang.

Cowper. The Needham Storm.

Still'd he each tale, the trumpet's warlike swell—
Empire, and fame, all, all, with thee, farewell!
For thee alone, thy com'ring soldier arm'd,
The banner wav'd, and brightly *clangour* charm'd.

Brookes. *Constantia*.

CLANK, v. } To *clang*, (q. v.) merely with the
CLANK, n. } change of g into k.

Twist his right ear deep pierc'd the furious Maids,
And open'd wide those secret vessels, where
Life's light goes out, when first they let in air.
He falls! his armour *clanks* against the ground.

Cowley. The Dunciad, book iv.

What *clanks* were heard, in German shies afar,
Of arms and armies, rushing to the war.
Dryden. Virgil. Georgic, l. v. 638.

The noise of stripes, the *clank* of chains, and the groans of the
tortured, strike even the pious *Aeneas* with a kind of horror.

Tatler, No. 154.

Now, o'er the smothering vale each pre-vous steed,
Relaxes from the fervour of his speed:
Push'd up the bray, indignantly they feel
The *clanking* link, and the retorted steel.

Brookes. The Fox Chase.

Now is the dreadful hour, now will our torches
Glare with more vivid horror, now our shrieks
And *clanking* arms will more appal the foe.

Mason. *Corinthians*.

CLAP, v. } Swe. *klappa*; Dutch. *klappen*;
CLAP, n. Ger. *klappen*, *palnare*, *percussere*, *ferre*.
CLAP-DISH, } Sommer explains the A. S. *clappan*,
CLAPPER, v. } "palpitare, to leap as the hart doth to."
CLAPPER, v. } move, to dance, to pant, to clappe."

And it appears to have originally denoted some such

CLAP. quick and repeated motion, as the pulsation of the heart; and then, more generally, other quick motions or actions, As to *clap hands*,—to strike them quickly together; to *clap* to a door,—to shut it quickly; to *clap up* in prison,—to shut up quickly, suddenly; to *clap up* a marriage,—to close or conclude it quickly, suddenly.—It is also applied to the sound which attends such quick and repeated motions or actions, As to *clap* at the door; knock, strike at it quickly.

For oft it will be wrooken with a hardere *clap*.

R. Browne, p. 116.

Many grete mishappes, many hard trauailes,
Haf comen vs hard clappes, whan yei gan vs assaile.

Id. p. 175.

Ne euer apple that is fare at eye,
Ne is not good, what so men *clap* or cete.

Chaucer. *The Chaucer's Remembrance Tale*, v. 16433.

This *compassionate clappeth* at the widows gate;
Come out, he sayd, thou oldde wyf true;
I trow thou hast som freere or preceit with thee.
Who *clappeth*? said this wif, benedicite,
God save you, sire, what is your vntre wif!

Id. *The Piers Tale*, r. 7163.

There maie nothinge his tongue dout,
That he or *clappeth* as a belle.

Gower. *Conf. Am.*, book i. fol. 21.

Such kildy wayes Cupide payes,
Where constant hearts cōstant trauaile,
I hope to see you in such bandes,
When I may laugh and *clappe* my hands.

Gauecigne. *The dols of Diuola*.

They left me nothing but my clothes to put on my backe, and so brought mee to Tirivill to the captain's house, where before I dyed, I had a payre of fetters *clapped* on my legges, wherewithall I wate still it was Munday in Easter weeke.

Hakluyt. *Voyage*, &c. *Mr. Thomas Alcock's Letter*, vol. i. p. l. 304.

For certes, as saith Saint Jerome, the erth shal cast him out of it, and the see, and also the aire, that shal be ful of thooder clappes and lightnings.

Chaucer. *The Piers Tale*, vol. ii. p. 289.

Four dayes after this uncomfortable separation in the morning toward ten of the clocke we had a terrible *clap* of thunder, which sent fure of our enen right, their necks being wrung in wonder without speaking any word, and of 94 men there was not one vntouched.

Hakluyt. *Voyage*, &c. *Mr. James Lancaster*, v. li. p. li. fol. 103.

— And right for fere
Ther waren dombe, and dare not telle,
Withouten sowen, as drabe the heile,
Whiche hath on *clapper* for to rhyme.

Gower. *Conf. Am.*, book iv. fol. 65.

Why my lord, saith he, doth your lordship make so great a matter of the bell that lacheth his *clapper*? Here is a bell (saith he) and pointed to the pulpit, that had lacheth a *clapper* this twenty years. We have a person that fetcheth out of his benefice fifty pound every year, but we never see him.

Lutimer. *The sixth Sermon preached before King Edward*.

O stormy peple, unmad and evn antwee,
And nodderie, and clanging as a faze,
And ful of *clapping*.

Chaucer. *The Clerkes Tale*, v. 8875.

And forasmuch as thou art a Christer man, and enjoyest in Christ, I dare boldly asseure for thee, that thou talkest other pleasure nor ioye of that place, like as some persons do, which triumphed of late, and with much ioye and *clapping* of handes sent tidings into all parties, that purgatorie was founde agayne.

Frith. *Works*, fol. 60.

So Phidias was *clapped* up in prison, and there died of a sickness, or else of poison (as some say).

Sir Thomas North, fol. 146.

So marcheth home, and by her takes the knight,
Whom all the people follow with great glee,
Shouting and *clapping* all their hands on high,
That all the aire it fills, and dyes to heauen bright.

Spenser. *Faerie Queene*, book i. can. d. lib. sec. 16.

And when thy noble boy is in durance,
Thus do we *clap* our misty merriens on,
And trure the streets in terror.

Rowland and Fletcher. *Philaster*, act v. sc. 1.

There is no way but to *clap* up a marriage is lugger-mogger.

Ford. *The pity She's a Whore*, act iii. sc. 2.

Now surely, shepherd, here's a goodly song,
Upon my word, I never heard a soper,
Away, old fool, and learn to use thy tongue,
I would thy *clap* were shut up in my purse.

Dryden. *Pastorals*, Eclogus, 8.

And with the thunder *claps* of clashing armies
Made airc to sigh with sound of human arms.

Mercut for *Negrotator*, fol. 368.

— And when trimm'd up
To the height, as thou imagin'st, in mine eyes,
A taper with a *clap* shut, (to give notice
He is infatigable,) in respect to thee,
Appears a young Adonis.

Maulinger. *The Parliament of Love*, act ii. sc. 2.

At every time that he [Neneian] was named, the affectionate favour of the people that stood in the streets appeared, by *clapping* of hands and great applause.

Holward. *Lorius*, fol. 174.

This chauticleer, of whom the story sings,
Stood high upon his toes, and *clapped* his wings;
There stretched his neck, and wink'd with both his eyes,
Ambitious, as he sought'th' Olympic prize.

Dryden. *The Cock and the Fox*.

It is not poetry that makes men poor;
For few do write that were not so before;
And those that have writ best, had they been rich,
Had ne'er been *clapp'd* with a poetic itch.

Baker. *Miscellaneous Thoughts*.

If you fill not the vessel up to the top, but leave some space empty for the air to take up, and then *clap* your hand upon the mouth of the vessel, the fishes will presently contrive which shall get apmost in the water, that so they may enjoy the open air.

Ray. *On the Creation*, part i.

Whereupon Cromwell *clapped* him on the shoulder, said, "Got the goose for a man and fellow, as thou art."

Lutimer. *Memoirs*, vol. ii. p. 127.

The first of these are in the best state of the three, having their minds yet in their perfect freedom and indifference, the latter to pursue truth the better, having no bias yet *clap'd* on to mislead them.

Locke. *Conduct of the Understanding*, sec. 33.

As the audience is not a little abashed, if they find themselves betrayed into a *clap*, when their friends in the upper gallery do not come into it; so the actors do not value themselves upon the *clap*, but regard it as a mere breath *falsum*, or empty noise, when it has not the sound of the oaken plant in it.

Spenser. No. 236.

As soon as we came in the great hall, there stood many flaggons ready charred, the General called for wine to drink the king's health; they brought him a formal bell of silver gilt, that might hold about two quarts or more; he took it easily, pulled out the *clapper*, and gave it me, who he intended to drink to, then had the bell filled, drank it off to his Majesty's health, then asked me for the *clapper*, put it in, turned down the bell, and rung it out, so show he had played fair, and left nothing in it; took out the *clapper*, desired me to give it to whom I pleased, then gave his bell to be filled again, and brought it to me.

Sir William Temple. *Letter to Sir John Temple*.

Nor needed she this whetting, having shown her zeal to religion, or her anger rather towards the professors of the true religion, by *clapping* up no more already as she had done.

Strype. *Memoirs*, Queen Mary, June, 1553.

CLAP.

CLARE.

But they never changed the spot, as we do in dancing, and though their feet were steady, this exercise consisted more in moving the fingers very slightly, at the same time holding the hands in a proper position near the face, and now and then clapping them together.

Cook, Voyage, vol. v. book ii. ch. ii.

A search was made, no pig was found—
With thousand claps the seats resound,
And pit, and box, and galleries roar,
With—O rare! bravo! and encore.

Smart. The Pig. Fable, 18.

The CLAP-ASH frequently written clock-dish, and also termed *clurki*, (see *Cotgrave, ad voc. cliquette*), was a wooden dish with a movable cover, used by Lepers to receive their alms. It answered a double purpose by its noise, for it warned those who were inclined to give, that the objects of their bounty were infectious, and it attracted attention to the beggar himself. Archdeacon Nares, in his *Glossary*, observes, that a sort of Clap-dish is still used on particular days by a Society of Widows, who subsist in Alms-houses without the Mickle-gate Bar at York. Agreeably to ancient custom, they beg from house to house, at the same time clattering a wooden dish. This dish however differs in one respect from the original Clap-dish. It has not a cover, but the noise is made by a hutton, suspended by a string from the bottom, and occasionally shaken with it. Mr. Gifford, in his note on the passage quoted above from Massinger, remarks, that he has seen to many parts of the Continent, little communities of infested beggars by the road-side with a Clap-dish, which they continue to strike, as formerly, on the appearance of a traveller.

CLAPPER, Mid. Lat. *clapperia*, *claperius*; Fr. *clapier*. Of uncertain Etymology. See Menage and Du Cange. *Cotgrave* says, *clapper*, a clapper of conies; a heap of stones, whereinto they retire themselves; or, (as our clapper) a court walled about, and full of nests of boards, or stones for tame conies. Barrett says it is also, a dove-cot.

Conies there was also playing,

That comes out of her clapper.

Shawer. The Hermit of the Rose, fol. 122.

CLAPPERCLAW, compounded of *clapper*, applied met. to the tongue, and *claw*, to scratch or tear.

Tasso. Now they are clapper-clawing one another,

He goes look on

Shakespeare. Troilus and Cressida, fol. 163.

O Lord! this nasty thing will bite,

And scratch and clapper-claw and fight.

Smart. Madam and the Magpie. Fable, 9.

Situation
and
boundaries.

CLARE, a County in the south-west of Ireland, and one of the six included in the Province of Munster. It is bounded on the north and north-east by the County of Galway; the Shannon separates it on the east, south-east, and south, from the Counties of Tipperary, Limerick, and Kerry; while the waves of the Atlantic bathe its western shores. This County is nearly of a triangular form, its western and southern sides meeting in a point at the south-west extremity, called Cape Lenn, or Lenn's-head. The greatest extent of Clare from north to south is a little more than forty miles, from east to west about sixty-five. According to Beaufort's *Memoir of an Ecclesiastical Map of Ireland*, the superficial content of Clare is 744 Irish square miles; and as the length of the English mile is to that of the Irish, as eleven to fourteen, VOL. XIX.

the above area reduced to English square miles is about 1200. This surface, according to the census of 1821, contained a population of 209,595, which is 183 persons to each square mile. At the time of the enumeration of 1813, the number of inhabitants was 160,603, and consequently an increase of 48,992 individuals had taken place in the last eight years, supposing both these enumerations to have been correct. As the correctness of the former enumeration, however, cannot be fully relied upon, no satisfactory inference can be drawn as to the rate of increase per cent. during that interval.

A large portion of the outline of this County is washed either by the Atlantic Ocean, or by the estuary of the Shannon; but notwithstanding the wide extent of coast, there is a great deficiency of good harbours; for, from the mouth of the Shannon to the northern extremity of the County, on the borders of Galway Bay, a distance of not less than forty miles, there is no good port for large vessels. Much of the surface of Clare is composed of an unproductive soil. Near the banks of the Shannon and the Fergus, there are irregular tracts of rich low land, called *Carcases* or *Carcases*. Its surface often presents the appearance of a marsh, but the substratum is a blue silt, deposited by the waters. The subsoil, however, seems to differ from the surface only by the latter having been long exposed to the influence of the atmosphere, as this land cannot be injured by any depth of ploughing. This soil, however, is only found near the banks of the rivers, and has a great similarity to what is called Carse-land in Scotland, near the banks of the Forth and the Tay.

The *Top-Soil* peculiar kind of rich grazing land is likewise met with in some other parts of the County, which consists of a few inches of soil upon a calcareous basis. This is almost continually clothed with herbage, and the wettest season seems to make no impression upon it. A large portion of the surface of Clare, however, consists of mountains, moors, and bogs, interspersed with about one hundred lakes, and almost destitute of either natural woods or plantations. From exposure to the Western Ocean, as well as to the vapours of the internal waters, the climate is naturally moist, but it does not appear to be particularly unfavourable to health or longevity; for though fevers sometimes prevail to a great extent, they have been ascribed principally to the dampness of the houses, and a want of cleanliness in the inhabitants. The only rivers of note which at all belong to this County, are the Shannon and the Fergus. The former after nearly dividing Ireland from north to south, and half encompassing Clare, falls into the Ocean between it and Kerry, where the estuary is about five miles broad. The Shannon admits vessels of 400 tons burden to Limerick, and the navigation is continued thence to Dublin, by means of a canal. The Fergus rises within the County, and having been augmented by the accession of several smaller streams, and having traversed several lakes, it passes the town of Ennis, and after forming a beautiful estuary, filled with picturesque islands, falls into the Shannon, nine or ten miles below that town. It is navigable for vessels of about 800 tons for eight miles up the stream, and after heavy rains it often overflows its banks, and floods large tracts of meadow in its vicinity. Another feature in the surface of this County, is what are called *Turloughs* there, but *Loughs* in some other places.

CLARE.
Population.

Soil.

Climate.

Rivers.

Shannon.

Fergus.

Turloughs.

CLARE.

These are accumulations of water in low places, whence there is no outlet, and where they of course remain till they are evaporated by the summer heat. These spots necessarily remain covered with water during several months in the year, yet on becoming dry, an abundance of fine grass springs up, and supports large herds of cattle and flocks of sheep, till the waters again begin to accumulate.

Culture.

Agriculture has made less progress in the County of Clare, than in many other parts of Ireland; yet most of the common kinds of grain, rape, flax, and potatoes, are successfully cultivated. The far greater proportion of the inhabitants are employed in agricultural pursuits; but the implements employed are of a very rude construction, and the greatest defects of the system are the neglect of green crops, and the smallness of the farms. Potatoes are always the chief objects of attention; turnips are scarcely known; and where extra manure cannot be obtained, the crops succeed each other till the land is quite exhausted. Sea-weed and sea-sand are both used with good effect. The land, which has been suffered to lie for some years to recover from its exhaustion, is usually pared and burned, and then planted with potatoes for three or four years successively; a crop of wheat follows, and then repeated crops of oats are successively taken, as long as they will pay the expense of seed and labour: the ground next lies in a rough and comparatively an unproductive state for several years, till it is again considered fit to undergo a similar course of crops. The minute division of the land into farms, causes the greater part of it to be cultivated with the spade; and where the plough is used, it is a very clumsy imperfect instrument, drawn by four horses abreast, yoked with ropes fixed to collars of straw. Some of the pastures in the low grounds, particularly the mosses, are rich, and capable of feeding the largest oxen; and are often let both for this purpose and for meadows at a very high rent; so productive, indeed, are some of the latter, that they frequently yield more than four tons of hay per English acre. The cattle are chiefly of the long horned kind. The sheep have been improved by the introduction of the Leicestershire breed; and both asses and mules are comparatively numerous, and in common use among the lower classes; while but little attention has been paid to the breed of horses, which has consequently degenerated. Clare was formerly noted for its orchards, and distinguished for Cider of the finest quality. This was made from the celebrated cockagee apple, which is said to be still found in some particular parts of the County. When Arthur Young visited this part of Ireland, he states that an average of about six hogheads per acre was the annual produce; and what is not common to the cider counties of England, the orchards yield a crop every year. Very few manufactures are carried on in Clare; and the linen that is made, is chiefly of a coarse fabric for home consumption. Some coarse woollens, stockings, and blankets, are also made. Kelp is another object of industry, along the extensive sea-shore; but, from the careless manner in which it is prepared, it is of much less value than that made among the Scotch islands. Few parts of Ireland are more favourably situated for carrying on a fishery than the coasts of Clare; but very little benefit has yet been derived from this source. Most of the rivers are well stocked with

Cattle, &c.

Cider.

Manufactures.

Fisheries.

salmon and other kinds of fresh-water fish, some of which are caught for the supply of the inhabitants; and the salmon fishery of the Shannon is perhaps among the most valuable in Ireland. The manners and customs, food and clothing, of this County, differ but little from those of the other remote parts of the Island. The district which now constitutes this County was anciently called *Thomond*, and was first made a County in 1565, and added to the Province of Connaught, but was restored to Munster in 1602. It Division, forms part of the united Diocese of Killaloe and Kill-faena, is divided into nine Baronies, and contains seventy-four Parishes. The inhabitants are represented in the United Parliament by three Members; two for the County, and one for the Borough of Ennis, the only one within its limits. Various remains of antiquity are spread over this County; castles, circular encroachments, called Danish forts, and cromlechs. An elevated tower in one part forms a landmark for mariners. The ruins of several churches and monasteries are also yet visible, especially of one of the latter edifices, on a beautiful island near the mouth of the Shannon, said to have been founded by St. Patrick in the Vth century; this place is still the resort of pilgrims at certain festivals.

Few Towns of importance are to be met with in Towns. this County. Ennis, the Capital, is a considerable Ennis. Town situated on the Fergus, which is navigable to the Shannon, and increases both the trade and population of the place, which, as we have already stated, returns one Member to Parliament. Killaloe, which Killaloe, was erected into an Episcopal See in the Vth century is an old Town, situated on the left bank of the Shannon. The river is crossed here by a bridge of nineteen arches, below which a ledge of rocks prevents the navigation, and a canal has been cut thence to Dublin. The Cathedral stands on an eminence, and is a venerable structure, having stood nearly seven centuries. The trade is comparatively small; and the situation about eleven miles nearly north-east of Limerick. The other places are merely Villages, or small Towns of an inferior order.

Further information may be obtained respecting this County from Young's *Tour in Ireland*; Beswout's *Memoir*; Dutton's *Statistical Survey of Clare*; Newenham's *View of Ireland*; Wakefield's *Statistical and Political Account of Ireland*; Mason's *Statistical Survey of Ireland*; and the *Abstract of the late Enumeration of the Inhabitants*, in 1821.

CLARE ISLAND, an Island off the coast of Ireland, near the south-west shore of Cork. This insular tract is about three miles and a half long, and one broad. On a rock near the western extremity, there is a stone in the form of a rude cross, which is supposed to have been erected by St. Kieran, and was anciently much resorted to by pilgrims on the 5th of March, the festival of that Saint. In the present times, however, Clare Island has become more remarkable for its southern extremity, called Cape Clear, which is a landmark for sailors approaching this part of the coast. The latitude and longitude of this point are 51° 15' north and 9° 50' west.

CLARE, an ancient market Town in the County of Suffolk, on the river Stork. It once possessed a magnificent castle, the foundations of which, including a circuit of twenty acres, are all that can now be traced; but which is believed to have existed during the Heptarchy.

CLARE.

It Division, forms part of the united Diocese of Killaloe and Kill-faena, is divided into nine Baronies, and contains seventy-four Parishes. The inhabitants are represented in the United Parliament by three Members; two for the County, and one for the Borough of Ennis, the only one within its limits. Various remains of antiquity are spread over this County; castles, circular encroachments, called Danish forts, and cromlechs. An elevated tower in one part forms a landmark for mariners. The ruins of several churches and monasteries are also yet visible, especially of one of the latter edifices, on a beautiful island near the mouth of the Shannon, said to have been founded by St. Patrick in the Vth century; this place is still the resort of pilgrims at certain festivals.

Antiquity.

CLARE.
—
CLARIFY.

Here also stood an Augustine Priory, in the Church belonging to which, now converted into a barn, are buried Joan of Acre, second daughter of Edward I. by Queen Eleanor, who derived her name from her birth, which took place at Ptolemais, and whose granddaughter, Elizabeth, endowed and rebuilt Clare Hall in the University of Cambridge; and also Lionel, Duke of Clarence, third son of Edward III. who derived his title from the town. In the Parish Church, which is a structure of great antiquity and beauty, are interred the remains of Edmund, son of Roger Mortimer, Earl of March, next heir to the Crown on the death of Richard II. The Church is a Vicarage in the gift of the King as Duke of Lancaster. Population in 1821, 1487. Distance from London fifty-six miles, north-west.

CLARENDON, once a Royal Forest in Wiltshire, about two miles south-east from Salisbury; near its north-western extremity was a palace, which appears to have been a frequent Court residence. Under its roof, in 1164, Henry II. issued those laws intended to limit Ecclesiastical authority, which were so vehemently opposed by Archbishop Becket, and which are known in History under the name of the *Constitutions of Clarendon*. This palace was a favourite resort of King John, by whom it was so much enlarged, that tradition has represented him to be its founder, and its scanty remains still preserve his name. But the chief splendour of Clarendon was under the reign of Henry III., who expended great sums upon its buildings. In 1258 he attended the dedication of Salisbury Cathedral with his Court from this place. In Edward II.'s time it was disforested; nevertheless Edward III. with his Royal prisoners, the Kings of France and Scotland, passed the summer months of 1357 in its precincts, while the plague was raging in London. By Edward VI. it was granted to the first Earl of Pembroke, for his own life and that of his son; and afterwards by Charles II. to General Mook. The park was then estimated at 4300 acres. The palace is now wholly in ruins.

CLARET, Fr. *clairer*, pale red. The name by which the red wines of the Bordelais are commonly known.
CLARIFY, } Fr. *clarifier*; Lat. *clarificare*,
CLARIFICATION, } *clarum reddere*. Lat. *clarus*, clear, bright, and *ferre*, to make, or cause to be. The Gr. *ζῆλος* and *ἐν* *τῷ* *ζῆλῳ*, is in the Vulgate, — *clarificatio* *nomen* *trani*, which is rendered by Wickliffe — *clarifie* this name. The Modern Version has — *glorify*.

To make clear or bright, splendid, illustrious, famous.

Now my soul is troubled, and what shall I say fair, same me
fro this out; but therefore I can into this out. *Fadir, clarify* this
name. And a rule can fro heuene and seide, and I have *clarified*,
and oft I shall *clarify*. *Wickliffe*, John, ch. xli.

The fire, which is the most pure of elements, and also doth
clarify the other inferior elements, is depicted to the highest
sphere or place. *Sir Thomas Elyot*, *Governour*, p. 5.

What thing a candle is to an yie well *clarified*, even the like
thing is the word of God to the folke beying well *purged*
through the singleness of felth, fro naughty affections.

Cicell, *Lehr*, ch. xl.

The four and twentieth of November the Bishop of Rochester
preached at Paula-Cross, and there shewed the blood of Helen,
affirming it to be no blood, but honey *clarified* and coloured with
safran, as it had been evidently proved before the king and
council. *Baker*, *Henry VIII. Ann.*, 1540.

Moreover that it is passing light of digestion, and *clarified* all
the seases if it bee ordinarily eaten. *Hilward*, *Phisic*, fol. 49.

Wherewith [*almonds*] they also besmeare the mouth of the
vessel; and so draw it off, after it hath rested some time. It
were good to try this *clarifying* with *almonds*, in new beer, or
must, to hasten and perfect the *clarifying*.

Becon, *Natural History*, *Cott. viii. sec. 768*.

All or most of these things you may also perform, if I mistake
not, with *clarified* wine, though I am not sure it will do so well.
Boyle, *History of particular qualities*, ch. iv.

The apples being lightly expressed, the infusion was (with fresh
sz. fruit) repeated once more, care being to be taken, that the
infusion be not made too strong and thick, which may hinder
the reasonable clarification of the liquor.

Id., *Experimental Philosophy*.

To see worth and talent to office prefer'd;

The virtuous rewarded; the vicious deterr'd;

And the streams of politicks where people consort,

New led from the *clarify'd* springs of our court.

Brookes, *Air*, xvi.

The substances usually employed in the CLARIFICATION of fluids are albumen, (white of eggs,) gelatine, acids, salts, lime, blood, and alcohol. Albumen and gelatine are commonly used for vinous liquors. They coagulate the feculent matter, and subside with it to the bottom. The first is particularly employed for fluids with which it will combine when cold, as sirups; it becomes coagulated by the heat, and then rises in a scum with the dregs. Heat alone clarifies some fluids. Marble is used for Cider. Newly-burnt charcoal clarifies all mucilaginous liquors.

CLARINET, a musical wind instrument of the reed kind, the scale of which includes every Semitone; but is far more advantageously heard on the keys C and F.

CLARIOUN, from the Lat. *clarus*. Cotgrave calls the French *clairon* "a kind of small, straight-mouthed and shrill-sounding trumpet."

Pipes, trumpets, nakers, and *clarinones*,
That is the battle blown bloody sonnet.

Chaucer, *The Knight's Tale*, v. 2513.

He would neuer come a lande, but kept still his shyppe, and
kept alwaies his port and behauiour with great trumpes, with
trumpets, and *clarions*, as though he had bene King of Scotland
himselfe. *Flourent*, *Cronycle*, vol. i. ch. xx.

To your request we be well redressed

Call forth, let see where is your *clarion*

To blow a blast with his longe breath extended

Echos your trumpet that known is so farre.

Skelton, *The Crown of Laurel*.

—Others on the ground

Walk'd firm; the crestet cock whose *clarion* sounds

The silent hours.

Milton, *Paradise Lost*, book vii. l. 443.

Then strait commands that at the warlike sound

Of trumpets loud and *clarions* be spread'd

His mighty standard.

M. B., book i. l. 552.

But here no *clarion's* shrilling note

The Men's even retreat can pierce;

The grave, from noisy camp remote,

Is only vocal with my verse.

Fenton, *Ode*. To Lord Gower.

The soldiers arm; ten thousand shouts arise,

Ring through the camp, and burst upon the skies;

Triumphant *clarions* answer to the sound

And boundless joy and clamour paus around.

Brookes, *Jerusalem Delivered*, book iii.

THE CLARION STOR found in some large Oregans, is an octave higher than that of the Trumpet.

CLARISSIA, in Botany, a genus of the Class Dicotyl., order Diandria. Generic character: male flower, catkin thread-shaped, furrowed spirally; calyx, scales

CLAR-
RISSIA.
—
CLARRÉ.

small: female flower, proper calyx, four to six scales, target-shaped; styles, two, joined at the base; seed-vessel a one-seeded drupe.

Two species, natives of Peru.
CLARITUDE, } Lat. *claritas, clarus*; Fr. *clarté*;
CLARITY, } clearness, light, brightness, lu-
tre, transparency. Cotgrave.

This emperor bathed in his chamber, in one of the pyres of gold, a ruby and a charbonnet of half a foot long, that to the night seemed so great *clarté* and *scheynghe*, that it is as light as day.

Sir John Mandeville. Travels, ch. xiii.

And he took me up in spirit, into a greet hill and high, and he shewde to me the hoolle cite Jerusalem comynge down fro heave or God, hynghing the clyette of God, and the light of it lyk a precious stone as the stoon iaspis, as crystal.

Wierf. Apocalips, ch. xxi.

And whanne I sigh not for the *clarté* of that light, I was led by the hood of felovis, and I cam to Damask.

Id. The Dedes of Apostia, ch. xxii.

Those eyes, the Easts of gentle living light:

The diamond quivers of distinct lore;

The wells of ever-springing joys; the bright

Mirrors of pure *clarities* thus more

About the silver hennas.

Benson. Psyche, can. 7. st. 166.

For the souls of men loving and fearing God receive influence from that divine light itself, whereof the sun's *clarté*, and that of the stars, is by Plato called but a shadow. *Lumen rei auctoris Dei est Deus est lumen hominis*. Light is the shadow of God's brightness, who is the light of light.

Reale. History of World, book i. ch. l. sec. 11.

But from the Evangelick fountain she

The ready floods of holiness shall draw;

Floods, in whose more than crystal clarity

Immersed virgin Graces row.

Braumont. Psyche, can. 21. st. 44.

Friendship is the ally of our sorrows, the ease of our passions, the discharge of our oppressions, the sanctuary to our calamities, the counsellor of our doubts, the *clarté* of our minds, the emission of our thoughts, the exercise and improvement of what we meditate.

Taylor. Polemical Discourse. On Friendship, fol. 39.

In the mean time the Christian prays for his conversion, and is at rest in the truth of Jesus, and hath certain comprehensible consistencies and internal lights, *claritas* of the holy Spirit of God, and loves to the holy Jesus produced in his soul.

Id. Rule of Conscience, book i. ch. 17.

It is a strange thing, that scholars, obscure men, that could receive no *clarté* but from the flame of the state, should be suffered to bring their unnecessary disputes, and, together with them, their quarrels out of the Universities into the commonwealth.

Hobbes. Behemoth, part II.

CLARRÉ, *n.* "wine mixed with honey and spices, and afterwards strained till it is clear." Tyrwhit.

Now drink I not this yere *clerre*

If that I lie, or forsworne be;

For of this Godden the rage is;

That who so him forswore ane

Shall that yere drink no *clerre*.

Chaucer. The Roman of the Rose, fol. 144.

And out of this foynetye there issued in great streemes piment and *clerre*. [Piment and *clerre*.]

Leid Breviers. Froissart. Cronycle, ch. cvii.

Glanvil, better known as Bartholomæus Anglicus, the learned English Franciscan, of the XIVth century, the translation of whose volume, *De proprietatibus rerum*, is the most splendid product of the press of Wynkyn de Worde, has left in that work the following receipt for the composition of CLARRÉ. *Clarum ex vino et melle et speciebus aromaticis confectum; nam species aromaticæ in subtilissimo polterem contrituræ, at in sacco lino vel mundo cum melle et succard*

reponuntur. Fina autem optima species perfunduntur et reperfunduntur; quomodocumque sit licetia; et tandem reponatur perfusa donec virtus specierum vino incorporetur et optime clarificetur. Unde a vino contrahit fortitudinem et acumen; a speciebus autem retinet aromaticitatem et odorem; sed a melle dulcedinem mutatur et saporem. (xii. 56.)

By the 5th Richard II. i. c. 4. the retail of *Clarré* in England and its dependencies is strictly forbidden after oert St. John's Day, under the penalty of forfeiture. It is not easy to account for this prohibition which was repealed in the following year. An order still exists dated the 36th Henry III. to the following effect. *Mandatum est custodiis vinorum Regis de Ebor. quod de melioribus vini Regis quæ sunt in custodia sua fiant habere Roberto de Monte Pessulano duo dolia etibi vini et garhiolacum, et unum dolium rubri vini, ad Claretum faciendi, ad opus Regis contra instantiam festum Nativitatis Dominice. Et mandata est Rob. de Monte Pessulano quod festinanter accedat ad Ebor. et garhiolac. et Claret. predicti faciat, sicut annis præteritis facere consueverat.*

CLARY, *s.* to clary, from the Lat. *clarus*, is to make a clear, distinct, noise.

The crane that goes before, if angry to be avoided gives warning thereof by clarying.

Arthur Golding. Translation of Solinus.

CLARY WATER, a cordial water composed of brandy, sugar, Clary flowers, cinnamon and ambergris, or brandy, cherry-juice, strawberries, gooseberries, sugar, cloves, white pepper, and coriander seeds.

CLASH, *v.* } Dutch, *klatsen*; Ger. *klatschen*; Gr.
CLASH, *n.* } *κλάσσω*; like clack; var a sono ficta.
CLASHING, } Met.

To be contrary, contradictory, or opposite to: to contradict or oppose.

Together all they rush, and pluckt with oars conflicting clast.

Phædr. Juvénal, book viii. p. 198.

As they rode thus forth, the page that bare the spear, whether it were by accident, or that he felt asleep, he let the spear fall on the other page's head that rode before him, and the head of the spear made a great clast on the bright chapter of steel.

Lord Berners. Froissart. Cronycle, vol. ii. ch. clxxvii.

Some men wolde say, that in medicine, whiche I have so moche prayed in shooting, why should not boolding, clast, pysses, and korynges, be so moche commended?

Sir Thomas Elyot. Governour, book i. p. 93.

—Highly they raged

Against the highest, and fierce with grasped arms,
Clash'd at their sounding shields the din of war,
Hurling defiance toward the van of heav'n.

Milton. Paradise Lost, book i. l. 688.

Then from the clashes between pikes and kings,

Debate, like sparks from flint collision, springs.

Dennan. The Progress of Learning.

To thee, thou brave Callopie, we come,

Thou that minste'st the trumpet and the drum,

The mingling-words that let'st to hear,

Clashing of arms doth please thee best.

Drayton. The Man's Elysium, Nympha, 3.

At length the nodding statue clast'd his arms,

And with a mullen sound and feeble cry,

Half sunk, and half pronounced the word of victory.

Drayton. Palæmon and Arore, book iii.

If any law, or command of man do clast with any law of God; that is, if it be either evil in itself, or contradictory to the duty of Christians as laid in the Scriptures; in such case, that law, or command, by what human authority soever it was made or given, doth not bind our conscience, nor is any rule of our actions.

Sharp. A Discourse of Conscience.

CLARRÉ.
CLASH.

CLASH.

For what can be made more to such persons, that are either so
discrepant or so stupid, as to profess to believe that all the
admirable endowments and capacities of human nature, which we
sometimes are actually existing in one and the same person, can
proceed from the blind shifting and casual clinking of atoms.

Beattie. Sermon, 2.

And lastly, how shall many seeming *clashes* and dark passages
in sacred history and chronology be placed in such a light as may
thoroughly satisfy, or at least, effectually silence the doubtful
and exception? *Scott. Sermon, 1. vol. iv.*

Thus the young linnet, on the rocking bough,
Hears through long woods nutmattal tempests blow,
With hollow blasts the *clashing* branches bend;
And yellow showers of rustling leaves descend.

Keats. Poem, l. 1. sc. 6.

The fact notorious, nor obscure the cause,
We wear the chains of pleasure and of pride.
These share the man; and these distract him too;
Draw different ways, and clash in their command.

Young. The Complaint. Night, 5.

Next Anger rush'd, his eyes on fire,
To lightnings own'd his secret string,
In one rude *clash* he strook the lyre,
And swept with hurried hand the strings.

Collins. Ode on the Passions.

CLASP, v. } By Chaucer written *clasp*; and Ju-
CLASP, n. } nius thinks it probable that the word
CLASPING, } was originally written *claspes* or *clipses*.
CLASPER, } from the A. S. *clippan*, to clip, to em-
brace; and thus—to hold fast, to fasten.

His boies *clasp'd* fayne and fetidly.

Chaucer. The Prologue, v. 275.

So ryde and large is the loon, whiche I beare towards you,
that I *clasp* and embrace you all together with my whole harte.
Receiue ym me lykewise, as I am, into your hartes.

Udell. 2 Corinthians, ch. vii.

Hee put in the ballast of the said ships, great store of beames
of thicke planks, being hollo and boord with yron pikes beneath,
but on each side full of *clasp* and hookes to yew them together.

Holingsh. Fyngers, l. 1. The Spanish *Aranda*, vol. i. fol. 594.
Mens bodies dead he did deuide to loynes to bodies quick
In tortures, hands to hands, and moutbes to moutbes, them binding
thick,

(O plague most miserable) and them through filth and rotting cloied
In wretched *claspings* vile.

Phaer. Eurides, book viii. p. 192.

In all this time betwixt his armes
He did the ladie *clasp*,
And hid her so, as hawk's a pray,
Vntill his lustre gape.

Warner. Allam's England, book ii.

Forsooke me not thus, Adam, witness hear'n
What love sincere and reverence in my heart
I bear thee, and sweetest have offended,
Unhappy deceas'd; thy suppliant
I beg, and *clasp* thy hoen.

Milnes. Paradise Lost, book x. l. 918.

I am not of opinion to think the church a *vine* in this respect,
because, as they take it, she cannot subsist without *claspings* about
the elm of worldly strength and felicity, as if the heavenly city
could not support itself without the props and buttresses of secular
authority.

Id. Of Reformation in England.

Nothing but the round
Large *clasp* of nature, such a wit can bound.

Jonson. Epistle to Mr. John Selden.

Yet, here are no such trifles brought,
No cobweb call; no surcoats wrought
With gold, or *clasp*, which might be bought
On every stalk.

Id. The Fair Phoebe.

Claspers are of a compound nature between that of a root and
a trunk. Their use is sometimes for support only; as in the
claspers of vines, lilies, &c. Those of briony have a retrograde
motion about every third circle, in form of a double *clasp*, so
that if they miss one way, they may catch the other.—Sometimes
the use of *claspers* is also for a supply, as in the trunk roots of
ivy.—Sometimes also they serve for stimulation, propagation, and
sliding.

Darwin. Physico-Theology, book x. (Note 13.)

No! sooner may the fire be attracted by the center of the earth,
or the vine *clasp* about the binnacle; than thy faculty of the
soul have its inclinations drawn forth by contrary and distasteful
object.

South. Sermon, 5. vol. iv.

Such strange events, such unexpected chances,
Beyond my warmest hope, or widest wishes,
Concurr'd to give me to Asopius's arms,
I stand amazed, and ask, if yet I *clasp* thee.

Johnson. Irene, act iii. sc. 10.

CLASS, n.

CLASS, n.

CLASSICAL,

CLASSIC, adj.

CLASSIC, n.

CLASSICALLY,

CLASSIFICATION.

Lat. *classis, a calanda*. Quint.

1. 6. 23. And Vossius has no

doubt that *classis* is the Gr. *κλῆς*,

a calanda, or from the Gr. *κλῆς*,

ab eodem calaris, to call. *Classis*,

generally, is—called; a multi-

tude called or convoked. Ap-

plied in Latin, first, to ships and seamen called together.
Then to the people called together into divisions.
Then to any division, distribution, or arrangement into
ranks or orders. Those of the first *class*, (Aulus Gell.
7. 13.) were by eminence called *classici*; and hence the
application of the word *classical* (Aulus Gell. 19. 9)
to authors of the first rank or order of merit; and
now particularly to those of Greece and Rome. "Fr. *classe*;
a rank, order, or distribution of people according to
their several degrees: in Schools, (wherein the word is
most used,) a form or lecture restrained unto a certain
company of scholars, or auditors." Cotgrave.

What a mad world would it be, that the ceremonial laws of
such a company should be, like those of the Medes and Persians,
irrevocable? That there should be no appeal from them? for,
as for *classes* and synods, they may advise in cases of doubt, but
over-rule they may not.

Hall. Ecclesiacy by Divine Right, sec. 6. p. 3.

The reformed churches, in France, call it a *presbytery*; and the
meeting of the elders over many congregations, that they call the
classis. And what doth make a *classical* eldership to be a *presby-*
tery; but that materially there are elders that have relation to
these congregations, and that formally they are united for acts
in common.

Goodwin. Works, vol. iv. part iv. book iii. ch. l. fol. 114.

But there her profile and her shoes she rubs
For that acquaintance which they had of old
With beef and mutton and such *classical* meats.

Bentham. Psyche, can. 11. st. 65.

The poet, as usual, expresses his own feeling, but he does more,
he expresses it very *classically*.

Cowley. The Country Life, n. 3.

Now God Almighty by the inexhaustible fecundity of his crea-
tive power may have made innumerable orders and *classes* of
rational minds; some in their natural perfections higher than
human souls, others inferior.

Beattie. Sermon, 8.

The other five parts were to be distributed equally among the
officers and mariners of the ships, put in fire different *classes*: all
the *classes* that the merchants desired, to encourage privateers,
were readily granted: and it was hoped that a great stock would
be raised to carry on the private war.

Barnett. Own Times, anno 1708.

He [Richard Reeve] was accounted a perfect philologist,
admirably well vers'd in all *classical* learning.

Wood. Athenæ Oxon., vol. ii. fol. 905.

These are often pretty *classical* scholars, and would think it an
unpardonable sin to read Virgil or Martial with no little taste as
they do divine service.

Spectator, No. 147.

—Who lost in them'd
With *classical* soul, these consecrated accents
Of meo and deeds to trace, unhappy land,
Would trust thy wilds, and cities loose of sway

Thomson. Liberty, part I.

But no such constancy can be expected in a people polished by
arts, and *classical* by subordination, where one part of the commu-
nity is sustained and accommodated by the labour of the other.

Johnson. Preface to the English Dictionary.

CLASS.
—
CLAY-
TER.

In my wretched condition, though hardly to be *cleared* with the living, I am not safe from them. They have tigers to fall upon animated strength. They have hyenas to prey upon carcasses.

Burke. To a Noble Lord.

Those of our company, who had been here with the Dolphin, told us that none of the people, whom we had yet seen were of the first class.

Cock. Pymper, book 1. ch. viii. vol. 1.

Mr. Graves (who, as Dr. Arbuthnot observes, may be justly reckoned a classical author upon the subject) has valued it [his denarius] at sevenpence three farthings.

Milton. Phineas, book ii. let. 11.

Till late Cornelle, with Lucan's spirit stir'd,
Bewitch'd the free strain, as Rome and be inspir'd;
And close judgment gain'd to sever Racine
The temperate strength of Maro's chasser line.

Collins. An Epistle. To Sir Thomas Hanmer.

Under the tuition of Mr. Reynolds he was for some time instructed in the *classicks*; but, at an early age, his inclination for that art, of which he afterwards became so illustrious a professor, began to display itself.

Milnes. Life of Sir Joshua Reynolds.

It is for this reason that Montesquieu observed very justly, that in their *classification* of the citizens, the great legislators of antiquity made the greatest display of their powers and even soared above themselves.

Burke. Reflections on the Revolution in France.

CLATIRUS, in *Botany*, a genus of the class *Cryptogamia*, natural order *Fungi*. Generic character: pileus sessile, on a membranaceous volva, hollow, of a reticulated form.

Two species, natives of the south of Europe. *C. cancellatus*, is a remarkable *Fungus* of a globular form, having the appearance of trellis-work of red coral.

CLATTEK, *v.* Dutch, *klateren*, *strepere*; A. S. CLATTEK, *n.* clattering, and "clatour, crepticeu-CLATTEK, *n.* a dramma or rattle. Whence CLATTERING, *n.* happily our clatter or clutter, for a kind of rude and confused sound, or noise." *Somner.*

That every man cryeth and clattereth what him liketh.
Chaucer. The Tale of Melibee, vol. ii. p. 81.

And ere the doves clatter'd on the fute,
Of which Arcita saw what him agate.

Id. The Knights Tale, v. 2425.

But the mother says on her party, being myradsell of her own wife and discrete sobriety, eys as yet make no babbling out alryde of any thing (as other women use to bee full of clatterynge and babbyng).

Udall. Luke, ch. ii.

Make noise ymough, for clatterous loue no peace.

Shelton. The Course of Love.

For pride first forced me my proce to flatter

So much, that whatsoever pleas'd th' heart

Went new to ill, I thought a lawful matter;

Which caus'd the lords stretch against him clatter.

Merrill for Magistrates, fol. 298.

I only with an oak's staff will meet thee,

And raise such out-cries on thy clatter'd iron,

Which long shall not withhold me from thy head

'Tis in a little time while breath remains thee,

Thine oft shall with thyself at Gath to boast

Again in safety what thou wouldst have done

To Sanson, but shall never see Gath more.

Milton. Samson Agonistes, l. 1124.

There those should't be,

By this great clatter, one of greatest note

Seems bruited.

Shakespeare. Macbeth, fol. 150.

What fulminations and clattering of clouds is there to be heard in that horizon?

Hammond. Works, vol. iv. serm. 8.

At present therefore it will not be unwise to let you see that the clattering of weapons did not banish this maliciousness from the profaning of piety, and the love of learning.

Life of Charlemin. App. to North's Plutarch.

The Irish *clannic* spiring that the clannic were accustomed to fetch such od vapours, especially on the holic daies, and having an laking withall by some few clatterers or other, that a compaign of them would have ranged abroad, on Moondie in the Easter weeks towards the wood of Cullin, which is distant two miles from Dublin, they late in stale errie well appointed, and laid in sundrie places for their coming.

Hutchins. Ireland, vol. vi. ch. iii.

In his yong age, I took him from that art,
That selleth wordes, and make a clattering knight,
And of my thought I gave him the delight.

Wynk. Complaint upon Love to Reason, &c.

Hill, and farwell they shied out answa,
Turies facing to the left, and tharce they turn'd agale:
Still as they turn'd, they leat their clattering shikils:
The womeo mix their cries; and clamour fills the fields.

Dryden. Falsamon and Arcite, book iii.

When lo my glided coach I ride,
My lady at his lordship's side;
How will I laugh at all I meet
Clattring in pattens down the street.

Lloyd. The Milk Maid.

The midnight watch is past;
Impertunate and hateful birds obscene
Are gather'd round; I disturb'd, their grating shrieks
They mix and clatter their ill-omen'd wings.

Elmer. The Alchemist, book xx.

To inhabit a man's remote,
From the clatter of street-pacing steeds,
And by Philomel's annual note
To measure the life that she leads.

Cowper. Catherine.

Bless me! what a clattering of white sticks and yellow sticks would be about his head.

Burke. On the Economical Reform.

CLAVAGELLA, in *Zoology*, a genus of *Acrophila* testacea of Cuvier, and in the system of Lamarck belonging to the class *Conchifera*, family *Tubicolae*. Generic character: sphen tubular, testaceous, posteriorly narrowed and open, anteriorly terminating in an ovate subcompressed club, beset with little spiniform tubes; one valve fixed in the parietes of the club, the other free within the tube.

This singular shell is intermediate between the genera *Aspergillum* and *Fistulana*. In the former both valves are imbed, as it were, in the substance of the tube, in *Clavagella*, one only is thus fixed, and in *Fistulana* both are free. In *Aspergillum* there is a complete circular fringe of tubular spines around the anterior disk, and these in *Clavagella* are set over the surface of the club in an irregular manner. In both of them the bivalve, equivale shell is set in the anterior part of the tube, enveloping only the anterior portion of the animal, as in *Teredo*, &c., the posterior and narrowed extremity of the tube being open, and giving passage to the two tubes of the animal for respiration, &c. There are four fossil species enumerated by Lamarck.

CLAVARIA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Fungi*. Generic character: club-shaped, simple or branched, stem short, almost imperceptible.

Sixty-two species have been discovered. *Perroon, Syn. Fung.*

CLAUDICATION, Lat. *claudicare*, from *claudere*, to close, to end, to fall short, to be deficient, to halt.

I have lately constructed a very honest and undimmed chameleon in my left foot, which will be a double affliction to me, if (according to your Teller of this day) it must pass upon the world for a piece of singularity and affectation.

Tatler, No. 80.

CLAT-
TER.
—
CLAU-
DICA-
TION.

CLAVICHORD
—
CLAUSE

CLAVICHORD, an ancient instrument somewhat resembling a Spinnet in tone, though of a square shape. Lascians, who wrote in the XVIIth century, and who is quoted by Sir John Hawkins, says the Clavichord is used by Nuns in Convents: and that the practitioners on it may not disturb the Sisters in the Dormitory, the strings are muffled with small bits of fine woollen cloth. Many Harpsichords are furnished with what is called a *buff stop*; the effect of which is probably very much like that of the Clavichord.

CLAVICLES, "Fr. *clavicules*;" the kannel bones, channel bones, neck bones, craw bones; extending (on each side one) from the bottom of the throat, unto the top of the shoulder." Cotgrave.

Such thereof [*viciparous quadrupeds*] as can bring their forefeet and meet therein unto their mouths; as most can do that have *clavicles* or collar-bones.

Brown. *Falgar Errors*, book III. ch. I.

CLAVIGER, in Zoology, a genus of insects of the order *Coleoptera*, family *Psepheni*. Generic character: mandibular none; antennae six-jointed; the intermediate articulations semi-globose; the last larger, cylindrical; maxillary palpi very small, labial palpi wanting.

Type, *C. testaceous*. Preys.

This insect which is a native of Spain, and is the only species of the genus, is very remarkable in wanting the mandibles and the labium, and in having but six-joints to the antennae.

CLAUSE, *s.* Fr. *claus*, from *clausus*, the past participle of *claudere*, to close, shut up or fasten.

That which closes or encloses, that which comprises or contains: met. such a member, part or division of a sentence, paragraph, discourse or writing, an *enclosure* or inclosure, comprises or contains, a full and complete sense or meaning.

To wise is he to do so great a vice
Ne als I nil him neuer so cherice
He shal mek amon by thir cause
He shal mek neuer hind in such a clause.

Chaucer. *Tristram*, book II. fol. 161.

Clerks w^{re} were confessoris coupled hem together
To construe this clause.

Piers Plowman. Vision, p. 71.

Which of what moment they be I have written my opinion to your gr^{ty}, & noted, in the margin of the commissions by them granted, & asked by us, the considerations of every clause & word material.

Steyne. *Records*. Dr. Gardiner, *q^{uo}to* the Cardinal, No. 24.

They a hold power o'er sacred Scriptures take,
Blot not some clauses, and some new ones make.
Cowley. *On the late Civil war*.

Saturday, November 30, the King had two bills presented to him; one of which, viz. for exclusion of all popish members to sit in either house of parliament (with a clause in favour of the Duke of York) he passed.

Baker. *Charles II. Anna*, 1678.

In these words are two clauses, in the first whereof the Psalmist admires the multitude of God's works, How manifold are thy works, O Lord! In the second he celebrates his wisdom in the creation of them, in wisdom hast thou made them all.

Ray. *On the Creation*, part I. p. 18.

But it, [the act for triennial parliaments] was now given up without a struggle, or any clause for a certainty of parliaments, besides a general one, that there should be a parliament called within three years after the dissolution of the present parliament, and so ever afterwards.

Burnett. *Own Times*. Charles II. Anna, 1663.

To provide for these objects, and therefore to exclude for ever the old Jery doctrine of "a right to choose our own governors," they follow with a clause, containing a most solemn pledge, taken from the preceding act of Queen Elizabeth, — as solemn a pledge as ever was or can be given in favour of an hereditary succession, and as solemn a renunciation as could be made of the principles by this society imputed to them.

Burke. *On the Revolution in France*.

CLAUSENBURG, a County and Town in Transylvania. The importance of the County seems to be merged in that of the Towo, which is the Capital of what is called the Land of the Hungarians, and of the whole of Transylvania, of which it has been the seat of Government since 1790. It is situated in a romantic valley, watered by the river Szamos, and encompassed by lofty mountains. Its form is quadrangular, and though it does not cover a large space, it is handsomely built. In 1814, the College belonging to the Catholics contained 232 students; the Reformed College 636 students; and the Unitarian Establishment 206. The population of Clausenburg has been lately stated at 30,000. Its situation is about 925 miles east-southeast of Vienne, and 145 north-northeast of Belgrade. Its latitude is 46° 44' north, and longitude 23° 35' east.

CLAUSILIA, in Zoology, a genus of the class *Gasteropoda*, order *Pulmonifera*. Generic character: shell fusiform, slender; slightly obtuse at the apex; aperture irregular, ovate; peristoma complete, free, reflexed.

The most curious circumstance belonging to these little animals, and which distinguishes them from those of every other genus, is the existence, in the adult, of a small shelly plate, serving as an operculum to the shell, but fixed to the shell itself, and having no attachment whatever to the animal; it is found in the neck as it were of the shell, fixed in a groove in the columella by a little elastic thread-like process; when the animal protrudes itself from the shell, it pushes aside this little plate, which, on the animal's retiring, closes the aperture by its own elasticity. They are found amongst moss, dead leaves, and on the bark of trees. There are not less than four or five British species, several of which were formerly placed in that strange farrago, the Linnæan genus *Turbo*. See Draparnaud, *Hist. des Moll. de la France*; Lamarck, &c.

CLAVUS, an ornament of the Roman Tunic, concerning which Antiquaries have expressed great difference of opinion. It is generally believed to have been a purple stripe, sewed perpendicularly down the front of the Tunica of the Senators and Equites, like the facings of a modern uniform. In the Tunica of the Senators it was broad, and termed *Latus Clavus*. In those of the Equites it was narrower, and was called *Angustus Clavus*. The term was latterly applied to any bordering on cloth or linen. The reader who is inclined to enter more deeply into the question which has been agitated on this word, may consult Sigonius, *de Jurid.* lib. 19; Zamoski, *de Senat. Rom.* l. 18; Lælius, *Comment. Relp. Rom.* lib. 3, and viii. 4; Varro, *de Ling. Lat.* viii. 57; Ferrarius, *de re Vest.*

CLAW, *s.*

A. S. *clawen*; Dutch, *klawwen*; Ger. *klawen* or *krauwen*; Swe. *kla*, *ambere*, *scapere*, *unguis*; *radere*, to claw or scratch, *unguis* or *tenet* with the nails or talons.
CLAWED, *adj.* As to claw is to scratch, and so to remove itching or irritation; it is consequently to cense, to hull, to soothe, by mean services;

CLAUSE.
—
CLAW.

CLAW, and met to flatter; and a *claw-back*, a flatterer.
Gower writes *clees* as the plural of the noun, and
B. Jonson, *cleis*.

—Power hymn failly.

To clutche opej, to cleave.

Piers Plowman, *Vintu* p. 229.

Whou thei carret kynges, and ber boke cleweth.

Id. *Credo*, 3.

But such an ease therwith they her wrought,

Right as a man is eased fur to fele

For ache of hedde, to cleave him on his bele.

Chaucer, *Troilus*, book iv. fol. 180.

And as a catte wolde ete fishes

Without wytyng of his cowne

So wolde he do, but netheles

He failthe ofte of that he wolde.

Gower, *Conf. Am.*, book iv. fol. 69.

A myghty tyrann it was which haway a trayne of an honne
company of soldiers to geve him, did rufle and ploye the
king ouer all sortis of men, out of whose clewes it was not possible
for hys of maner to reconner the delivrance of the braciens.

Tall. *Luke*, ch. i.

Yes, I can tell them *clearely*

(but this is in their ears)

That those which here dispoide them thus,

are persecuters cleare.

Draet, *Horace*, *Satire*, 5.

Here it is not the style to cleave and compliment with the King,
or idolize him by sacred Sovereign, and most excellent Majesty;
but the Spaniard, when he peitition to his King, gives or other
character but Sir, and so relating his business, at the end doth ask
and demand justice of him.

Howell, *Letter*, 10. book i. sec. 3.

Nick men they *claw*, scotch up and flatter: the poor they
contemn and despise.

Holland, *Plutarch*, fol. 13.

Clerkes must be taught to cleave, and not to clatter.

Merron for *Magistrat*, fol. 455.

But her three servants, full of kindly are

And high disdain, when, as his overweening dame

So rudely handled by her for be sawe,

With quiping lownes full greedy at him came;

And ransping on his shield, did wrene the same

Hare reft away with his sharp rending cleave.

Spenser, *Fairie Queene*, book i. can. 3. st. 41.

Sleepe or stupid nature, couldest thou part

With such a raritie, and not rouse art

With all her sydes, to save her from the seize

Of culture death, and thence release thy life?

Ben Jonson, *Volpone*, *An Elegie on my Maies*, fol. 258.

The over-weening of thy wits

Dark make thy foes to smile,

Thy friends to weepe and *claw-back* thee

With soothings to beguile.

Warner, *Alison's England*, book v. ch. xiv.

All this dissension and strife was kindled (no doubt) by the
throne of certain sowers of discord, vrapants, parasites,
flatterers, *claw-backs*, & pickethands, who had learned their lesson.

Hickethick, *Henry II. Anno*, 1164.

And when she often used the saying, That most men neglected
the setting sun, these flatterers *claw-backs* ceased not to heat into
her ears, who will neglect the wholesome beams of the clew sun-
shine, to behold the pitifull and confused sparkling of the smaller
stars rising together? For so they called the competition.

Candice, *Elizabeth*, *Anno*, 1573.

But some one, like a *claw-back* parasite,

Pick'd moths from his master's cloke in sight,

Whiles he could pick out both his eyes for need,

Might they but stand him in some better stead.

And, *Satire*, 1.

Among quadrupeds, of all the *clowd*, the lynx is the strongest,
Grew, *Cornu. Sacre*, book ii. ch. viii.

The *clowd* is a four-footed beast, bigger than a cat: its head is
mousy like a horse's; with short ears and a long nose. It has
pretty dusky legs and sharp claws, by which it will run up trees
like a squirrel.

I do not see a variety of objects, reconciled in one consistent
whole, but several contradictory principles reluctantly and irre-
concilably brought and held together by you philosophers, like
wild beasts shut up in a cage, to *claw* and bite each other to their
mutual destruction.

Herke, *On the Revolution in France*.

Mr. Banks tried to fish from the cabin windows without hook
and line: the water was too shallow for fish, but the ground was
almost covered with crabs, which readily took the bait, and
sometimes held it so fast to their *clews*, that they did not quit
their hold till they were considerably above ch. l. vol. ii.

Cook, *Foyage*, book iii. ch. l. vol. ii.

To CLAW, in Nautical language, is to turn to wind-
ward from a lee-shore.

CLAY, n.

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CLAY, n.

A. S. *clag*; Dutch, *kley*, from
the Ger. *kleben*, *herren*, *adhere*,
to stick or adhere. To *clay* (not
common in writing) is to cover
or smear over with clay; i. e.
with earth of a sticky clammy
nature.

Whanne he hadde said these thingis, he spitte into the earth,
and made clay of the spittle, and anointed the clay on his cythes.

Wyclif, *John*, ch. ix.

As soon as he had then spoken, he spat on the ground and
made clay of the spittle, and rubbed the clay on the *claw* of his
blaynde.

Bible, 1551.

As evil men is clay to God, wax to the Devil, God may stamp
him into powder, or temper him as wax; but none of his uncles
can melt him. Contrivance, a good man is God's wax, and
Satan's clay. He rebels at every look of God, but is not stirred
at any temptation.

Hall, *Meditations and Fears*, vol. i. fol. 10.

For now begun

Night with her sullen wings to double-shade

The desert, fowls in their clay nests were coucht.

Milton, *Paradise Regained*, book i. l. 501.

Some gentle taper,

Though a rush-candle, from the wicker bole

Of some long habitation, vial as

With thy long-crested rule of streaming light.

Id. *Comus*, l. 339.

The purest soul that e'er was sent

Into a clayey trament

Infused this dust; but the weak mould

Could the great guest no longer hold.

Carew, *Epitaph on Lady M. Villers*.

We may rather inferre, that as one familie is not abridged of
liberty to be clothed in Friars grey, for that another doth wear
clay-colour; so neither are all churches bound to the self-same
indifferent ceremony which it liketh sundrie to use.

Hucker, *Eccelestiastical Poetry*, book iv. fol. 160.

That heaven's high majesty his court should keep

In a clay-cottage, by each balist controul'd.

Cowsham, *Steps to the Temple*.

Not to discourage none, oaks prosper exceedingly even in
hot, and moist clays, which moist clays, for that another doth wear
clay-colour; so neither are all churches bound to the self-same
indifferent ceremony which it liketh sundrie to use.

Evelyn, *On Forest trees*, ch. iii.

These families of Judah were once then famous, but now their
posterity clime rather shade in Babylon, and be *clay-workers* to
the king there.

Raleigh, *History of the World*, book ii. ch. 2. sec. 5.

377. Wharfar work-houses should be made at the least ex-
pense, with clay-flours and walls of rough stone, without plaster-
ing, tiling, or glazing!

Bishop Berkeley, *The Querist*, sec. 377.

CLAY.
—CLEAN.

Alas! we poor mortals upon earth, that ordinarily converse with nothing but dirt and *clay*, cannot here behold the glory that shines above yonder glorious sea: alas! we cannot so much as begin to look upon it, but our eyes are immediately dazzled: how then shall we be able to give a full description of it?

Bishop Beveridge. *Sermon*, 92.

As some fond sire, whose only son lies dead,
All lost to comfort makes the dust his bed,
Hings o'er his ure, with frantic grief deplores,
And bathes his *clay-cold* cheek with copious showers.
Brewer. *On the Death of Mr. Elijah Fenton*.

Three honour comes, a pilgrim gray,
To bless the turf that wraps their clay,
And freedom shall a while repair;
To dwell a weeping hermit there!
Colman. *Ode, written in the Year 1746*.

The grassy lane, the wood-surrounded field,
The rude stone fence with fragrant wall-flowers gay,
The *clay-built* cot, to me more pleasure yield
Than all the pomp imperial domes display.
Scott. *Elgie*, l.

Tis done—Behold, with purple robes arrayed
In mournful state the *clay-cold* limbs are laid,
The hearse lament with all the rage of woe,
Stamp on the dart, and break the useless bow.
Langhorn. *The Death of Adonis*.

But there is here a want of brilliancy and brilliancy of colour;
a kind of *clay-colour* seems to predominate in his [Luca Giordano] pictures.

Sir Joshua Reynolds. *Journey to Flanders and Holland*.

CLAYMORE, Gaelic, *claidheamh mor*, great sword; the adjective *mor*, great, being added to *claidheamh*, a sword, to distinguish the broad sword from others of a smaller size. *Claidheamh* is commonly pronounced exactly as if written *clay-y* in some districts *clay-y*; and in others it is even written *clay*, *claidh*, and *clay-meh*. *Claidheamh* has its corresponding terms in Manx, *claw*; in Welsh, *claidyf*; in Armorican, *clod* and *gliff*; which last word Pelleier informs us signified *saute arme tranchante en breton*. In Cornish we have *cladd*; in German, *gliff*; and in ancient Latin *gladius* is written *glavus* and *glavio*,—all denoting a large sword.

CLAYTONIA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Portulacaceae*. Generic character: calyx, two-valved; corolla, petals five; stigma, three-cleft; capsule three-valved, one-celled; seeds, three.

Four species, natives of Siberia and North America.

CLEAN, *v.* A. S. *clenan*, purificare. "Clean, purus, mundus, castus, pure, clean, chaste, it. immuns, guiltless. *Cleannan*, purgare, mundare, purificare, lustrare; to purge, to cleanse, to purify or make clean." Sommer.

CLEANLY, *adv.* Ger. *klein*; Dutch, *klegzen*, *kleunen*.

CLEAN-COINED, To free from dirt or filth; from every mark, trace, or stain of dirt, filth, or pollution.

CLEAN-SHAPEN, Anything *cleanly* done, is so done as to show or leave no mark or trace; and thus a *clean* trick, is a clever, dexterous trick;—a trick cleverly, dexterously, skillfully, performed.

Vor God, as his syde ofte, hit take to wytnesse,
pat bytwene hem neuere was bot *clenarene*.

R. Gloucester, p. 332.

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So *clene*, and fair, and purvyt, among oþer men beþ,
pat we knoweþ hem in echē lond bi syghē, where we hem seþ.
R. Gloucester, p. 6.

Jo bidden Grefice þis leude al *clenlike* on honde.
Id. p. 97.

At þe last þei chased out þe fleethous so *clene*,
Away into Wales þer kyed is I wene.
R. Branne, p. 7.

How they bee clothed in cloth, that *clenest* sheweth.
Piers Plouman. *Credo*.

For whit in trowthe bytkeneth *clenare* in noule.
Id. A.

His cope that by clypped hym, wel *clene* was it folden
Of double wrothede yolyght, down to the helie.
His byrtel of *clene* whit, *clenlike* yewed.
Id. A.

And kept it al so *clene* as thou may.
Chaucer. *The Manciple's Tale*, v. 17116.

Then blynde Pharisee *clene* the cuppe and the plater withynas
forth, that that is without forth be made *clene*.
Wiclif. *Matthew*, ch. xxiii.

Then blynde Pharisee, *clene* hymte the yeweride of the cap and
plater, that the outseyde of them may be *clene* also.
Bible, 1531.

If thou profess y^e Gospell there foloweth the croun (as warme-
ness accompanieth the some skynner) vnder which thy spirite
shall growe and soure secretly, [not only] because the world
and thy owne flesh care the way *clene* contrary to the pur-
pose of thyse hart, but, &c.
Tyndale. *Works*, fol. 193.

But they that sticke into the Souce of man (who is the Lord
over the whole lawe, and teacheth howe all thinges which were
figured by those corporall shadowes and figures ought to bee ob-
served after the spirittuall sense and meaning) are free, and *clene*
discharged in conscience, from any longer observing of such
Jewish ceremonies.
Calist. *March*, ch. ii.

Of every faune I then let flye a leuwe,
To feede the purre that purle for perushness,
Till reate and all were false in such disease
As scarce coulede serve to mainteyne *clenynesse*.
Goswold. *Flowers*.

The *clenynesse* and the fasting of us freeres,
Maketh that Crist accepteth our praieres.
Chaucer. *The Summoners Tale*, v. 7466.

And Christ rebeketh eot the Phariseys for grosse synnes
whiche the world sawe, but for those holy deedes whiche so
blered the eyes of the world, that they were taken in Gods;
eosa for long prayers, &c. for their *clenynesse* in washyng before
meate, &c.
Tyndale. *Works*, fol. 17.

For the pure *clene* witte of a sweete yonge babe is like the
newest wax, most able to receive the best and fairest printings;
and, like a new bright silver dish never occupied, to receive and
keepe *clene* any good thing that is put into it.
R. Ascham. *The Schole Master*, p. 220.

The hens (to women) sanctity express,
Hallowing their eggs; the swallow *clenynesse*,
Sweeting her nest, and purging it of dung,
And every hour is picking of her yonge.
Dryden. *The Owl*.

He, to recover backe his ring,
Did we the *clenly* sleight.
Warner. *Albion's England*, book xii. ch. lxvi.

Of times even one word bewymeth a whole pack of falsehood,
and though superabundant be a *clenly* counterfeite, yet some one
slip of the tongue discovers it, as we say of devils, which though
they put on faire formes, yet they are knowne by their *clenly*
feet.
Holl. *Contemplations*. *The Remembrance of the Ark*.

I will not poison thee with my staunt,
Nor fold my fault in *clenly* roas'd excuses,
My shilde ground of sin I will not paint,
To hide the truth of this false night's abuse.
Shakespeare. *The Rape of Lucrece*.

5 A

CLEAN.

CLEAN.
—
CLEANSE

Shortly after the *clean-fingered* clergy, having encouragement enough both above in the court and in the country, contrived how he should be made away.

Strype. Henry VIII. Annals, 1539.

Rev. But is this Hector?

Ans. I think Hector was not so *clean-fingered*.

Low. His leg is too big for Hector.

Shakspeare. Lear's Labour Lost, fol. 142.

All the *seep-tides* we lay wholly aground, for the sea did not come near us about a hundred years. We had therefore time enough to *clean* our ships bottom, which we did very well.

Danquer. Voyage, Anna, 1688.

In short we'll grow as moral as we can,

Save here and there a woman or a man:

But neither you nor we, with all our pains,

Can make *clean* work; there will be some remains,

While you have still your *Ums*, and we our *Haines*.

Dryden. Epilogue to the Pilgrim.

Every sin, every moral irregularity, does as really imprint an indelible stain upon the soul, as a blot falling upon the *cleanest* paper.

South. Sermons, 6. vol. viii.

And this hath so intoxicated some,

That (to appear incorrigibly mad)

They *cleanse* us and company renounce.

For luxury beyond the cure of art,

With a long beard, and too long dirty nails,

Past curement for Apollo's library.

Musconium. Horace. Art of Poetry.

And it is not to be questioned, but that many thousands now in hell might have gone (either in a culmer and a more *cleanly* way at last, had they not been hurried and pushed on by impetuous temptations, by an ill constitution, and by such opportunities and circumstances of life, as mightily visited their corruption, and so draw it forth to a pitch of acting higher and more outrageous than ordinary.

Smith. Sermons, 4. vol. viii.

The inhabitants of the higher part of the kingdom are not troubled with such incourteousness, but live more *cleanly* and comfortably, firmness as their land is not overthrown with water.

Danquer. Voyage, Anna, 1688.

Of ancient lineage was the squire,

A man of *novitia* and of *far*;

Clean *shap'd*, a well-limb'd, black-cy'd, and tall,

Made a good figure at a ball,

And only wanted wherewithal.

Southey. The Night-walker Retained.

This being a fine day I had all the men's bedding and clothes spread on deck to air; and the ship *cleared* and smoked between decks.

Cook. Voyage, book I. ch. iii. vol. iii.

What remains of the body is taken down from the bier, and the bones having been scraped and washed very *clean*, are buried according to the rank of the person.

Id. A. book I. ch. xix. vol. i.

Whenever one sees a picture of Robespierre that wants soiling, it may be justly suspected that it has been in the hand of some picture cleaner, by whom it has been retouched.

Sir Joshua Reynolds. Journey to Flanders.

So that we were obliged to take it [the *blanc*] all on shore here, where it underwent another airing and *cleaning*, in which a good deal was found wholly rotten and unfit to be eaten.

Cook. Voyage, book II. ch. ii. vol. v.

There is a kind of anxious *cleanness* which I have always noted as the characteristic of a slavers; it is the superfluous scrupulousness of guilt, dressing discovery, and shunning suspicion; it is the violence of an effort against habit, which, being impelled by external motives, cannot stop at the middle point.

Johnson. The Rambler, No. 115.

CLEANSE. To free from dirt or filth; from **CLEANSE**, every mark, trace, or stain of dirt, **CLEANING**, filth, or pollution. See to **CLEAN**.

For men, but he's voyaged, for'st groves of Yrland
Ydronek he be? y' *cleansed* some, for'st God's woods.

R. Gloucester, p. 43.

CLEANSE.
—
CLEAR.

And consume wyman's convertide, and *cleansed* him of synne.

Piers Plouman. Vision, p. 312.

See first on thy selfe, and sitten on another

And *cleane* cleane thy sight, and keepe well thyse eighs.

Id. Credo, book iii.

If we knowlecken oore synnes, he is faithful and iust that he forgyve to us oore synnes, and *cleane* us fro al wickednesse.

Wyclif. First epistle of Iohn, ch. i.

If we knowledge oore synnes he is faythfull and iust to forgive us oore synnes, and to *cleane* us from all varyghtnesse.

Id. 1551.

This man therefore iudged of the priotes, and beyng fowle with the very bery, durst yet cum to Jenu, which is the purifier and *cleaser* of all.

Id. Matthew, ch. viii.

Bynde Iohannis *cleansage* a couste but swolowynge a cannell was to you beribis and Fartives ypoeritis, that *cleane* the cuppe and the plater without forth, but whyneue ye ben fulle of ravyne and uoclemence.

Wyclif. Matthew, ch. xxiii.

Ye bynde gydes whyche strayne out a gnat and swallowe a cannell. Wn be to you scribes and Pharisees ypoeritis, whyche make *cleane* the utter side of the cuppe and of the plater; but within they are full of hyerye & excrese.

Id. 1551.

Cerberus was a town in Campania, so called of the unhealthful waters, savouring of brimstone; which Augustus caused to be *cleansed* by letting in the waters of the lake Lucrinus.

Beloch. History of the World, book I. ch. viii. sec. 6.

Whereunto S. Peter (as it may be thought) alluding, hath said, that the baptism which saunt ye, is not (as legall purification were) a *cleansing* of the flesh from outward impurities, but *despoyn*, an interrogative trial of a good conscience towards God.

Hooker. Ecclesiastical Polity, book v. sec. 63.

If a man would have his conscience deal clearly with him, he must deal severely with it: often scouring and *cleansing* it will make it bright; and, when it is so, he may see himself in it.

South. Sermons, 9. vol. ii.

I do not find that any of your critical essays are taken notice of in this paper, notwithstanding I look upon them to be excellent *cleansers* of the brain.

Spectator, No. 548.

On the other side, Amsterdam will ever oppose the opening and *cleansing* of the old channel of the Rhine, which, they say, might easily be compassed, and by which the town of Leyden would grow maritime, and share a great part of the trade, now engrossed by Amsterdam.

Sir William Temple. Obs. on the United Provinces, ch. iii.

Winds from all quarters agitate the air,

And fit the limpid element for use,

Else noxious; oceans, rivers, lakes and streams,

All feel the fresh'ning impulse, and are *cleas'd*

By restless undulation. *Cowper. The Task, book I.*

CLEAR, v.

CLEAR, n.

CLEAR, adj.

CLEAR, adv.

CLEAR, n.

CLEAR, n.

CLEAR, n.

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CLEAR, n.

Lat. *clarus*, quasi *calarus*, a calando, id est, cocando. Vossius and Scaliger agree that the word is borrowed *ab obliquo*, who, when victorious, were called or proclaimed (*colantur*) by the criers or heralds, of *ita clara-banter*. Hence the expression of Horace, *claratibz pugilum*. See to **CLEAR**.

To proclaim, as a victor, is thus the primary meaning. And thus to *clear*, is To make, or cause to be, known; to confer renown, render famous, illustrious or conspicuous; to withdraw or free from obscurity, secrecy, loneliness, darkness; to make or cause to be, plain, evident, perspicuous;—to free from dissimulation

CLEAR. infamy, from imputation of crime; and thus to vindicate or justify; to show or prove to be fair, sincere, or honest;—to remove or free from any thing that overshadows or overclouds, that hinders or stands in the way, obstructs or impedes, embarrasses or incumbers, or endangers; to free from loss, injury, or danger.

Var þer come fram þyrr a leste myr þer cler & brýgg,
As a tæll, offer a lance, as me mæf þu se.

R. Ghucster, p. 416.

And Christ clerly forbad his Christene, &c.

Pierre Pluchman, *Crade*, p. 1.

The breuning of the fire of this world shal God yere in belle to hem that ben dampned, but the light and clearence shal be yere in heven to his churche.

Chaucer. *The Peseus Tale*, vol. ii. p. 294.

Right over the highte windes blowe:

And anon after thei ben lowe.

Now clondie, and now clere it is.

Gower. *Conf. Am. Prologue*, fol. 6.

The Foresight of the Queene's commended by M. Thomas Vanier performed a very great fight, and stayed two houres as seers the Reuenge as the weather would permit him, not forsaking the fight, till he was like to be encompassed by the squadrons, & with great difficulty cleared himself.

Mahley. *Voyage*, &c. Sir Richard Greuwill.

And be answered and seide to hem whanne the esteide is come ye seyn it schal be clere, for heuene is rady.

Wiclif. *Matthew*, ch. xvi.

And he beholde & seyde y se men as trees walkinge. Afterwarde eltsomere he sette his hande on his yghen and he bigan to se, and he was restorid so that he myght clerly alle thingis.

N. M. Mark, ch. viii.

And he looked vp and sayd: I se the sun: for I se the walke, as they were trees. After that he put his handes agayne vpo his eyes, and made him se. And he was restored to his sight, and saw aneyr mch cleary.

Bible, 1551.

And thel felds down in the sight of the trose on her faces, and worshipid him God and wriden, smen, belynyng and clearence and wisdom and doing of thankyns and onour and vertue and strengthe to our God into worldis of worldis, amen.

Wiclif. *Apocalypse*, ch. vii.

Seke ye Scripturis, in whiche ye gesen to hane corstastinge lyf, and tho it ben that berea witnessyng of me and ye wolen not come to me, that ye haue lyf. I take not clearence of men.

Id. John, ch. v.

For I haue overlooked when that in these long stormes and tempestes of warres, there would some fayre wyther or clearence of peace shyne vpon vs out of one quarter or other.

Udall. *Preface to Marth*.

Secondarily, if a man be so clear-eyed that he can spye false myrrours, how can ingulph get their lining and be in price where such a fellow is?

Tyndall. *Workers*, fol. 364.

One way there is therefore, and but one way of safetye, even to make a brave sallie through and away. This must wee doe, either by day or by night. And that doubt is soon cleared.

Holland. *Livres*, fol. 274.

And as from top of some steepe hill, the lightner strips a cloud, And lets a grent shle out from heauen, in whose delighthe light, All promittans foreweeds, forrests, towres, and temples cleare the night.

So clear'd these Greeks, this Trojan cloud.

Chapman. *Homer. Iliad*, book xvi.

The birds

Who all things now behold more fresh and green

After a night of storm so ruinous,

Clear'd up their choicest notes in bush and spray

To gratulate the sweet return of morn.

Milton. *Paradise Regained*, book iv. l. 437.

When whose bright chariot stopt to see, and twilight hid the cleare, All soundly on their cables slept.

Chapman. *Homer. Iliad*, book i.

— I thither went
With unexperienc'd thought, and laid me downe
On the green bank, to look into the cleare
Smooth lake, that to use seem'd another skie.

Milton. *Paradise Lost*, book iv. l. 458.

Fame is the spear that the cleare spirit doth raine
(That last isidormy of noble mind)
To score delights, and live laborious days.

Id. *Epidaur*, l. 70.

O prophet of glad tidings, finisher
Of utmost hope; now clear I understand
What of my sickest thoughts have searcht in vain;
Why our great expectation should be call'd
The need of woman.

Id. *Paradise Lost*, book xii. l. 376.

And the cause why the people did bear him such ill will, for the controuersie they had with the nobility about clearing of debts, grew: so that they knew well enough it was not for any gain or benefit he had gotten thereby, so much as it was for spite and displeasure he thought to do them.

Sir Thomas North. *Pistarch*, fol. 203.

Inge are the odds betwixt the best and bad
Wish darkly here, hence shall be clerely vey'd.
When of God's wrath the wide ifts soules at last,
They shall abide, you vanish at a blast.

Stirling. *Down-fall*. *The First Heave*.

And although the air which composeth aduenty, be very obscure: yet therein we better discern God, than in that shining light which environeth worldly glory; through which, for the clearence thereof, there is no vanity which can captiue our sight.

Ruligh. *Preface*, xx.

O potent sympathy! which canst beguile
An heart so pure and clear-ey'd, and degrade
Earth's monarch from his native pinnacle
Of innocence, as low as sin and hell.

Bremont. *Psyches*, can. 6. st. 300.

He can discern by his clear-piercing sight

The close-coach'd number of each biped comes in sight.

Morse. *On the Soul*, part ii. book i. can. 2. st. 54.

With a most numerous family beside,
Whom he alone, though old and blind, did guide,
Yet his clear-sighted mind was still intent,
And to his business like a bow stood bent.

Drahen. *Old Age*, part ii.

Wherefore this noble and clear-sighted lord,
Whilst the great bus'ness standeth at this stay;
And since his state no better could afford,
In rage to William Normandy doth lay.

Dreyton. *The Legend of Robert Duke of Normandy*.

Meanwhile, the Spaniards in America
Near to the line the sun approaching saw;
And ho'd their European coats to find
Clear'd from our ships by the autumnal wind.

Waller. *War with Spain*.

But although innocency needs no defence as to itself, yet it is necessary for all the advantages it hath of doing good to mankind, that it appear to be what it really is; which cannot be done, unless its reputation be cleared from the malicious aspersions, which are cast upon it.

Stillingfleet. *Sermon*, 3. vol. i.

But Wylt cleared her [Elizabeth] immediately before he went forth to his execution; and she most solemnly protested her innocency.

Stypps. *Memora*. *Queen Mary I. dnm*, 1553.

Multitudes of words are neither an argument of clear ideas in the writer, nor a proper means of conveying clear notions to the reader.

Dr. Clarke. *Fifth Reply*.

Gold is a wonderful clearer of the understanding: it dissipates every doubt and scruple in an instant; accommodates itself to the nearest capacities; silences the loquax and clamorous, and brings over the most obstinate and inflexible.

Addam. *Spectator*, No. 239.

This proposition is so evident, that I need speak very few words towards the clearing of it.

Sharp. *Sermon*, 5. vol. iv.

CLEAR

CLAR: She [Mary] saw *clearly* in the Scriptures that she must work her own salvation with fear and trembling, and that she must not believe it by the faith of another, but according as things appeared to herself.

CLEAVE:

Barnett. Our Times. King James II. Anno, 1687.

But wise men, instead of looking above them, choose rather to look about them and within them, and by so doing keep their eyes always in their brads; and maintain a noble *clearness* in one and steadiness in the other. *South. Sermon, 2. vol. iii.*

For I look upon Aristotle as one (though but one amongst many) of those famed ancients, whose learning, about Alexander's time, ennobled Greece; and I readily allow him most of the praises due to great wit, excepting those which belong to clear-headed naturalists.

Bayle. The Author's Discourse to the Reader.

It cautions and effects themselves are that
Which your *clear-sighted* schools intend by fate;
Then false by no idea can be known,
Tis one thing only, as a heap is one.

Blackmore. Creation, book v.

A grapplewoman who has a very delicate ear, wants a maid who can whisper, and help her in the government of her family. If the said servant can *clear-starch*, lug and tread softly, she shall have suitable encouragement in her wages. *Tatler, No. 38.*

That your petitioner was bred a *clear-starcher* and sempstress, and for many years worked to the Exchange, and to several aldermen's wives, lawyer's clerks, and merchant's pretresses.

Id. No. 118.

The houses are all built in the wood between the sea and the mountains, and so more ground is *cleared* for each house, than just sufficient to prevent the dropping of the branches from rotting the clatch, with which they are covered.

Cook. Voyages, book i. ch. xvii. vol. I.

When the smooth current of a limpid brook
The shepherd seeks, and plunging in its waves
The frightened innocents, their whitening robes
In the clear stream grow pure.

Dodley. Agriculture, can. 3.

Every ship was subject to seizure for want of stamped *clearances*. *Berke. On a late State of the Nation.*

We had scarcely trimmed our sails before it [the wind] came to east by north, which was right upon the reef, and consequently made our *clearing* it doubtful.

Cook. Voyages, book iii. ch. v. vol. ii.

Vain is the flow'ry verse, when reasoning sage
And sober precept fill the studied page;
Enough if there the flurried numbers please,
With native *clearness*, and instructive ease.

Mason. The Art of Painting.

Others are furnished by criticism with a telescope. They see with great *clearness* whatever is too remote to be discovered by the rest of mankind, but are totally blind to all that lies immediately before them. *Johnson. The Rambler, No. 176.*

But these historians, seeming *clear-sighted* in the obscure affairs of so blind an antiquity, instead of passing for treasures of ancient facts, are regarded by the judicious as modern fictions. In cases of this sort rational conjectures are more to be relied on than improbable relations.

Harris. An Abridgement of English History.

Next from the slackened beam the wool anroll'd,
Near some *clear-shining* river, Aire or Stroud,
Is by the noisy falling-mill receiv'd;
Where tumbling waters turn cumbrous wheels,
And humours, rising and descending, learn
To imitate the industry of man.

Dyer. The Flaxen, book iii.

CLEATS, pieces of wood variously shaped, some having one, some two arms; others being hollowed in the middle without any arms. They are nailed on the decks of ships, and are used to fasten ropes on.

CLEAVE, v. A. S. *cleofan, cleofan*; Dutch, *kleven*; German, *kleiben, kleben*, to stick to, to adhere.
To stick, or keep close or fast to; to adhere.

We wipe of agents you the powder that *cleaves* to us of your cyter, naibless wise ye this thing: that the *revolve* of God shall come nigh.

CLEAVE:

Welf. Lule, ch. 2.

Even the very dust, which *cleaveth* on vs of your clide, we wipe of against you: notwithstanding, mark this that y^e kyngdom of God was come nye upon you. *Nible, 1551.*

For in the cyper will and word of God it hath so rack root and ground, as to you it appeareth, following, and clearing more to the consent of the church, than to the words of Scripture, or to any reason drawn out of the same.

Sturpe. Starkey's Poet, No. 89. vol. vi.

And think this show-pac'd soul, which late did cleave
T' a body, and went but by the body's leave,
T' my prebience or thirty miles a day,
Dispatches in a minute all the way
Twixt hear's and earth.

Dunne. Funeral Elegies.

But if you will have sciences grow, you need not be so solicitous for the bodies; apply all your care that the roots may be taken up sound, and entire, with some little earth clearing to them.

Bacon. On Learning, by G. Watts, fol. 273.

See how the willing earth gave way,
To take th' impression where she lay;
See! how the mould, as loth to leave
So sweet a burden, still doth cleave
Close to the sward's stain'd if generous!

Waller. The Fall.

As creeping ivy clings to wood or stone,
And hides the ruin that it feeds upon;
So sophistry cleaves close to and protects
Sin's rotten trunk, constraining its defects.

Compton. Progress of Error.

CLEAVE, v. } A. S. *cleofan*; Dutch, *kleven*,
CLEAVES, } Anders, secure, disincure. To split,
CLEFT, v. n. } (to separate by violence any united
CLEFTORAPT, v. } body.

And nyte toward jule stide he smot with more mayne,
To have y^e cleave all jst bed.

R. Gloucester, fol. 49.

For ye hye Holly Gost, shall herene to cleave.

Piers Plouman. Floun, fol. 233.

The wal of ye temple to clef. evene a two pices.

Id. fol. 342.

Hippobite was gon to be her playing
And roming on the cleve by the see
Under a banks anon appeere shoo
Where lay the ship that Jason gon arive.

Chaucer. Of Hippobite and Medea, fol. 294.

And first from the sounding string slung by heven's air row
drives

Hippocor lassy lad, and swift therewith the skies he cleve.

Phaer. Emelia, book v. fol. 123.

Which when in valise he tride with struggling,
Isfom'd with wrath, his raging blade he left,
And strooke so strongly, that the knotty stang
Of his hogg tale be quie in another clef.

Spenser. Faerie Queene, book i. can. 11. st. 39.

And another let fly at the Lord Stanley, which shruke at the stroke, and fell under the table, & clef his head had been cleft to the teeth: for as shortly as he shruke, yet came y^e blood about his eares.

Stow. Edward V. Anno, 1483.

So seen (they say) by Hell's debusions led,
Have ta'en a sacrilegious to moore;
Believe it fair, and themselves happy call,
Till the cleft foot discovres all.

Cowley. Not Fals.

Cleft-grafting, which is also called stock or slit-grafting, is proper for trees or stocks of a lesser size, from an inch to two inches or more diameter.

Milner. Gardener's Dictionary.

Then cease, ye sons of baseness, to moore;
Since Damon never can return.

See, see! he mounts, and cleaves the liquid way!

Bright choirs of angels, on the wing,

For the new guest's arrival stay,

And hymns of triumph sing.

Hogarth. Title. On the Death of a Friend.

CLEAVE.

CLEF.

Not all that force that makes thee proud,
Because by bullock's neck we're yoked;
Though arm'd with all thy cleavers, knives,
And axes made to hew down lives,
Shall save or help thee to evade
The hand of justice, or this blade.

Butler. Hudibras, part i. can. 2.

A rock three lies, in depth of seas profound,
About its clefs, rich beds of pearl abound,
Where spiritual nature, covering her retreat
With flowing waters, holds her secret seat
In woods of coral.

Hughes. The Court of Neptune.

Thus the rich vessel, moves in trim array,
Like some fair virgin on her bridal day;
Thus like a swan, she cleav'd the wat'ry plain,
The pride and wonder of th' Argosy main.

Falstaff. Shakespeare, act. 1.

— The Indeed
Ye much would pity me; would cure the fate
That rooks me here inactive in your groves,
Robs me of hope, tells me this trusty steel
Must never cleave one Roman helm again.

Mum. Caractacus.

Here Juliet listen to the gentle lark,
There in harsh chorus hungry bull-dogs bark;
Cleavers and scimitars give blow for blow,
And heroes bleed above, and sheep below!

*Warton. Prologue to the Old Winchester Playhouse over the
Butcher's Shambles.*

Then forests, or the savage rock may please,
That hides the osprey in his hollow clefts
Above the reach of man.

Cowper. The Task, book i.

CLEAVELANDITE, a name recently appropriated to a species of Mineral, of which different specimens had previously been supposed to differ essentially from each other, and had been described under different names.

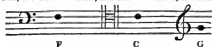
The greater number of specimens which were regarded by the Abbé Houty as *Felapor*, belong to this species.

CLECHÉ, in *Heraldry*, a term applied to any Ordinary so pierced throughout that its edges only remain.

CLEF, a character in *Music* which is placed at the beginning of the Staff, to determine the place of a certain note called the Clef note, from which all the others are reckoned in alphabetical order.

In this respect a Clef may be considered as a Key to the names of the notes; and, as the word is evidently derived from the French, we have adopted that orthography which is most agreeable to its derivation. Sir John Hawkins always writes *Cliff*; Dr. Burney sometimes writes the word one way, and sometimes the other. Formerly, Clefs were nothing more than letters placed at the Staff; and, by some persons, our present Clefs are thought to be only corruptions of those letters: it is difficult, however, to imagine, that the following characters bear any resemblance to the letters F, C, and G, for which they stand in our Musical system.

Bass, or F Clef. Tenor, or C Clef. Treble, or G Clef.



The notes represented by the above Clefs stand in the order of ascending fifths. For the purpose of

transposition, or to confine the notation to the lines and spaces of the Staff, the Bass Clef may also be placed on the third line, the note on which then becomes F, and the Tenor Clef may be placed on either of the first four lines, on each of which the note becomes C. By the use of the Bass Clef on two lines, the C Clef on four, and the G Clef on one, we may be said to have seven different Clefs, which answer to the seven letters employed in our notation; and are, therefore, sufficient for every purpose to which notation is applied. The French were once in the habit of placing the G Clef on the first line, and examples may be found where the F Clef is placed on the fifth; but, as these practices produced confusion, they are totally abandoned.

The different situations of the several Clefs have been considered as presenting much difficulty, and various expedients have been proposed in order to get rid of it. None of them, however, have been received with any degree of attention; and the great extent of our scale, which is still receiving additions, and the propriety of representing the true pitch of each note in that scale, make it improbable that the present system of notation will ever be advantageously superseded.

CLEMATIS, in *Botany*, a genus of the class Polyandria, order Polygynia, natural order Ranunculaceae. Generic character: calyx none; corolla, petals four, seldom five; seeds tufted.

There are above eighty species of this genus known; they are climbing shrubs, natives of both hemispheres. *C. vitalba*, the Traveller's joy, is a native of England.

CLEMENCY. } Of unsettled Etymology. *Clemens est qui coit mentem.* Donatus. *Clemency.* } *Clemens a caritate mentis.* Perottus. Martinus thinks from *ελεος, ελεος, inclinamentum*, at *clemens sit, qui facile ελκεται*, one who is easily bent, moved, inclined; or, to pity, to mercy. It is equivalent to the French

"*Clement, gentle, mild, gracious, benign, humane; meek, merciful, easily pardoning, soon forgiving.*" Cotgrave.

But even that mighty love, of his great clemency,
Hath given me grace at last to lodge, the truth from heresy;
I say then and profess, with free and faithful heart,
That woman's woe is nothing else but snare of secret smart.

Greville. The Reconciliation of a Lear.

To the intense none of their loving subjects should by simplicity be seduced and deceived, through the devil's devices of the foresaid, or any other like traitors, their majesties, of their great clemency and tender zeal towards their ayde subjects, have thought good to excuse and absolve them of the misdemeanours. *Steyne. Records. The King against Thomas Stafford, &c. No. 70.*

In her left hand (wherein should be
Naught but the sword) sits clemency
And conquers vice with pardon.

Darwin. Hymn xliii. of her Justice.

The king having compass'd of the towers men, dreying rather to have them saved then destroyed, sent them word by an herald, that yet was time of mercie and clemency, if they would submit themselves to his grace.

Grafton. Henry F. The fifth Year.

I know you are more clement then vild mee,
Who of their broken debtors take a third,
A sixth, a tenth, letting cleave th' first againe
Quoth the abatement; that's not my desire.

Shakespeare. Cymbeline, act v. sc. 4.

O Mary Magdalen, hear our prayers, which are full of praises, and most clemently reconcile this company unto Christ: that the

CLEF.

CLE-

MEN-CY.

CLE-
MENCY.—
CLEPE.

fountain of supreme piety, who cleansed thee from thy sins,
giving pardon, may cleanse us who are his servants and thine.

J. Taylor. A Discourse from Psalms, part i. sec. 9.

Julius with honour tam'd Rome's foreign foes;
But patriots fell, ere the dictator rose.
And while with clemency Augustus reign'd,
The monarch was ador'd; the city chain'd.

Prior. Carmen Seculare.

No patron! intercessor none! now past
The sweet, the clemest, mediatorial hour!
Young. The Complaint, Night, 5.

The variegated verdure of the fields and woods, the succession
of grateful odours, the voice of pleasure pouring out its notes on
every side with the gladness apparently conceived by every
animal, from the growth of his food, and the clemency of the
weather, throw over the whole earth an air of gaiety, significantly
expressed by the smile of nature.

Johnson. The Rambler, No. 5.

CLEODORA, in Zoology, a genus of the class Mol-
lusca, order *Pteropoda* of Lamarck. Generic charac-
ter: body oblong, gelatinous, contractile, two-winged;
the head on the anterior part of the body; the poste-
rior covered with a shell; head rather projecting,
distinct, rounded; with two eyes, and a small sub-
rostrated mouth; no tentacula; ale two, opposite,
membranous, transparent, cordate, inserted at the
base of the neck; shell straight, cartilaginous, trans-
parent, in the form of a reversed pyramid, or lanceo-
late; truncated and open above.

Type, Clio pyramidalis, Linn.

These animals thought related in many respects to
those of the genus *Clio*, yet differ from them in
several important points, being included within a shell,
which the others do not possess, and being devoid of
tentacula; the body, although generally much exerted,
is yet so contractile, as to be capable of being entirely
enclosed within the shell. Like the rest of the *Pteropoda*,
they float at random in the sea.

CLEOME, in Botany, a genus of the class *Tetradyna-*
mnia, order *Siliqueae*, natural order *Cupressaceae*. Gen-
eric character: nectariferous glands, three, one at
each sinus of the calyx, except the lowest; corolla,
petals, all ascending; pod, one-celled, two-valved.

Willdenow describes twenty-three species, natives
of Tropical climates.

CLEONIA, in Botany, a genus of the class *Didyma-*
mia, order *Gymnospermia*. Generic character: fila-
ments, forked, one apex bearing an anther; stigma,
four-cleft.

One species, *C. Lusitanica*, native of Spain and Por-
tugal.

CLEONYMUS, in Zoology, a genus of insects of
the order *Hymenoptera*, family *Ysaierinae*. Generic
character: antenae inserted behind the anterior and
superior margin of the head, maxillary palpi four-
jointed; labial three-jointed; abdomen depressed-
triangular,—in the female carinated beneath; peduncle
very short.

Type, Diptolepis depressa, Fab.

CLEPE, } A. S. *cleopian, clypm, vocare, invocare,*
CLEPINA. } *clamare*; to call, to call upon, to cry, to
cry out.

Uppon þe pleten of Salisbury þat oþer wonder ys

þat Stothlynged ys scheped, to more wonder ys.

R. Gloucester, p. 7

And as þe evangelist wryteth, when we maken festes

We shold nat clype kerytes þe to.

Piers Plouman. Vision, p. 207

And eke ye knowen wel, how that a jay
Can clype watre, as wel as can the pope.

Chaucer. The Prologue, v. 645.

If she be fresher, and well araid,

He saith his hanc is displeid

To clype in garter by the wite,

Gower. Conf. Am., book iv. fol. 86.

Therefore I bounden for the Lord bischope ghou, that ghe wilke
worthil in the clypping in which ghe ben clyped with al mekenesse
and mydenesse with patience supporting ech oþer in charite,
biis to kere unyfe of apyrt in the bound of pite.

Wiclif. Ekkon, ch. iv.

Frome the water of Geremede to the see of myddell erth,
and to the montaynes called Montes Ferri or great hillis of
Spain, is clyped Gallia Nabouraine, and nowre a parte thereof
is called Gothia, and some Vasconia, which is to meane Gascoyne.

Polycon, ch. lxviii.

So let Medes accuse

the knight that wonne the fise,

Who forced naught at all in fise

hit clyping and hit cries.

Forster. The Lower swath, &c.

The miser threw himseife as an offall,

Straight at his foot in base humillitee

And clasped him his lige, to head of him in fee.

Spenser. Faerie Queene, book ii. can. 3. st. 8.

Wandering in wep, and to the heaues on his

Crying for vengeance of this treacherie.

Milnes for Magistrate, vol. 447.

CLEPTES, in Zoology, a genus of insects of the
order *Hymenoptera*, family *Chrysididae*. Generic char-
acter: antenae filiform, nearly the length of the
thorax; mandible, short, broad, subtriangular, toothed;
labium, short, rounded at the apex; abdomen, oval,
subpediculate, depressed, not arched below.

Type, C. semi-curata, Latr.

The females have an ovipositor, which is tubular
and retractile. The colours of the species are very
brilliant.

CLE'RGY,

CLE'ROTABLE,

CLE'ROIAL,

CLE'ROICAL,

CLE'RGY,

CLE'RGY-LIKE,

CLE'ROY-COVERTNESS,

CLE'ROY-DOOMES,

CLE'ROY-FRAME,

CLE'ROY-NAME,

CLE'ROY-MAN,

CLE'ROY-PARTY,

CLE'ROY-PRIDE,

CLE'ROY-RECHTES,

CLE'ROY-RENDENCE.

Clergy; so called from
the manner in which
Matthias "became num-
bered with the eleven
apostles." *Kids* *θεωρεω*
ελεος *αυτου* *αυτου* *αυτου*
ελεος *αυτου* *αυτου* *αυτου*
And thei ghaue lottid to hem,
and the lott felde on
Matth. Acts, ch. i. v. 26.
—*Μηδ* *αυτου* *αυτου* *αυτου*
αυτου *αυτου* *αυτου* *αυτου*
Neque et do-
minantes in cleris.—Nei-
thir as having Lordship
in the clergy. *Wiclif*,

1 Peter, ch. v. v. 3.

Lat. clericus; Fr. clergy; It. clero; Sp. clerico; from
the root *κληρο*, a fragment, from *κληρο*, *frangere*.
A fragment of any thing; *sc.* cast into the urn or vessel;
and hence, a lot.

For the application of the word, see particularly the
examples from Hooker and Gibbon.

Clergual is quite technical in its application. See
Blackstone, book iv. ch. xxviii. and the following
Articles.

as if he had had men, as he wend, of reason,

þei said haf reinged hem of suik a clerigoun.

R. Bruner, p. 131.

Conscience to clerergie, and to þe lyng saide.

Piers Plouman. Vision, p. 8.

Among these children was a widew's sone

A lilel clerigoun, sevene yere of age.

Chaucer. The Friar's Tale, v. 13433.

CLEPE.
—
CLERGY.

CLERGY.

But, demer, here as we ride by the way,
 And needest not to speak but of games,
 And let authorities in Godless name
 To preaching, and to stole eke of clergy.

Chaucer. The Prioress's Tale, v. 6859.

This is the cause (besee me now my Lord)
 That realm do ever, from high prosperity,
 That clergy quail, and hath small reverence.

Gower. The Steele Glas.

When we be ther as we shal exercise
 Our elvish craft, we semen wonder wise,
 Our termes ben so elvish and quiet.

Chaucer. The Canon's Yennas Tale, v. 16620.

Ac ich kan nouht constreynen canon, ne clericalliche reden.
Piers Planchman. Vision, p. 111.

And Saint Paul himself dividing the body of the church of Christ into two societies, nameth the one part *clerus*, which is as much as to say, the order of the laity, the opposite part whereunto we in like sort term the order of God's clergy, and the spiritual power which he hath given them, the power of their order, so far as the same consisteth in the bare execution of holy things, called properly the affairs of God.

Hooker. Ecclesiastical Policy, book v. sec. 77.

Constantine might have done more justly to have punished those clerical faults which he could not excuse, than to leave them unpunished, that they might remain canonical.

Milton. Antidote against the Remonstrant's Defence.

And how our laimes fitted here,
 And let it fit (quoth she)

To such as last for love: sir clerk,
 You clergy not me.

Warner. Albion's England, book vi. ch. xxxi.

O happy and thrice happy realm

Of ours, and other lands,

Where, touching death by clergy-fetters,
 The police withstand.

Id. B. book ix. ch. li.

I made me snug, and with a tax

Did interrupt a toy,

And toiled how fine and faire a life

Our clergy-fetters enjoy.

Id. B.

But lastly both were taken: both

Did fault in one small ill,

Yea rope-law had the youth, the friar

Lied clergy-fetters still.

Id. B. book vi. ch. xxxvii.

All ecclesiastical persons or clergy-men may be considered in a three-fold relation: first, to God; secondly, to the people; thirdly, to another.

In respect to God, all are ministers, of what degree soever they be; because they do what they do by commission from him, either more or less immediate in respect of the people all are bishops, that is, inspectors or overseers, so having charge to look unto them. But lastly, compared one to another, he whom we usually call bishop is only overseer of the rest.

Macle. Works, Discourse, b. book i.

I have had hasty knights for warres,

And helpful friends in peace.

Yea helpless friends, and hartles knights,

This clergy-pride to cease.

Warner. Albion's England, book v. ch. xlv.

But give me leave to say, that, while so many orphans and widows of clergy-men are destitute even of food and raiment, the eyes of the sons of the clergy should chiefly be turned on these objects, and the greatest share of their charity should flow in this channel.

Atterbury. Sermon, 8. vol. ii.

To whom was added Mr. William Marsham, a worthy gentleman and a member of parliament, placed there by Cromwell, upon information that he had divers relations of considerable interest in the clergy-party.

Ladlow. Memoirs, vol. ii. p. 39.

'Tis but a kind of clergy-entertainment in me, to desire so many; If I stand gaping after pluralities, one of 'em is in danger to be made a sinecure.

Dryden. The Hind Kipper, act i. sc. i.

The progress of the ecclesiastical authority gave birth to the memorable distinction of the laity and of the clergy, which had been unknown to the Greeks and Romans. The former of these appellations comprehended the body of the Christian people; the latter, according to the signification of the word, was appropriated to the chosen portion, that had been set apart for the service of religion.

Gibbon. Roman Empire, ch. xv.

I had no further intercourse with Mr. Pitt or Lord Greenville on the business of the clergy's residence.

Anecdotes of the Life of Bishop Watson.

CLERGY. *Clerus* comprehends all persons in Holy Orders and in Ecclesiastical offices; Archbishops, Bishops, Deans and Chapters, Archdeacons, Rural Deans, Parsons, (who are either Rectors or Vicars,) and Curates; to which may be added, Parish Clerks, who used frequently to be, and even some few now are in Holy Orders. The Clergy were formerly divided into Regular and Secular. Regular were those that lived under certain rules, belonging to some religious Order, such as Abbots, Priors, Monks. The Secular were those, who, on the contrary, did not live under such rules, as Bishops, Deans, and Parsons.

The privileges which the Clergy enjoyed under our ancient Municipal Laws, were numerous; but being much abused by the Papish Clergy, they were greatly curtailed at the Reformation. Those which now remain are personal, such as Clergymen not being compelled to serve on Juries, or to appear at the Sheriff's Tourns, 52 Henry III. ch. x., or consequently at the Court-leet, or view of Frankpledge, 2 Inst. iv. Clergymen are exempt also from temporal offices, in regard to their continual attendance on their sacred functions. Finch, Law, 68. Whilst attending Divine Service they are privileged from arrest in Civil suit, stat. 50 Edward III. ch. v. and 1 Richard II. ch. xv.; it has been adjudged that this extends to the going, to continuing at, and returning from celebrating Divine Service. 12 Co. 100. The Ecclesiastical goods of a Clergyman cannot be levied by the Sheriff; but on his making his return to the writ of *Fieri facias*, that the party is a Clergyman *beneficed*, having no lay fee, then the subsequent process must be directed to the Bishop of the Diocese, who, by virtue thereof, sequesters the same. So in an action against a person in Holy Orders, wherein a *Capias* lies to take his person, on the Sheriff's making the same return, further process must issue to the Bishop, to compel him to appear: it is otherwise, however, unless the Clergyman is *beneficed*. In cases of Felony, benefit of Clergy is extended to them without being branded, and they are entitled to it more than once. Clergymen labour also under certain disabilities, such as not being capable of sitting as Members in the House of Commons; this, however, though a received opinion, was not restricted by Law till so late as the 4th George III. ch. xlii. which was passed in consequence of John Horne Tooke, then in Deacon's Orders, being returned, and sitting in Parliament for Old Sarum. It was then enacted, that no Priest, nor Deacon, nor Minister of the Scotch Church, shall be capable of serving in Parliament; that their election shall be void, and themselves liable to a penalty of £500, a day, in the event of their either sitting or voting. Various Acts of Parliament have also from the time of Henry VIII. been passed to prevent Clergymen from engaging in trade, holding farms, keeping taverns or brewhouses, all of which are stated, explained, and consolidated by the 57 George III. ch. xcix.

CLERGY.

CLERGY. **CLERGY, BENEFIT OF,** an ancient privilege of the Church, whereby the persons of Clergymen were exempted from criminal process before the Secular Judges in particular cases; and consecrated places were exempted from criminal arrests, whence proceeded Sanctuaries. This originally sprang from the regard which Christian Princes paid to the Church in its infant state; but as the Clergy increased in power, that which was granted as a favour was afterwards claimed as an inherent right, *jure divino*; and the Clergy endeavoured to extend the exemption not only to almost all crimes, but also to Laymen. In England this privilege, though allowed in some capital cases, was not universally admitted. The method of granting it was settled in the reign of Henry VI. which required that the prisoner should be first arraigned, and then either claim his Benefit of Clergy, by way of declinatory plea, or after conviction in arrest of judgment; this latter way is most usually practised. This privilege was originally confined to those who had the *habitus et tonsuram clericalem*. 2 Hal. P. C. 372; but in time every one was accounted a Clerk who could read; so that after the dissemination of learning by the invention of printing, it was found that as many Laymen as Divines were admitted to this privilege, and therefore the stat. 4 Henry VII. ch. xiii. distinguishes between Lay Scholars and Clerks in Holy Orders, and directs that the former should not claim this privilege more than once; and in order to their being afterwards known, they should be marked with a letter according to their offence on the brawn of the left thumb. This distinction was abolished for a time by 28 Henry VIII. ch. i. and 32 Henry VIII. ch. iii., but was held to have been virtually restored by 1 Edward VI. ch. xii.; Hob. 294; 2 Hal. P. C. 375; in consequence of which statute, Peers of the Realm, Lords of Parliament, having place and voice in Parliament, were entitled to the Benefit of their Peerage, equivalent to that of Clergy, for the first offence, though they could not read, and for all offences then Clergiable to Commoners; and also for the crimes of house-breaking, highway robbery, horse-stealing, and robbing churches. After this burning, the Laity, and before it, the real Clergy were discharged from the sentence of the law in the King's Court, and delivered over to the Ordinary for canonical purgation. This purgation having given rise to various abuses and prostitution of oaths, was abolished at the Reformation; and accordingly by the stat. 18 Elizabeth, ch. vii. it was enacted, that every person having Benefit of Clergy should not be delivered over to the Ordinary, but after burning in the hand should be delivered out of prison, unless the Judge thought it expedient to detain him there for a limited period. Further alterations were made in the law respecting this privilege by 21 James I. ch. vi., which enacted that women convicted of larcenies under the value of ten shillings, should not suffer death; but as in a like case a man had his Clergy, so they should be burned in the hand, or otherwise punished as the Judge should think fit. This was again altered by the 3 and 4 William and Mary, ch. ix. which gave the Benefit of Clergy to women in all cases where men were entitled to it. By the 10 and 11 William III. ch. xxiii. burning in the left cheek near the nose was substituted for burning in the hand. By the 5 Anne, ch. vi. this more cruel mode of punishment was repealed,

and burning in the hand was again introduced, and the test of reading as a Clerk was also abolished, the Benefit of Clergy being extended to such cases of felony as were allowed it, without the party being required to read. The 4 George I. ch. xi. and 6 George I. ch. xxiii. allowed the Court to substitute transportation for burning in the hand, which has been the mode of punishment subsequently adopted for Clergible offences.

It will be collected from the above statement, that be parties entitled to this privilege are Clerks in Holy Orders, without branding, or any of the punishments subsequently introduced into its place; Lords of Parliament, Peers and Peeresses for the first offence; Commoners not in Orders, whether male or female, for Clergible felonies, upon being burnt in the head, whipped, fined, imprisoned, or transported. It is a privilege peculiar to the Clergy, that sentence of death cannot be passed upon them, for any number of Clergible offences committed by them. A Laymen, however, even if he is a Peer, may be ousted of Clergy, and will be subject to the judgment of death, upon a second conviction of a Clergible offence.

Although by Benefit of Clergy a party saves his life justly forfeited, still the consequences are such, that they affect his present interest and future credit; as having been once a Felon, though cleared from that guilt by Benefit of Clergy, which acts as a species of statute-pardon, still, by his conviction, his goods become forfeited to the King, nor shall they be restored to the Offender.—That after conviction, and notil he receives judgment or pardon by the King, he is a Felon, and subject to all the disabilities attaching to a Felon.—That after punishment or pardon, he is discharged of all Felonies before committed, which are Clergible, but not those to which the Benefit does not extend: this by stat. 8 Elizabeth, ch. iv. and 18 Elizabeth, ch. vii.; and that after suffering the punishment adjudged, or being pardoned, he is restored to all capacities and credits and possession of his lands, as if he had never been convicted. Black. Comm. vol. iv. p. 374.

CLERICAL, } From the Latin, *clericus*. See **CLERICK. }** **CLERK** and **CLERGY.**

For it appeareth in Prosper, that four bishops were excommunicated, anno 392, for being accusers of Priscilian (the first heretic who was confuted by steel,) that age conceiving all tendency to cruelty utterly inconsistent with clerical profession.

Fuller. Worthies. London Martyrs.

I cannot therefore subscribe to the counsel of Leonardus Lemius (alleging some ancient canons, and pretending to be countenanced by some fathers) that it were meet for clerical and religious persons, rather to suffer death, than to kill a murderer. Hall. Cases of Conscience, vol. iii. fol. 800.

It has been the custom of poor persons in Ireland, to pick up such knowledge of the Latin tongue as, under the general discouragements, and occasional perils of magistracy, they were able to acquire, and receiving orders at home, were sent abroad to obtain a clerical education.

Burke. On the Penal Laws against Irish Catholics.

It may be added with great truth, that what (means of making a provision for a family) the profession furnishes, the cleric who is the most intent upon its proper duties, the most addicted to a life of study and devotion, is the least qualified to improve.

Hortley. Sermons, 25. vol. iii.

CLERUS, in Zoology, a family of insects of the order Coleoptera, established by Latreille, and consisting of the genera *Enoplium*, *Tilius*, *Thanasimus*, *Opilo*, *Clerus*, *Necrobis*.

CLERGY.
CLERUS.

CLERK. CLERK, n. } From the Latin, *clericus*. See
CLERK-LIKE, } CLERGY.
CLERKLY, adj. } Cotgrave explains, "Clergie,—
CLERKLY, adv. } learning, skill, science, clerkship."
CLERKSHIP, } Because the Clergy were distin-
CLERK-ALIKE, } guished for their learning. Black-
stone observes, "that the Judges were usually created
out of the sacred order; and all the inferior offices
were supplied by the lower Clergy, which has occa-
sioned their successors to be denominated clerks to this
day." Comm. l. 17.

A clerk's own enchantment hymn he gun to telle,
Yet he schelde first dead and moder quille.

R. Gloucester, p. 10.

This clerk was eldest hendy Nicholas;
Of deere love he coule and of solas;
And therin he was aile and ful prive,
And like a maiden meke for to se.

Chaucer. *The Miller's Tale*, v. 3199.

O genius mine owne clerke
Come forth, and here this man's shifts.

Gower. *Conf. Am.*, book l. fol. 9.

Thel live longe, and well thei ferde,
And clerkes, that this chauce herde,
Thel wrien it in evidence. *Id.* B. fol. 18.

And long after the apostles' times, all the people present did
answer the priest, (he speaking in a language that they did un-
derstand) like as the clerk or boy doth now answer (so he is
taught) in a language that he understandeth not.

Burnett. *Records, Questions, &c. of the Mass.*

But the most part of true gentlemen (I meane not those farm-
ing gentlemen, nor clerking knights) have little or nothing in-
creased their reuts.

Id. *King Edward's Remains.*

They set forwards a certayne doctrine of lawe, whiche should
goe into Jeeus with a clerlyky doctrine, that eether he myght
repave hym of ignorance, or els he hymselfe leave awaye the
praysse of learing.

Udall. *Matthew*, ch. xxii.

The conclusion is a clerlyky gathering of the matter spoken
before, and a lapping up of it altogether.

Wilson. *The Art of Rhetorique*, p. 7.

In absence of the clerk-register and other necessary members
of parliament, to appoint such as you shall think fit to supply
their places.

State Trials. *Of Sir Robert Spotswood.*

Some clerks doe doubt in their deservful art,
Whether this heavenly thing, whereof I treat,
To weeten mercy, be of justice part,
Or drawne forth from her by divine exteat.

Spenser. *Faerie Queene*, book v. can. 16. st. 1.

I think good thoughts, while others write good words,
And, like auzler's clerk, still cry Amen,
To every hymn that able spirit affords,
In polish'd form of well-referred pen.

Shakespeare. *Sonnet*, 86.

If they ask me why, I shall tell the commissioners and doctors
that the occasions that drew us thither, were far more conve-
nient, and my actions there more clerk-like than theirs have been
at several times, at several places and times.

State Trials. *Proceedings against scandalous, &c. Ministers*, 1658.

Nor have my title-leaf on posts or walls,
Or in clerk sticks, advanced to make calls
For turners, or some clerk-like serving-man,
Who scarce can spell th' hard names.

Ben Jonson. *Epigram*, lib. *To my Bookeller*.

When thou unto his will he fity them had won,
At her expected hour the queen brought forth a son,
And to this great design, all happy'ing as he would,
He (his intended course that clerkly manage could)
Thus quality traine us on.

Dryden. *Poly-olion*, song 19.

On the day of prorogation the bill might to have been offered
to the king; but the clerk of the crown, by the king's particular
order withdrew the bill: which was a high offence in the clerk of
the crown.

Styger. *Memoirs*, Charles II. anno 1681.

Which Thomas [Talbot] being promoted to the clerkship of the
records in the Tower of London, did at length, by the help of a
good memory, become a most excellent genealogist, and a man of
singular skill in our antiquities.

Wood. *Athenae Oxon.*, vol. l. fol. 168.

Clerk-ale occurs in Aubrey's manuscript History of Wiltshire
"In the Easter holidays was the clerk-ale, for his private benefit
and the solace of the neighbourhood." MSS. *Mss. Athen. Oxon.*
Warton. *History of English Poetry*, vol. iii. p. 129.

To play histories, or to exhibit a succession of events by action
and dialogue, was a common entertainment among our rude an-
cestors upon great festivities. The parish clerks once performed at
Clerkenwell a play, which lasted three days, containing *The*
History of the World.

Johnson. *General Obs. on Shakespeare's Plays*. *King Henry VIII.*

CLERKE'S ISLANDS, two islands situated in the
northern part of the Pacific Ocean, discovered by
Captain Cook in his last voyage, and named after Cap-
tain Clerke, who commanded the *Discovery*, and who
after Captain Cook's death succeeded to the supreme
command. The largest of these is in the sixty-fourth
degree of latitude, and from its consisting of a number
of elevated mountains connected together by low
grounds, it appears at a distance like a group of
distinct islands. The other island is situated on the
eastern side of the former, and is distinguished by three
very elevated rocks. The situation of these islands is
such as to be completely out of the common track of
vessels, and they are, therefore, but seldom visited.
Though they lie near the entrance of Behring's Strait,
they are peopled by a few rude inhabitants, who enjoy
a more mild and equable climate than is experienced
on either the eastern or western coasts, in the
same latitude.

CLERODENDRUM, in Botany, a genus of the class
Didymnia, order *Angiospermia*, natural order *Fittica*.
Generic character: calyx five-cleft, bell-shaped; tube
of the corolla filiform; border five-parted, equal;
stamens very long, standing out between the segments
of the corolla; seed-vessel a drupe, four-seeded; nut
one-celled.

Twenty-four species, mostly natives of the East
Indies. Willdenow describes eight.

CLERUS, in Zoology, a genus of insects of the order
Coleoptera, family *Clerid*. Generic character: maxillary
palpi terminated by an obconic articulation; the last
of the labial hatchet-shaped; the three last joints of
the outcome forming an obtriangular club.

Type, *Trichodes alpevrius*, Fabr.

The insects forming this genus were arranged by
Linnaeus with the *Atelabi*, from which they were first
separated by Geoffroy. Lamarck has united with them
the genus *Necrobia*, from which, however, they differ
sufficiently to justify the separation which Latreille
has adopted.

In the perfect state these insects live on flowers,
from which they extract the sweet secretion of the
nectaries by means of their long tufted maxillae. In
the larva state they are, on the contrary, wholly
carnivorous. They infest the nests of the Mason-bee,
(*Macgachile*), the comb of the Hive-bee, and even the
cells of the Common Wasp, destroying their young
progeny in considerable numbers.

The female of *Clerus apivorus*, (*Atelabus epiaris*,
Lin.) watches for the absence of the Mason-bee from

CLERUS.
CLEVES. } the cell which it has formed for the nurture of its young, and deposits in it her own eggs. When the larva comes forth, it attacks that of the Mason-bee already inhabiting the cell, and lives upon it until it is wholly destroyed. It then makes its way into another cell, destroying the larva it finds there, and so on until it is ready to undergo its metamorphosis. In the last cell it forms a cocoon, and at length assumes its perfect state, about a year after the egg was deposited. The larva is of a beautiful red colour, with six scaly feet, and two little hooks at the tail.

The perfect insects of this genus are generally brilliantly coloured, having often the velvety appearance of the *Dermestes* and many other *Coleoptera*. When taken, or alarmed, they feign themselves dead, bending the head under the thorax, contracting the feet, and remaining quite motionless. They are principally inhabitants of warm climates.

Latreille, Hist. Nat. tom. ix. p. 150.

CLEITHRA, in Botany, *a* genus of the class *Dicladria*, order *Monogynia*, natural order *Ericæ*. Generic character: calyx five-parted; corolla petals five; stigma three-lobed; capsule three-lobed, three-valved.

Four species, natives of North America and the West Indies.

CLEVER, *adj.* } Of unknown origin. Skinner
CLEVERLY, } conjectures from the French, *leger*,
CLEVERNESS, } *Lat. levis*.

One who makes an adroit, ready use of the means in his power, who handles his tools with skill, dexterity, and despatch, is called a *clever* man.—The word is not applied to the higher order of ability.

Cleverness is not uncommon in speech, but no instance has occurred in writing.

*As clever Tom Clench, while the rabble was hawling,
 Rode stately through Holbourn to die in his calling,
 He stop'd at the George for a bottle of sack,
 And promis'd to pay for it when he came back.*

Swift. Cleric Tom Clench.

He [the Duke of Monmouth] gave the hangman but half the reward he intruded; and said, if he cut off his head *cleverly*, and not so butcherly as he did Lord Russell's, his man should give him the rest. *Burnett. Ocea Tinnis. James II. Anno 1685.*

So I bought it, and paid for't, and boldly I say,
 'Twas the best purchase made at Cadogan's that day:
 The works the man wrote are the finest in nature,
 And a most *clever* piece is his genuine portraiture.
Byron. On buying the Picture of Father Maitrebranche.

But no matter, I'll warrant we'll make up the party,
 With two fall as *clever*, and ten times as hearty.

Goldsmith. The House of Venice.

Yet strange to tell! this wondrous student lay
 Snoring in bed for all the live-long day;
 Night was his time for labour—in a word,
 Never was man so *cleverly* abused.

Smart. The Horatian Canons of Friendship.

Situation. **CLEVES**, a Grand Duchy of Germany, in the former Circle of Westphalia, and now included in the Dominions of Prussia. It lies on the borders of Holland, and forms a part of the Grand Duchy of the Lower Rhine. Cleves is intersected by the Rhine, and joins Juliers and Berg. It spreads over a surface of 580 square miles, contains a population of about 125,000 individuals, and yields an annual revenue of more than £200,000. The surface of the country is unequal, and the soil various. The upland tracts are generally covered with extensive forests, while the low grounds, especially those on the left bank of the Rhine, are fertile and generally well cultivated, producing good crops

of corn, as well as affording excellent meadows and pasturage. The chief vegetable produce includes corn, fruit, fax, tobacco, and pulse. Cleves is watered by several rivers besides the Rhine, the chief of which are the Maase, the Roer, the Lippe, and Yssel. By comparing the extent of this Duchy with the number of inhabitants, we perceive that it is a populous, and, therefore, an industrious country. Besides the agricultural labours, which occupy a considerable portion of the people, there are manufactures both of linen and woollen, including the dressing and spinning of flax, which is extensively carried on in some districts. The situation of the country on both banks of the Rhine is also highly favourable to its commerce, which is more extensive than in most other districts of Germany of the same magnitude. Liberty of conscience in religious worship is here tolerated; but the greater part of the population is Roman Catholic: and before the French Revolution, Cleves contained numerous Monasteries, many of which have since been suppressed, and their revenues applied to other purposes.

The Capital of this State is **CLEVES**, which is one of the neatest towns in that part of the continent. It is situated about two miles from the right bank of the Rhine, on the declivity of a hill, and extends partly into the vale at its foot. It is encompassed with walls, but not strongly fortified; and its resemblance to several of the towns in Holland has been remarked. The ancient Castle of Schwaneburg crowns the summit of the hill, and affords a delightful prospect, including a view of the Rhine and twenty-four towns. Nor is the city of Cleves more noted for its neatness than for its antiquity, as it was a town in the time of the Romans, and has subsisted ever since, though it never attained a great magnitude, and does not at present contain a population of more than 5000 individuals. Another old town of this Grand Duchy is **Wesel**, situated twenty-five miles nearly south-east of Cleves, at the confluence of the Lippe with the Rhine. This place formerly belonged to the Hanseatic League, but was greatly reduced during the XVIIIth century, during the latter half of which it did not contain 5000 inhabitants. It has, however, since recovered from the effects of its calamities, and now contains about 8000 people. It has a good Citadel, and is strongly fortified, but is most noted for its manufacture of spirituous liquors. Latitude 51° 39', longitude 6° 37' east.

EMMERICH is also an old town of this Duchy, surrounded with walls, and formerly included in the Hanseatic League. It stands about six miles east of Cleves, and contains nearly 4000 inhabitants. Cleves, Wesel, and Emmerich are also the names of the three Circles into which the Duchy is divided. **DRESENIC** is likewise a town of ancient note in the Duchy of Cleves. It stands over the east bank of the Rhine, about thirty miles south-east of Cleves, and was called *Teutoburgium* by the Romans. It was formerly Imperial and Hanseatic, and still contains a population exceeding 4000. It has several Churches and Convents. A Catholic University was founded there in 1655, but was removed to Dasselrodt, about fourteen miles distant, in 1806. Rees and Xanten are also two other small towns in this State, but they do not present any thing remarkable.

CLEW, *v.* } Dutch, *klouwen*, in *globi formam* filâ
CLEW, *n.* } *convolvere*; to roll up (&c.) thread into a globular form. *Kilian. A. S. clewe, cline. "Sphæra,*

CLEVES.
CLEW.
 Rivers.

Manufac-
 tures and
 commerce.

Religion.

Chief
 towns.
 Cleves.

Wesel.

Emmerich.

Duisburg.

CLEW,
CLICK.

any thing that is round, a sphere. *It glomus*; a clew or bottom of thread, a ball, pellet, or other like round thing." *Somner*. It is also written *clue*.

As the *clue* unwoven will serve for a guide, Beaumont and Fletcher have formed the verb, to *clue*; to guide, to direct.

But 3^d common fame tellith 3^d lastly the queen wanor to her (Rosalind) by a *clue* of threede, or spikie, and delite with her in such a stace, that she lyved not long after.

Palmyra, vol. i. ch. cxxxviii.

What a fawle thing is it, to see a woman instead of her wheel-basket, to handle the table board, & for her spindle, the dice, for her *clue* or prayer booke, to turne the cards.

Fives. *Instruction of a Christian Woman*, book i. ch. viii.

If I were bushful, old, or dull, and sleepy
In love's altars, a woman might awake me,
Direct, and clew me out the way to happiness.
Beaumont and Fletcher. *Woman Pleas'd*, act ii. sc. 4.

Now therefore to wind up our discourse, if we be humble and meek-minded, if obedient to our spiritual guides, if charitable to our brethren, if not too peremptory in our opinions, we have attained to a most temper for the entertainment of Peace.

Hall. *The Peace Maker*, act. 13.

It suffices to have shown, that superficial and slight discoveries and observations that contain nothing of moment in themselves, nor serve as *clues* to lead us into farther knowledge, should not be thought worth our searching after.

Lacks. *Of the Understanding*, sec. 41.

This occasioned us to *clue* up our sails, and presently after six water-spouts were seen.

Cock. *Fynesse*, book i. ch. vi.

The most skillful master can do little more than put the end of the *clue* into the hands of his scholar, by which he must conduct himself.

Sir Joshua Reynolds. *Discourse*, 12.

How much more worthy eare is their fate,
Who search for truth in a superior state!
Not groping step by step, as we pursue,
And following reason's mazes snatch entangled *clue*,
But with one great and instantaneous view.

Jenyns. *On the Immortality of the Soul*, book i.

Clue-garnets are employed for the same purposes on the main sail and fore sail as the *clue-lines* are upon all other square sails.

Falconer. *The Shipwreck*, can. 2. n. 7.

Clue-lines are fastened to the lower corners of the square sails, for the more easy furling of them.

Id. *ib.* n. 5.

CLIBADIUM, in *Botany*, a genus of the class *Monocotyledon*, order *Pentandria*, natural order *Corymbifera*. Generic character: male flower, common calyx, imbricated; florets of the disk five-leaf; florets of the radius three or four; female flower, seed-vessel, an umbilicated drupe.

One species, *C. Surinamense*, native of Surinam. Persons.

CLICK. } Click, Mr. Grose says, in Cumberland
CLICKET. } and Northumberland, is, to catch or snatch away. Lye, thinks from the A. S. *ge-læcon*, *prehendere*, (whence to *latch*.) But *click* and *clicket* appear to have been merely applied to any fastenings, which was accompanied by a clicking, snapping noise. See to CLACE.

Hue h-y a kejo and a *clicket*, thanh he kynde slepe
And may lede yu whan hue lorry, as hare inf lykep.

Piers Plowman. *Vision*, p. 124.

This freshe May, of which I spake of yore,
In warm wex hath converted the *clicket*,
That January bare of the smal wheet,
By which into his gartin oft he went.

Chaucer. *The Merchant's Tale*, v. 9991.

So worth þow driven out as deth. (dient) and þe dore closed.
Ykejed and g-yphed.

Piers Plowman. *Vision*, p. 123.

They thoughts are ours, in all, and we but prov'd
Their voice, in our designs, which by showing
Hath more confirm'd us, than if hearing Jove
Had, from his hundred statues, hid us strike,
And at the stroke *clickt* all his marble thumps.

Ben Jonson. *Soliman*, act ii.

— Cannot you *clicket*

Without a fee, or when she has a suit

For you to grant?

Manservant. *The Picture*, act iii. sc. 4.

The solemn death-watch *click'd* at the hour she dy'd,

And shrilling crickets in the chimney cry'd.

Gey. *Pastoral*, 3.

CL'IENT, n.

Fr. client; It. and Sp. *cliente*;

CL'IENTAL, Lat. *clians*; from *claus*, *celebrus*,

CL'IENTER, adj. honors, because a client is one who

CL'IENT'LE, n. honors (qui cum colebat.) "Fr.

CL'IENTSHIP. Martinus. (Ani cum colebat.) "Fr.

client: a client or suitor; a nobleman's retainer or

follower, the scope of whose attendance or duty is to

be protected." It is now used as a correlative to

counsellor, lawyer, or advocate; viz. as the suitor,

who employs the counsellor, lawyer, or advocate.

How just *clientes* a corde, Mella a countey tyul.

Piers Plowman. *Vision*, p. 58.

For whom that lous hath vnder cure,

As he in bynde him selfe, right so

He maketh his client bynde also.

Gower. *Conf. Am.* book iii. fol. 48.

Furthermore, he made a difference between the *client* *clians*, and the *baser* people, by calling the better sort *Patrons*, as much to say, as *defenders*; and the meaner sort *Client*, as you would say, *followers*, or *men protected*. The *patrons* did help the *clients* in their right.

Sir Thomas North. *Plutarch*, fol. 21.

The *prince* bring at Brussels, humbly brought his *supplicants* to pity the miserie of his *poore* subjects: also by his *late* gate of the emperor, for his *clients*, words without hope.

R. Arden. *Works*, p. 21.

But to speak ingenuously, those of the Roman *clients* are not more careful and punctual in seeking, and observing the rules and practice of their *supplicants*, than ours here are in the use of both.

Hell. *Case of Conscience*, dec. i. case 6.

This due occasion of discouragement, the worst conditioned and least *elated* petroqueurs, do yet, under the sweet bait of revenge, convert to a more plentiful prosecution of actions.

Cervus. *Survey of Cornwall*.

Never did any *client*, with so much scruple and sollicitation, enquire of his counsel about the strength or weakness of his title, when he was to go to law for all his estate, and to see his own fortune canvassed at the bar: as a man in this condition will fortify his title to heaven, and argue his several doubts and iniquities with his spiritual guide or confessor.

Sooth. *Sermon*, 3. vol. iii.

You are acquainted with the Roman history, and know without any information, that patronage and *clientship* always descended from the fathers to the sons; and that the same plebeian houses had recourse to the same *patrician* line, which had formerly protected them, and followed their principles and fortunes to the last; so that I am your lordship's by descent, and part of your inheritance.

Dryden. *Dedication of the Pastoral of Virgil*.

O that the voice of clamour and debate,
That pleads for peace till it disturbs the state,
Were hush'd in favour of thy great vices' plea,
The poor thy *clients*, and hear'st us sue thy fee!

Cope. *Clarity*.

In the time of the commonwealth, those who lived in a dependent and *cliental* relation on the great men, used frequently to show marks of acknowledgment by considerable bequests at their deaths.

Burke. *Abridgement of English History*, A. D. 51.

5 2 2

CLICK.
CLIENT.

CLIENT.
CLIFF.

The bond between the CLIENT and the Patron, according to the institution of Romulus, was peculiarly sacred. Each Plebeian became the Client of some Patrician Patron, to whom he was obliged to offer the deepest respect; to afford his suffrage in elections; to ransom him if prisoner; to assist him in portioning his daughters, discharging fines, and defraying official expenses; and to serve him with his fortune, and even with his life, in all cases of need. The Patron, in return, owed advice and defence to his Client, in all matters affecting his public or private interest, and was, on every occasion, considered to stand in loco parentis. (Dion. Hal. ii. 16.) Neither party might accuse or bear testimony against the other: *alterius cognatus pro Cliente testator: testimonium adversum Clientem nemo dicit, Patrem primum, postea Patronum proxiimum nomen habere.* M. Cato, in Aul. Gell. v. 13. By the *Lex de Proditibus*, which Romulus sanctioned, whoever violated this enactment might be slain with impunity. The Laws of the Twelve Tables gave additional strength to this connection, *Patronus si Clienti fraudem facit, sacer esto;* and hence the *fraus in sacra Clientis* is included by the great Roman Poet, (*Æn.* vi. 609,) among the crimes which consign the guilty offender to the fiery depths of Tartarus. The relation was hereditary, and the Patricians considered it a point of honour to count numerous Clients, who might swell their train on public occasions.

Nor was Clientage confined to individuals: Livy (*ix.* 36) mentions, that on a complaint from the citizens of Antium, of the inadequacy of their existing Laws and Magistrates, Patrons were granted to them by the Senate. The Sicilians thus placed themselves under the Patronage of Marcellus, (*Cic.* in *Verr.* iii. 18.) Capua became a Client to Cicero, (*Fam.* xvi. 11) *Plu.* 11; and numerous other similar instances might be cited to the same purpose.

The condition of the *Hætiæ* among the Thessalians, and of the *Opres* at Athens, is supposed to have suggested to Romulus the institution of Clients. If this be so, the Roman Lawgiver materially improved upon his original. The *Hætiæ* were slaves; not born such, but captured in war, (*Athen.* vi. 18,) and therefore more to be pitied than those whom birth had placed in this condition. Athenæus indeed (*loc. cit.*) mentions another kind of *Hætiæ* on the authority of Archæmæchus and Philoerates. They were colonists from Bæotia, who, attracted by the beauty of Thessaly, voluntarily assigned themselves as slaves to the natives, on condition that they should not be put to death, nor be expelled from the country. In return, they engaged to cultivate the lands, and to pay a fixed tribute. Many of these, it is said, became richer than their masters; and in this connection there was somewhat of resemblance to that existing at Rome. The word *Hætiæ*, however, appears afterwards to have been used generally for a slave, (*Eur. Herac.* 639. *Phryxus, fragm.* vii. Theoc. xvi. 35.) The Athenian *Opres* seem to have been very little, if at all, superior to slaves, (*Arist. Polit.* iii. 3; *Plut.* in *Solone.*) The Roman Client on the contrary, was esteemed on an equality with the Freedman.

CLIFF, or

CLIFF.

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CLIFF.

Ger. *klippe*, from *kloben*, to elevate. *Cliff* is the past participle of the verb, to cleave, q. v. See the example from Verstegan.

Cleaved, cleav'd, cleft, or

clift.

This ladie cometh by the cliffs to please
With her mince.

Chaucer. *Of Hyppolyte and Medea*, fol. 294.

Whom forth he by surge of seas

lets Charybdis cleave!

Or whose duth Neptune most disease?

or whom to Scylla drives?

Turberville. *A Myrrour of the Fall of Pride*.

In our ancient language the cut off or broken mountains on the sea sides, are more rightly, and properly called *cliffs*, than by the name of rocks or hills; the expression being more fitting unto the inland mountains—but the same of *cliff* coming from our verb to cleave, is unto those more aptly given, for that they seeme unto our view as clefts or cleaves, from the part that sometimes belunged unto them.

Verstegan. *Restitution of Degraded Intelligence*, ch. iv.

Some, his ill-season'd mouth that wisely understood,

Rob Dover's neighbouring cliffs of sensury, to excite

His dull and sickly taste, and stir up appetite.

Dryden. *Poly-sibion*, song 18.

The gullies immediately begin to row for life in every one of another, and the footmen that were upon the land ran with speed also to the top of a high cliff near unto the sea, to see what would be the end of the fight, because the distance from one side to the other in that place was not fully two miles.

Sir Thomas North. *Paterick*, fol. 373.

But what aniles, to strive against the tide,

Or else to drive against the straits and winds?

What booteth it against the cliffs to ride,

Or else to work against the course of kind?

Morrey. *For Magistrates*, fol. 15.

Regard would be had in this case, as well that the cliff of the stocke gave not too much (as being over wide for the grasse) in as that it be not too little and over-straight, for feare that either it sturt it out againe, or cleave it and give it so hard that it kill it quite.

Holland. *Plinie*, vol. i. fol. 518.

The rest was craggy cliff, that overhung

Still as it rose, impenetrable to climb.

Milton. *Paradise Lost*, book iv. l. 547.

And opposite to famous Kent do lie

The pleasant fields of Sowry Picardy,

Where our fair Calais, walled in her sands,

Is kenned of the cliffy Dover stands.

Dryden. *The French Queen in the Duke of Suffolk*.

There lies a certain island in the sea,

Twist rockie Samos and rough Rhodus,

That cliffs is itself, and nothing great,

Chapman. *Hamlet*, *Othello*, book iv. fol. 70.

As high steep cliff bounding on the sea have this ill consequence, that they withhold afford anchoring; so they have this benefit, that we can see them far off, and sail close to them without danger; for which reason we call them Bold Shores.

Dampier. *Voyage*, Anno 1687.

Where he, who thinks with raptures bland

This hollow'd work for him designs?

High on some cliff, to heaven up-rid,

Of rude access, of prospect wild,

Where, tangled round the jealous steep,

Strange shades o'erthrow the valleys deep.

Coltson. *Ode on the Poetical Character*.

O Solitude, romantic maid,

Whether by nodding towers you tread,

Or climb the Andes' lifted side,

Or by the Nile's coy source abide.

Granger. *Solitude*, *An Ode*.

—A tale

Which, in my youth's full early flower,

A minstrel, sprung of Corvus line,

Who spoke of kings from old Lochrine,

Taught me to chant, on some vernal dale,

Deep in a cliff-cinctured lawn.

Watson. *The Grove of King Arthur*, ode 13.

O goddess of the desert, hail!

She bursts from thy cliff-ruined cave,

Invited by the victor's mate.

Granger. *Solitude*, *An Ode*.

CLIFF.

CLIFF. It shows a steep rocky cliff next the sea, and off the very point there are some rocks like spirals.

Cook. *Fogage*, vol. vi. ch. x.

CLIMAC-
TER.

CLIFFORTIA, in Botany, a genus of the class *Dioecia*, order *Polyandria*, natural order *Rosaceae*. Generic character: male flower, calyx three-leaved; corolla none; stamens nearly thirty: female flower, calyx three-leaved, superior; corolla none; styles two, capsule two-celled, one-seeded.

This genus, named in honour of Linnaeus's friend and patron, G. Clifford, of Amsterdam, contains twenty-three species, mostly natives of the south of Africa.

CLIMAC'TER, n. } Cotgrave says, "Climac'ter, n. } fere; every seventh, or ninth, }
CLIMAC'T'ERICK, } or the sixty-third years of a }
CLIMAC'T'ERICK, adj. } man's life, all very danger- }
CLIMAC'T'ERICAL. } ous, but the last, most."

Gr. *κλιμακτης*, from *κλίμαξ*, scale, gradation.

Thus much they say, that the fewer sort of men live any long time; for that the greatest number by far, have their native life incident and liable to the dangerous hours and times either of the moon's occurrence (as in her quadrature, opposition, and scutell aspect) or of other, according to the number of seven or nine (which are daily and nightly marked and observed;) whereupon cometh the rule of the dangerous gradual years called *climactericæ*.

Holland. *Philo*, vol. i. fol. 182.

And therefore the consent of elder times, setting their encries upon climacterics not only differing from this of ours but one another; though several nations and ages do fancy unto themselves different years of danger, yet every one expects the same event, and constant verity in each.

Sir Thomas Brown, book iv. ch. xli.

Death might have taken such, her end deferred,
Until the time she had been climacter'd,
When she would have been at threescore years and three,
Which our best art threescore-and-sevening be,
Dryden. *Essay upon the Death of Lady Frodoe Clifton*.

Our lun's climacteric now is past,
And crow'd-a with boys he rampeth free at last.
Drammond. *The Speech of Calpurnia*.

I can tell him,
Truer than all the physicians in the world,
He cannot live out to-morrow; this
Is the most certain climacterical year—
'Tis past all danger, for there's no escaping it.
What age is your mother, sir?

Scn. Fifty, near her days too;
Wants some two of threescore.

Mentiger. *The Old Law*, act i. sc. 1.

He [Sir Thomas Smith] departed this mortal life in the climacterical year of his age, in the month of July 1577, and was buried in the church of Throby Mount, or Throby at Mount in Essex.

Wood. *Athenæ Oxon*, vol. i. fol. 353.

The fear of death is truly wise,
Till wisdom can rise higher;
And, arm'd with pious fortitude,
Death, dreaded once, dears:

Grand climacteric vanities
The vainest will;—
Shock'd, when beneath the snow of age
Man immature dies.

Toung. *Religion*, part ii.

I have not known, and I am now past my grand climacteric, being sixty-four years of age, according to my way of life, or rather (if you will allow pausing in an old gentleman) according to my way of passion; I say, as old as I am, I have not been acquainted with many of the Greenhats.

Tatler, No. 59.

These gentlemen deal in regeneration; but at any price I should hardly yield my rigid fibres to be regenerated by them; nor begin, in my grand climacteric, to squall in their new accents, or to stammer, in my second cradle, the elemental sounds of their barbarous metaphysics.

Burke. *Reflections on the Revolution in France*.

I never go home abruptly because a snake crosses my way, nor have any particular dread of a climacterical year: yet I confess that, with all my scorn of old women, and their tales, I consider it as an unhappy day, when I happen to be greeted in the morning, by *Suspensio* the screech owl.

Johnson. *The Rambler*, No. 339.

CLIMAC-
TER.

Of the origin and history of the doctrine of CLIMACTERICAL YEARS it is not easy to give a detailed account. The Philosophy of Pythagoras, and of the Italic School, is said to have abounded with mystical properties assigned to numbers; and the latter Platonists, and Philo especially, added much to this superstition. Of all the digits, 7 and 9 have received the greatest attention; and some of the profound reasons upon which these numbers, more particularly the last, have obtained their paramount authority, may deserve to be recorded. There are 9 Muses, 7 Wonders of the World, 7 Gates of Thebes, 7 Metals, 7 Cities which contended for Homer, 7 Stars in *Ursa Major*, and as many in *Ursa Minor*. Twice 7 is the age of puberty. The Nile has 7 heads, and Greece had 7 Wise Men. The course of the Moon is measured by 7. There are 7 Planets, and 7 Pleiades. The Heavens are encompassed by 7 Circles. The Sibyls were 7; and both Homer and Virgil are expounded by the perverse ingenuity of Macrobius, Rhodiginus, and Beroaldus, to express perfect happiness by this number, *τῷ πρῶτῳ διαδοῖσι καὶ τῷ ἑβδόμῳ—O terque quaterque beat!* Scripture also has been referred to for the same purpose by yet later writers. The year of Jubilee is adduced to magnify the number 7, and our Saviour's genealogy is said to be summed by twice 7. The Romish Church appointed 7 Sacraments, and counts 7 Penitential Psalms, and 7 Deadly sins. But the reader who wishes to be overwhelmed by mystical arguments, may consult the *Catena Temporis* of Fabricius ab Aquapendente; there, under *Annulus 31*, it is his own fault if he be not satisfied. Aulus Gellius, who cites the *Hedemada* of Varro, (*Noct. Att.* iii. 10), for many of the reasons which we have repeated above, is here and scanty when compared with the great Anatomist of Padua.

A passage has been sometimes quoted from Hippocrates (*Epid.* li.) in order to prove him a believer in the Climacterical hypothesis; but the interpretation given to it may very reasonably be doubted, and it appears unfair to confound the doctrine of critical days in diseases, with that of Climacterical Years. The celebrated letter of Augustus to his nephew Calus, shows the state of popular or rather of Imperial belief during the height of Roman civilisation; and, however often it has been cited, we dare not omit it while on this subject. It is preserved by Aulus Gellius, (*xv.* 7), and is dated according to our Calendar Sept. 24, A. D. 2. *Ave mi Cai, meus ocellus jucundissimus; quem semper mediis fidei desidero cum a me abes; et præcipue diebus talibus, qualis est hodiernus, oculi mei requirunt meum Caium; quem ubicunque hoc die fuiti, spero letum et benevolentem celebrasse quartum et sexagesimum nativum meum: nam ut vides Klimakterion communem seniorum omnium tertium et sexagesimum annum evasimus. Pliny the elder, (and it is a matter of surprise that he does so,) pronounces against the doctrine, (*vii.* 49), and rests his unbelief on experiment, and on the enumeration of the most recent *Cæsar*. The Physician Regulus who is mentioned by his nephew the younger Pliny, (*Ep.* li. 20,) was clearly both a quack and a rogue; and it is no wonder that he asked the day and hour of his patient's birth.*

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CAL
YEARS.

The remainder of the scene which Pliny relates is too graphic to be mutilated: *ubi audiet, componit vultum, intendit oculos, moest latus, agitat digitos, computat nihil, nisi ad diu miseram expectatione suspendat. Hæc (inquit) Climactericum tempus, et evadit. The patient, as might be expected, died.*

Baptista Codronchus, a learned Physician of Imola, who flourished towards the close of the XVIIth century, in his Tractate *De annis Climactericis notæ de ratione etiam coram periculo*, has given the various names by which Climacterical Years have been distinguished. They are *hebdomadici, scalaris, gradarii, scædulari, genethliaci, natalitii, fatales, critici, decretorii, heroiæ, androdes and androcles*. Of these names the first seems to arise from the fatality generally ascribed to the number 7, of which any multiple is considered to be peculiarly dangerous: the three next are only variations of Climacteric: *genethliaci* and *natalitii* refer to the horoscope: *and fatales, critici, and decretorii* are general expressions of destiny.

For the term *heroiæ* we must look deeper; and here we are assisted by the scribe and sagacious Rantaw. This celebrated Dane, having acquired no small reputation in the Court and camp, both of his own Monarch and of the Emperor Charles V., directed that great wealth to which the leading Sovereigns and States of Europe, and among them our own Elizabeth, had long been indebted, to researches in the dark and mysterious Sciences, and to the support and patronage of adepts and Astrologers. His own pen was not idle in the cause, as is testified, among other works, by his *Calendarium in usum Medicorum et Astrologorum*, his Treatise *De Somniæ, eorumque creaturæ*, and his *Certitudo Astrologia*, in which he gives a list of Kings, Cæsars, and other illustrious men, who have believed in and have studied the influence of the Stars. According to Rantaw, *heroiæ* must be confined to the year 63, for this has been peculiarly fatal to heroes.

The two remaining names, *androdes* and *androcles*, are not so easily intelligible. The first says Firmicus Maternus, (we will not here enter into the dispute whether the Astrologer and the Theologian of that name in the IVth century be the same or different persons,) is applied to the grand Climacteric Year 63 (7 x 9), *quod omnem vite substantiam frangit atque debilitat*, (Mathesius, iv. 14.) and the word, he says, is borrowed from the Egyptians. If it had been borrowed from the Greeks we should have felt less difficulty, and on the principle of *facus a non lucenda, ἀσπίς*, strong and virile, might be diverted to express that which is considered eminently weak. The last term, *androcles*, according to the same authority, which we shall not attempt to controvert, is taken from *Androcles, herba que hominem occidit*.

We cannot perhaps better explain the notion which was once entertained respecting Climacterical Years, and their fatal consequences, than by referring to an English Tract, which is usually found appended to a Treatise on the Passions of the mind in general, by Thomas Wright. It is by the same author, and is entitled *A Succinct Philosophical declaration of the nature of Climacterical Years, occasioned by the death of Queen Elizabeth*. That Princess, it will be recollected, died in the seventeenth year, 7 x 10. Wright observes, that "Clymax in Greek signifieth a staire, a ladder, and metaphorically is applied to the yeares of a man's or woman's life; as if the whole course of our dayes

were a certaine ladder, compounded of so many steppes." Lusty constitutions are numbered by 10's; weaker by 9's and 7's; and the most dangerous years are 49, 63, 70, and 81. As a specimen of this author's reasoning the following passage may be accepted. "The similitude we have in a candle lighted, for let a man use all the diligence possible, the light and fire feeding upon the candle, perforce will consume it at last; and God or any Angell behoulding the quantity of the wike, tallow, time of the yeere (for in cold weather a candle consumeth more than in hote, per caliditatem,) and other circumstances, may precisely foretell that such a candle cannot continue burning longer than such a minute of such an hour; is a shorter time it may be consumed with wind, witches, snuffe-fallings, or such like things, which waste it away, but longer it cannot be prolonged. After the same manner standeth the courses and the listes of our lives prescribed by God, and prefixed by nature; and so God hath appointed these Septuaginta and Nonaginta yeeres as best seeming his wisdom and Providence."

Codronchus, whom we have already mentioned, relies more upon facts than upon reasoning. He gives a catalogue which occupies nearly twelve of his pages, of those who have deceased in Climacterical Years. Of the Patriarchs, Adam lived 931 years, or 7 x 133; Cain 910, or 7 x 130; Malchisedec, or 7 x 129; Lamech 777, or 7 x 111; Shem 602, or 7 x 86; Serug 231, or 7 x 33; Abraham 175, or 7 x 25; and Jacob 147, or 7 x 21. In later times it may be sufficient to cite the Virgin Mary, whose precise age is not specified, but whom tradition relates to be among those whose decease testifies to the Climacterical doctrine.

Cardan it seems was an unbeliever in the Climacterical lore of Codronchus; and yet Cardan has believed and affirmed matters no less surprising and mystical than this which he rejected. It was a matter of no small joy to Codronchus, that this infidel unwittingly bore witness to the theory which he affected to deny. In his book *De Septematri parte*, Cardan triumphantly asserted, that he never was so well in health as in his very Climacterical years; and this itself, rejoined Codronchus, is a sufficient proof that the Climacterical Years are distinguished from others; the only admission which we require. Cardan however took care not to die in a Climacterical Year, and this might be one of the reasons for which he chose to verify his prediction of his own death by starving himself.

Codronchus treats as hallucinations the assertion of Boilius, (*Meth. Hist.*) that 7 is the Climacterical Year in men, and 6 in women; the opinion nevertheless is supported by Fredericus Bonaventura, (*De Octavatri parte*.) To those who may entertain any dread of the approach of their grand Climacteric, 63, we recommend the following anecdote, by which the Physician of Imola seeks to relieve their fears; it may be accepted without misgiving, for his own profession did not permit him to hope for any similar advantage from a late translation. *Hæc intentionem adversæ colendæ, temperamenti ac totius corporis, in aevi LXIII. vultus abhinc annis ego observavi in Reverendissimo Patre, Vincentio Herculeo, Episcopo Imolensi; qui non solum vultu dæmoniaci, verum etiam passione hypochondriacæ, vertiginis et catarrhæ affectus, macer, calidus, et sicca pallidusque ab Episcopatu Imolensi ad Perunum a Gregorio XIII. translatus, aevi,*

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CLIMAX. — CLIMB. —
Athenism therefore, that bugbear of women and fools, is the very top and perfection of free-thinking. It is the grand *acme* to which a true genius naturally rises, by a certain *climax* or gradation of thought, and without which he can never possess his soul in absolute liberty and repose.

Bishop Berkeley. The Minute Philosopher, Dialogue, l. 12.

A fourth rule, for constructing sentences with proper strength, is, to make the members of them go on rising and growing in their importance above one another. This sort of arrangement is called a *climax* and is always considered as a beauty in composition.

Blair. On Rhetoric and Belles Lettres, sec. 12.

Here [in the Panis wars] we find that *climax* of devastation and ruin, which seemed to shake the whole earth.

Burke. Violation of Natural Society.

CLIMB, v. } A. S. *climan*; Dutch, *klimmen*,
CLIMBER, v. } *klimmen*; Ger. *klimmen*, *scandere*.
CLIMBER, n. } *Wachter* adds, perhaps, from *clapis*.
CLIMBING, n. } *gradus*, *vel hoc ab illo*.
To mount or ascend; and particularly,—to ascend by clinging or holding fast.

And soothie he wende to Oxford, to the abbey of Osneye,
And there clerkes him made *climbe* somelich here.

R. Gloucester, p. 527.

Aoon he hot eide, an hih for to *climbe*
And shakun hit sharpliche. Ye ripen shoiden falle.
Eide *clim* towarde ye crop.

Piers Plouman. Fison, p. 310.

And when they were all on an hepe,
The behind gonse vp lye
And *climbes* vp on other fast.

Chaucer. The third Boke of Fene.

How that thof *climbe* upon the whyle,
And when they were all shall be wile,
That be downe throwe at laste.

Gower. Conf. Am., book ii. fol. 29.

There is great store of cedars, cypernes, bayes, palm-trees,
hollies, and wilde vines, which *climbe* vp along the trees and beare good grapes.
Makely. Voyager, 4th. Description of Florida, vol. iii. fol. 305.

The usurping of authority, and taking in bands of rule which is the gitting in God's seat of justice, and a groudle *climbing* up into God's high throne, must needs be not only cursed sorely by him, but also bath here often punished sore of him.

Sir J. Croke. The Hurt of Sedition, ch. i.

For, both the boughes do laughing blossoms beare,
And with fresh colours drest the wanton prime,
And eke attorne the heavy trees they *climbe*,
Which seeme to labour under their fruites lode.

Spenser. Faerie Queene, book iii. can. 6. st. 42.

So *climb* this first grand thief into God's foild:
So since into his church lewd hirelings *climb*.

Milton. Paradise Lost, book iv. l. 192.

That looking downe whence lately I was *climbe*,
Danger bid feare if further I should roame.
Mirror for Magistrates, fol. 534.

Beware how ye *climber* for breaking your neck.

Turver.

For now another springing pow'r is seen,
Whereto (as to the new arising sun)
All turn their faces, leaving those low rays
Of setting fortune, which no *climber* weighs.

Daniel. History of the Civil Wars, book vii.

But heere now behold how stendle the state
Of *climbers* aloft is shone their degree,
And how they do fall from fortune to fall,
Example as such as thy fellow and me.

Mirror for Magistrates, fol. 62.

The hardy Swissee now so far was gone,
That little way vp with mickle paine he got,
A thousand weapons he sustaine'd alone,
And his audacious *climbing* ceased not.

Godfrey of Boulogne, book xi. st. 35.

Its hooked form is of great use to the rapacious kind, in catching and holding their prey, and in the commination thereof by tearing; to athers it (the mouth) is no less serviceable to their *climbing*, as well as nest and nice commination of their food.

Bertram. Physician-Theory, ch. 231.

And now, behold! a finished temple rise
On lofty pillars *climbing* to the skies!
Of bulk stupendous, its proud pile it rears,
The gradual produce of successive years.

Hughes. The Triumph of Peace.

Metinks I see him
Climb the aerial heights, and glide along
Athwart the serfing clouds; but the faint eye,
Plung backward in the chase, soon drops its hold,
Disabled quite, and jaded with pursuing.

Blair. The Grave.

Mr. Banks and Doctor Solander were several times on shore, during the last two or three days, not without success, but greatly circumscribed in their walks by *climbers* of a most insurmountable growth, which were so interwoven together, as to fill up the space between the trees about which they grew, and render the woods altogether impassable.

Cook. Voyage, book ii. ch. vi. l. i.

CLINCH, v. } In Ger. *lenken*, *is, flectere, vertere*;
CLINCH, n. } and in Lye is found A. S. *ge-hlenced*,
CLINCHER, n. } *torius*; which by a common process of corruption would become, *glenced, clenched, clinched*.
A nail is not *clenched*, unless it passes through, and is then bent, *turned* or *twisted* back. To *clench* the hand is to bend the fingers inward to the palm. And consequently to *clench* or *clinch* is to fasten or fix, to confirm, to strengthen, to corroborate.

Clinch, the noun, is applied to a species of a writ; which Dryden perhaps intends to describe, "as wrestling and torturing a word into another meaning."

With *clenching* claws there came
and talcots sharpe set,
A flock of greedy gripping wots
my grunting heart to fret.

Turberville. To his Lane.

And in an instant, upon some word of provocation [I saw him] throw off his hat and perriwig, *clench* his fist, and strike the fellow a slap in the face; at the same time calling him a rascal, and telling him he was a gentlemen's son.

Trotter. No. 202.

But the council of Trent goes much farther, and *clincheth* the business as effectually as possible.

Smith. Sermon, 7. vol. vii.

I ask you if one of them does not perpetually pry us with *clenching* upon words and a certain *clenching* kind of rallery? If now and then he does not cut at a catechism or Ciceronianism, wrestling and torturing a word into another meaning.

Dryden. Essay on Dramatick Poesie.

To which (if you will pardon me a *clinch*) I shall add, as to the disease last named [the stunc] so cruel in its tortures, and so fatal in its catastrophe, that they must have their hearts more hard than a very stone, that can refuse a sensitive remedy for the stone.

Boyle. Life. Letter to Mr. Hartlib.

Secondly, every predominant affection in *mens* soule, like the fry, doth compass and confine all human actions and counsels; neither can you *finde* any thing so innocuouse and incoercu'd, which afections have not inticel and *clench*ed as it were with their tendrills.

Bacon. On Learning, by G. Wals, p. 129.

It is seldom seen, that the *clinch-fist* of legith (good to knock a man down at a blow) can so open itself as to smooth and stroke one with the palm thereof.

Fulder. Worthies. Chapter.

Yet this I'll say, for th' honour of the place,
That, by God's extraordinary grace
(Which shows the people have judgment, if not wit),
The hand is unselfi'd with *clinch*es yet.

Corley. Answer to verses sent me to Jersey.

(The wimbles for the work Calypso found)
With those he pierc'd thorn, and with *clinch*ers bound.
Pope. Homer. Odyssey, book v.

CLIMB
— CLIMCH.

CLINCH.
CLINICAL.

I cannot say he [Shakespeare] is every where alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat, insipid; his conceit will degenerating into clichee, his serious swelling into bombast.

Dryden. On Dramatic Poesy.

This is one of his [Rubens's] most careful pictures; the character are of a higher style of severity than usual, particularly the Mary Magdalen, weeping, with her hand clasped.
Sir Joshua Reynolds. Journey to Flanders and Holland.

CLING, v. A. S. "cling-an, succere, to wither, to pine, to faint; to cling or shrink up." Somner. The more usual application now, is,

To cling or shrink up, as a loose vest, driven by the wind, round the limbs: to cleave or adhere, to hold fast round, to entwine, infold, or embrace. Mr. Stevens has furnished a number of passages, for the use, he says, of the future Lexicographer, all of which come within the explanation of Somner, or the consequential—to entwine, enfold, embrace. And see *Cling*, in Dr. Jamieson.

All knew me; *cling'd* about me, and a cry
Of pining mourning, few about so late,
The horrid roofs resounded, and the queen
Herein, was mov'd, to see our kind so here.

Chapman. Heur. Odyssy, book 2. fol. 155.

But I have better counsel to give the prelates, and far more acceptable to their ears, this advice for them to my opinion, in letter for them: *cling* fast to your pontifical sees, hate not, quit yourselves like barons, stand to the utmost for your haughty courts and votes in parliament.

Milton. The Reason of Church Government, book 1. ch. vi.

The footmen then, wanting defence on their flanks, stood in plumes with their companies so thrust and thronged together, as if they had been *clung*, and one of them could either draw his sword or bring back his hand.

Holland. Amianus, fol. 423.

Macs. ——— If thou speak'st false,
Upon the next tree shalt thou hang alive,
Till famine *cling* thee.

Shakespeare. Macbeth, fol. 186.

His visage drawn he felt to sharp and spare,
His arms *clung* to his ribs.

Milton. Paradise Lost, book 2. l. 512.

As trees are by the bark embrac'd,
Love to my soul doth *cling*.

Rechercher. Alexis and Stephen.

The disposing of the drapery, so as to appear to *cling* close round the limbs, is a kind of pedantry, which young painters are very apt to fall into, as it carries with it a relish of the learning acquired from the ancient statues; but they should recollect there is not the same necessity for this practice in painting as in sculpture.

Sir Joshua Reynolds. On the Art of Painting, note 30.

Even dogs assail'd their masters, all save one,
And he was faithful to a corpse, and kept
The birds and beasts and *clung*'d more at bay,
Till hunger *clung* them, or the drooping dead
Lured their lack jaws.

Lord Byron. Darker.

CLINICK, Gr. *κλινειν*, to bend, to lay down; one who lies down; one confined to his bed.

And that this also descended lower, we have the testimony of St. James who advises the service to read for the Elders of the Church, that they may pray over him; that they may anoint him, that in that society there may be confession of sins by the sick or sick person, and that after these preparatives, and in this ministry, his sins may be forgiven him.

Taylor. Sermons. Of the Office Ministerial.

[Prayers] are intended to be a suppository to the imperfections of other acts; and by that reason are the proper and most pertinent employment of a clinic or death-bed patient.

Id. Holy Dying, sec. 6. ch. iv.

In Medical language, CLINICAL is applied to every
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thing relating to Diseases observed or treated at the bedside of the sick. The Roman Physicians who visited their Patients, were distinguished by the name *Clinici*, from those who were consulted at home.

In Ecclesiastical History, *Clinics* are persons who receive Baptism on their death beds.

CLINK, v. *Ger. klingen*; Dutch *klinghen, klocen*.
CLINK, n. *Ger. klinge*. See CLANK.

CLINKANT. } *Clink*, by Spenser, seems to be used
as *cliclet*, q. v. *Clinkant*, in Shakespeare, for the gling-
ling noise of the ornaments. And by Feltham, in the
same manner.

For slierly, w're *clinking* at your belles,
That on your bridel hang on every side,
By heere king, that for as alle *clide*,
I shuld or this have fallen down for slepe.

Chaucer. The Nonnes Preestes Tale, v. 14800.

————— Such battering beating through the chinks
Far rendring sunnys ryng, & yagot gaudis with clinking *clinks*,
Is blustyrng forges blowes.

Poet. Florida, book viii. p. 192.

And therefore, hosts, I warne the beforems,
My joly body shal a tale telle,
And I shal *clinken* you so mery a belle,
That I shal wakee all this compaignie.

Chaucer. The Shipman's Prologue, v. 12926.

There tyrannye upon the soulles you finde

Condemn'd to woe, and double still their paines,
Where none complaine, where some their teeth due grinde,
Some howle, some weep, some *clink* their iron chaines.

Goffrey of Beaulieu, book 12. st. 63.

Well heerd Kiddie all this sore custonait;
And less'd to know the cause of this complaint;
Tho' creeping close, behind the wicket's *clink*,
Privily he peeped out through a chinkie:

Yet not so privily but the fox him spied,
For deceitfull mewing is double-deceit.

Spenser. Shepherd's Calendar, May.

If therefore we did not believe, truth and honour and Janies were to be *prefer'd* before this present life, and all those *clinkant* sportings, that dance and dangle in the rays and jubiliations of it, sure we should not be so sottish, as to chuse the first, and let the latter slip away dissolaid.

Pitchee. Romeo, 56.

————— To day the French
All *clinkant*, all in gold, like beuties Gods
Shone downe the English.

Shakespeare. Henry VIII, fol. 265.

Good housewires all the winter's rage despoile,
Defended by the riling-hood's duntaine;
Or, underneath the saucy-bell's silly shed,
Safe through the wet on *clinking* gutters tread.

Guy. Trivia, book 1.

And when the meaur'd compleata curse
The manacles of Gothic verne,
While the trim bard, in rasy strains,
Talks much of letters, claps and chains;
He only smits that may stoke shink.
How charmingly he makes them *clink*.

Lloyd. On Rhymer.

CLINKERS, Bricks impregnated largely with nitre or saltpetre, which, from excess of heat, run and become glazed externally.

CLINOPODIUM, in Botany, a genus of the class *Dialysia*, order *Gymnospermia*, natural order *Labiata*. Generic character: calyx two-lipped; involucre of many taper leaves placed under the whorl.

Six species, natives of the Northern hemisphere. *C. vulgare*, Wild Basil, is a native of England.

CLIO, in Zoology, a genus of Molluscous animals of the order *Pteropoda*, family *Hydrozoa*. Generic character: body naked, gelatinous, oblong, turbinated, floating; head exserted, surmounted with numerous retractile tentacula, disposed in two bu-

CLINICAL.
CLIO.

CLIO.
CLIP.

dles; eyes two, placed at the upper part of the head; mouth terminal; also (or fins) two, obovate, opposite, branchial, inserted at the base of the neck on each side; the anus and orifice of the generative organs opening on the right side, beneath the wing.

These animals float at random in the sea, where they are found during the warmest hours of the day in calm weather, alternately appearing and disappearing. They form the principal food of some species of Whale.

The relations which these *Mollusca* bear to the *Gasteropoda* are not few or unimportant; although they have certainly with much reason been placed in a distinct order, with several other genera, which have a close affinity to them. Cuvier has given some curious details of their anatomical characters in the *Ann. du Mus. tom. i. p. 242*. See also the Article *Clio* in the *Dict. des Sciences Nat.* from the pen of M. de Blainville.

CLIP, } "A. S. *clippan*, *amplecti*, *complecti*,
CLIPPAN, } to embrace, to clipp, to take and hug
CLIPPAN, } in his arms." Souther.
To embrace, surround, encircle; to hold tight, to nip; and thos, to sever, to shear or cut off.

But hire *clipped* and *cumede*, and *comfartede* hire ynow.
R. Gloucester, p. 14.

At Southampton he cum up, and þo heyl to goddes come
þys myge kynys hit cume hem, and hit *clipte* hem þlome.
Id. p. 170.

Of *clippers*, of *roungers*, of *salik* takes he *questis*.
R. Aeneas, p. 238.

Thi *clipter* *clipter* *clipter* *clipter*.
Piers Plowman. Vision, p. 95.

To *clippe* oþer to holde. Id. Ib. p. 329.

He kineth hire, and *clipter* hire ful oft.

Chaucer. The Merchant's Tale, v. 10287.

Nevertheless for this time you must sende them as you may get them: if you coulde finde the means that the haire might bee *clipped* off them, they woulde not take so much roome in the shippes as they doe.

Hobbs. Voyage, &c. vol. i. p. 306. The Muse Company.
What misery was in the life of Dionysie the tyrant of Crete? who knowing, that his people desired his destruction, for his ruin and crucifix, wolde not be of any man shaven, but firste caused his owne daughters to *clippe* his beard.

Sir Thomas Elpys. Governor, p. 130.

Then kissing may be glide
and *clipping* put in are,
And liaged sores by Cupid's salua
aspire to quick recure.
Turberio. The Ventrue Lover.

The trees grow up, and mix together freely,
The oaks not envious of the falling cedar,
The holly rise not jealous of the ivie
Because she *clips* the elm.

Breant and Fletcher. The Lover's Progress, act i. sc. 1.
But [love] finding these north climes do coldly him embrace,
Not used to frozen *clips*, he strive to find some part,
Where, with most ease and warmth, he might employ his dart.
Silius. Atropos and Stella.

The coyne was so *clipped*, that it was thought good to change the same, and to make it baser.

Stow. Henry III. Anna 1247.

The Heruliks bring news that the Volcians and Aquilans for all their wings were well *clipped*, and their forces greatly decayed, began to gather and leave new armies.

Maland. Livius, fol. 95.

So might the little baby clip the worm,
And it controut, she never a wit the worm.
Dryden. The French Queen. To the Duke of Suffolk.

Also about this time a parliament was holden at London, in the which it was ordered that the English grove should be coynded of

certaine weight, and of the one side the king's picture, and on the other side a cross as large fully as the grove, be adveyned *clipping*.
Grafton. Henry III. The seventh Year.

Yet surely it concerns us so to discourse of these points in general, as neither to *clip* the divine prerogative, nor yet, on the other hand, to tie up the creature, so as to undermine duty by taking away the energy of precepts, threatenings, and exhortations.

South. Sermon, 5. vol. v.

Clipping by Englishmen is robbing the honest man who receives *clipp'd* money, and transferring the silver, i. e. the value is parcel'd off from it into the *clipp'd* pocket.
Licht. Further Counsel, concerning rising the value of Money.

To *clip* our pinions let them try,
Not having learn'd themselves to fly.
Chorcoll. The Ghost, book iii.

CLISIA, in Zoology, a genus of the class *Cirripedes*, order *Acuminate*, family *Balanidae*, of Lench. Generic character: shell, four-partite; valves of the operculum undivided.

Species I. *C. striata*, Lench; *Balanus striatus*, Pennant.

Inhabits the coast of Great Britain, being found attached to marine plants, crustacea, and testaceous mollusca.

CLISH-CLASH, i. e. *clash-clash*. See CLASH.
The drums went downe—down downe, the flutes *clish-clash*—*clish-clash*,
The weapons *clish-clash* and the captains now—now—now.
Murray for Magistrate, fol. 481.

CLITORIA, in Botany, a genus of the class *Dialuphis*, order *Decandria*, natural order *Leguminosae*. Generic character: calyx bell-shaped, or tubular; corolla turned upwards; standard large, spreading, overshadowing the wings; legumen linear, very long, pointed.

Willdenow describes six species, natives of both Indies.

CLITHERO, CLITHEROF, or CLITHERON, *Clid-dar* (Brit.) a ruck by the water, *how*, (Sax.) a hill, a Borough and market Town of Lancashire, on the eastern bank of the river Riddle, on the northern border of the County. It has sent two Members to Parliament since the first year of Elizabeth. The Town, which is small, stands on an insulated eminence with a castle on a lime-stone rock at one end. Little now remains of this fortress, which having been a garrison of the Royalists was destroyed in the Civil wars. Clitheroe also possessed a Hospital for Lepers. There are large cotton and calico manufactories in the neighbourhood. The Church is a Perpetual Curacy in the gift of Lord Curzon. Population in 1821, 3213. Distant 217 miles north from London, thirty-one from Manchester.

CLIVINA, in Zoology, a genus of insects of the order *Coleoptera*, family *Carabici*. Generic character: antennae moniliform, second articulation longer than the third; mandibulae not dentated at the inner side.

Type, *C. arenaria*, Latr. (*Tenebrio Fovear*, Lin.) These insects are found principally in the spring, inhabiting moist sand or muddy soil. The larva is unknown.

CLOACA, from *cluo*, for *colluo*, to scour, which is from the Greek *κλύω*, of the same import.

The *Cloaca*, or drains of Rome, were first planned by Tarquinius Priscus, in order to carry off the overflows of the Tiber, (Livy, i. 38.) The *Cloaca Maxima*, which still exists as one of the most stupendous monuments of ancient magnificence in Rome, was constructed by Tarquinius Superbus, (Id.

CLIP.
CLOACA.

CLOACA. 56.) Into this great channel numerous branches discharged themselves between the Capitoline, the Palatine and Quirinal hills. Four hundred years after their first construction, in the Consensorship of Cato and his colleague Valerius Flaccus, the Cloaca were repaired and cleansed, and new branches were added on quarters which before were without them. Two of these openings made at that time are most probably those which are now to be seen between the Cloaca Maxima, and the remains of the Pons Salicinus. Dionysius of Halicarnassus, who records the fact, adds, that the expense was 1000 talents; and he cites the roads, the aqueducts, and the Cloaca, as the chief marvels of Rome.

The Cloaca were originally carried in the direction of the public streets. After the destruction of the City by the Gauls, the houses were rebuilt with little regard to regularity, so that many of them covered these drains. (Liv. v. 65.) Piloy speaks in astonishment of these works in his own time, and ascribes their excellent repair to the Ediles of M. Agrippa, (xxiii. 15.) *præterea Cloacas : operam annuum dictum maximum, sufficiens montibus atque ut paulo ante retulimus, (he had been speaking of the hanging gardens at Thebes,) urbe penitus subterque navigat. A. M. Agrippa in Edilitate post Consulatum, per meatus carvissos septem annos, cursuque præcipiti torrentium modo raperet atque enseret omnia coacti, insuper mole imbrum coacti, vada ac latera quantis : aliquando Tiberis retro infusi recipient fluctus, pugnantius dierna aquarum impetus intus : et tamen obvia firmata resistit. Trahanter moles interna : tunc, non succumbentibus causis (cavis) operis : pulant ruinæ sponte præcipites, aut impacta incendia : quædam saltem terre onibus : chorali tamen a Turquis Prisco annis DCCC. præse insuperabilis. He then mentions the popular indignation which was roused when Tarquius imposed this labour upon the citizens, many of whom escaped the toil, and that which they dreaded more, the degradation, by voluntary death. The wily Monarch checked this contagion by exposing the bodies of all suicides on crosses. Pliny concludes with an illustration of the dimensions of the Cloaca Maxima, in which he is supported by Strabo, (v.) *Amplitudinem caris eam fœcibus proditur ut rebus fœni largi onustam transmitteret. (xxvii. 24.)**

The above passage is worth citation, if it were only to compare it with one similar from the pen of Cassiodorus. He was *Præfectus Prætorii* when he wrote, four centuries afterwards to the reign of Theodoric, by whom also the Cloaca were repaired. *Splendide Romanæ civitatis conferunt stuporem, et aliorum civitatum possunt miracula superare. Vides illic fluxus, quasi montibus concavæ clausos. Vides structis sæculis per aquas rapidas non minuit sollicitudine navigare : ne præcipiti torrenti marina possint naufragia sustinere. Hinc, Roma, singularis quantitas in se sit potest colligi magnitudo. Quæ enim urbem avertit tuis culminibus contendere, quando nec tua possunt similitudinem reperire. Ep. v. 30.*

During the existence of the Republic, the Consors and Ediles had the care of the Cloaca ; under the Emperors they were assigned to special officers named *Curores Cloacorum*, (Marlian, Top. arb. Rom. v. 15,) and criminals were employed to cleanse them. (Plio. Ep. x. 41.)

A view of the Cloaca Maxima may be obtained at its mouth on the Tiber, a little below the Ponte Rotto, and another portion of it may be seen near the Arch of

Janus. It stands as firmly as on the first day of its foundation. Three concentric rows of coarsen stones are piled above each other without cement. The height is eighteen Roman palms, the width the same. It is supposed to begin in the Forum, and to measure 300 paces in length.

CLOAK, s. Skinner supposes from the A. S. CLOAK, s. *Lack, clumps*, a kind of garment. CLOAKLESS, } The A. S. *ge-læccas* is, *comprehendere*, to contain ; and may give by corruption, *ge-læcced*, *glecced*, *clecced*, *cloaked*, *cloak*.

To enfold, to envelop, and thus, lit. and met. to cover, to conceal.

The doctrine which we shall embrace in this place, is plain enough and easy, saying that the greatest part of those that profess themselves to be Christians, do seek out and bring, I can not tell what subtleties to cloak their nullity withal.

Coburn. From Godly Sermons, serm. 1.

Fel feline was hire clad as I was ware.

Chaucer. The Prologue, v. 157.

And for that there may be no such prime person pass under the cloak and colour of mariner, you shall upon the weighing of your ship's anchor, call the master and the mariners within board by their names.

Hobbs. Voyage, &c. Parer's Instructions, vol. i. fol. 273.

Suche men had note to take heed of their downbabbings and clackings ; for it will once be rapied : I mean, when our Clarke shall come in his glory, which I trust will be shortly.

Steepe. Records, No. 26. An Epitaph by Mr. Lettiner.

The shies gan scowrie, o'ercast with misty cloudes,

When (as I rode alone by London waye,

Chlorus (as he called) that did I sing and

Goswaine. Introduction to the Poem De profundis.

He (Erasmus) hath tried out the refuse that cleaved is ayne the workes of such as write when the doctrine becometh by patching and clacking to deceive to insincerity.

Edm. Preface, fol. 17.

The French ambassador came to declare, first how the emperor wronged divers of his master's subjects and vassals ; arrested also his merchants, and did clanking begin war, for he besieged Mirandola round about with forces he had made in the French king's country.

Bernart. Records. King Edward's Journal.

There-to when needed, she would weep and pray ;

And when her lister, she could fume and bellow ;

Now smiling smoothly, like to summer's day,

Now glooming sadly, so to cloak her matter.

Spenser. Faerie Queene, book vi. can. 6. at. 42.

And as to suffer your people to pass out of the citie through my campe, no, no, I will not so accomplish your citie request, but you shall keep these still to spend your vintages.

Grafton. Henry V. The sweetest Yere.

Being returned into England, I procured access to the queen, to whom, after all by-standers were removed, I discovered the whole conspiracy, howbeit cloaked with the best art I could.

Condon. Elizabeth, Anno 1585.

Of these two, I confess it harder to manage prosperity, and to avoid hurt from good : strong and cold winds doe but make us gather up our cloak more round, more close : but to keep it about us in a hot sun-shine ; to run, and not sweat ; to sweat and not faint ; how difficult it is !

Hall. Epistle, i. Dec. 4.

Lieut. Hunt fell upon a party of the Scots in the Highlands, took seven prisoners, eleven horse, twenty cloaks, and many of their cloak-bags, and rescued two prisoners.

Walters. Memoirs. Anno 1654.

He (Thomas Sturkey) told them, " That few other causes he saw of greater efficacy, than this usurped long and many years' superiority of the pope : which for the maintaining of his authority under the cloak of religion, had brought in among Christian nations much false superstition ; and for the maintenance of his high pride and cloaked tyranny, had among Christian princes many times set great division.

Sturkey. Memoirs. Henry VIII. Anno 1538.

CLOCK.
—
CLOCK.

In the mean time the drummer, the captain's equipage, was very loud, that none of the captain's things should be placed so as to be spoiled; upon which his *clock*-bag was fixed in the seat of the coach.

Spectator, 1703.

Vanitie frols, that, in those twilight times,
With wild religious *clock*'s the worst of crimes.

Longfellow. The Country Justice, part iv.

Amongst the articles, which they brought to barter this day, we could not help taking notice of a particular sort of *clock* and *esp*, which, even in countries where dress is more particularly attended to, might be reckon'd elegant.

Cock. Poyage, book li. ch. xl. vol. vi.

CLOCK, v.

CLOCK, n.

CLOCK-ROCK.

CLOCK-MARKER.

CLOCK-MARKER.

CLOCK-WHITE.

CLOCK-WHITE.

A *clock* is also a time-piece or chronometer, so called because it *clicketh*.

For 'ich am knowen

Ther conyngne *clocken*. *Shallie clocke by hynde.*

Piers Plowman. Vision, p. 39.

Wel sikerer was his cowering in his loge,

Than is a *clock*, or any abbey orloge.

Chaucer. The Nunnes Priores Tale, v. 13860.

The hen *clocketh* hee chicken, feedeth them, and keepeth them from the hie. Women must *clocke* their children, bring them up well, and keepge them from enill hope.

Wilson. The Arte of Rhetorick, fol. 124.

Others (*clockers*) they suffer to mount upon their backs, gently giving them leave to clime and get up on every side, such they do not without great joy and contentment, which they receive by a kind of *clocking* and speciall noise that they make at such a time.

Holland. Platerch, fol. 180.

The common hen, all the while she is broody, sits, and leads her chickens, who a voice which we call *clocking*.

Ray. On the Creation, part i.

Of every tedious hour you have made two,

All this long winter here, by mising you;

Minutes are months, and when the hour is past,

A year is ended since the *clock* struck last.

Drayton. Elegy. Of his Lady's not coming to London.

After him *Suzanna* succeeded being the 63. pope, he commanded *clocks* & dials to be set up in churches, to distinguish the hours of the day.

Stow. Britains and Saxons. Anno 606.

GNATH. Oh seelchour, you do not conceit me, set the jack of a *clock-house*; the hand of the dial I mean.

Mousetrap. The Old Law, act iii. sc. 1.

The artificers work fairly; the clothiers use deceit in cloth; the masons in building; the *clock-makers* in their *clocks*.

Berrett. Records. King Edward's Remains.

CRS. Is't past fire?

PARTH. Past six, upon my knowledge; and, in justice,

Your *clock-master* should die, that hath deferr'd

Your peace so long.

Manning. The Roman Actor, act v. sc. 2.

BAST. Old Time the *clock-writer*, y^e had sexton Time:

Is it as he will? well tise, France shall rue.

Shakespeare. King John, fol. 11.

The great engine to effect this, was by engaging men of several callings (and those the meaner still the better) to hold forth, and harangue the multitude, sometimes in streets, sometimes in churches, sometimes in barns, sometimes from pulpits, sometimes from tubs; and in a word, whatsoever, and whatsoever they could *clock* the senseless and nothinglike rabble about them.

South. Sermon, i. vol. iv.

The notion of the world's being a great machine, going on without the interposition of God, as a *clock* continues to go without the assistance of a *clock-maker*; is the notion of materialism and fate, and leads (under pretence of making God a super-natural intelligence,) to exclude providence and God's government in reality out of the world.

Dr. Clarke's First Reply to Leibnitz.

So, if unprejudic'd you seen

The glories of this *clock-work* man,

You find a hundred movements made

By fine devices in his head;

But 'tis the stomach's solid stroke

That tells his being what's a *clock*.

Prior. Alms, can. 3.

They can no more scribble so sorry an effect to an omniscient cause, than some ordinary piece of *clock-work* with a very few motions and uses, and those continually out of order, and quickly at an end, to the best artist of the age.

Bentley. Sermon, 3.

By the slow *clock*, in stately measured rhyme,

That from the many tower tremendous toll'd,

No more the pleasure counts the tedious time,

Nor distant shepherd pens his twilight fold.

Warren. Ode, 3.

When labour and when dolence, club in hand,

Like the two figures at St. Dunstan's stand,

Beating alternately, in measure'd time,

The *clock-work* motions of chime,

Exact and regular the seconds will be;

But such were quarter-strokes are not for me.

Cooper. Table Talk.

CLOD, v.

CLOD, n.

CLOD-DIV.

CLOD-POLE.

Dutch, *kloffen*, conglare; *klette*,

gleba, mass. It is perhaps from the

A. S. *cleof-an*, to cleave; furred thus,

past participle, *cloun*, *clown*, *clod*, *clod*,

clod.

A lump or mass *cleaved*, or separated from a larger mass, or material substance.

To *clod*; to form into lumps or masses *cleaved* or separated from a larger mass.

A *clod-pole*; a block-head; a lumpish head.

The grounds must be plowed, the *clodds* must broken with the harrow, the frield must be damped, the seeds must be sown, &c.

Udall. John, ch. iv.

And sure they be that within short time deeth shall stop their cares, and the *clodds* kever all the smother y^e praise this.

Sir Thomas More. Works, fol. 83.

For this gospel is the same treasure hidden under y^e *cloddy* hard grounds in the field of the letter, which your grace after ye had found, did for ladye sell all that ye had to buye that same golden withail.

Udall. Preface. Luke, fol. 3.

Dread Lord of spirits, well thou didst devise

To fling the world's rude daughth, and the dross

Of the old chaos, furthest from the shies,

And thine own nest, that bore the child of loam,

Of all the lower heave's, the curse, and cross,

That wretch, beast, empire, monster man, might spend,

(Proud of the mire in which his soul is pen'd)

Tolded in lumps of clay, his weary life to end.

G. Fletcher. Christ's Victory in Heaven.

That Christian theefe (quoth he) that was so bold

To combat me in hard and slight fight,

Shall wooded fall inferiour on the moat,

His locks with *clods* of blood and dust besight.

Goffrey of Boulogne, book vii. at 54.

So a small seed that in the earth lies hid,

And dies, reviving bursts her *cloddy* side,

Adorn'd with yellow locks sacre is born,

And doth become a mother great with corn.

Dramm. Flowers of Sin.

With *cloddy* earth, and with blind darknessen snay'd.

Merc. Parn, 2. can. 1. at 12.

Gut. Where's my brother?

I have sent *Clotens* *clat-pat* downe the stream,

In embasie to his mother; his bodie's hostage

For his returne.

Shakespeare. Cymbeline, fol. 389.

And then reflect, that this is the glory, to which we *clods* of earth are called and invited, yea, and (hear, O heaven; and give ear, O earth!) wooed to accept.

Bishop Bull. Works, vol. i. fol. 240.

CLOCK.
—
CLOCK.

CLO.
CLOG.

How great (while yet we tread the kindred *clod*,
And every moment fear to sink beneath
The *clod* we tread: soon trodden by our sons)
How great, in the wild whirl of time's perambles,
To stop and pause.

Young. *The Complaint*. Night, 6.

CLOG, v. Skinner thinks, perhaps from *log*,
CLOG, n. *trancu*. It may be from the Goth.
Clog-gan, *lag-gan*; A. S. *leggan*, *ge-leggan*, *ponere*,
Clog-gan, to lay. The past participle *logged*, *ge-*
logged, *lag*, (a brand), *ge-lag*, would give *log* and *ge-*
log, *glog*, *clag*. *Aliquid imposuimus*, any thing imposed;
as a *load*, (from the same A. S. verb.), *log*, or *clag*.

To *clog*, then, is to load, to harthen; and is so used
without any subaudition by Ray. It is now generally
used with a subaudition of hindrance or obstruction;
and thence, consequently, to *clog*, is,

To hinder, obstruct, impede, embarrass, or en-

The man for murther caught
and *cloged* with yron colds,
To wretche that he more happy is
than losers may be hold.

Turberville. *Of the Torments of Hell*, &c.

And what shall ye be at length the better for this tormoyle,
which beside diuers other incommodities rehearsed, shall be thus
clogged with the vnsufferable burden of the martiall lawe.

Sir J. Creech. *The Host of Sedition*, l. 2.

And of these owes I fele no woe nor wee;

Save that a *clogge* doth hang yet at my heele.Wyll. *Of the Courtiers Life*.

He (St. Paul) meaneth nothing else, but considering the
Gospel then required specific preachers, and that it were a *clogge*
to be married, and somewhat an hindrance to those should
trauaille, he thought it expedient to forbear.

Wyll. *The Art of Logics*.

Contrast thee with vnderstanded meane,

And play not *Asop's* dogge;

The golde that gentle Bacchus gaue

Did greedy Mydas *clogge*.Warner. *Albion's England*, book iv. ch. xxii.

Hence, I say, the habituate believer need not suspect his estate
if he find not in himself such an extremity of violent grief and
humiliation, as he observes in others; knowing, that in him such
a measure of tears would both soil the face of his devotion, and
clog the exercise of it.

Hemans. *Works*, vol. iv. serm. 18.

The day that I shall see her a countess, said Teresa, will be
my death's day; but I tell you againe, do what you will; for we
women are born with this *clog*, to be obedient to our husbands,
though they may be no better than leeches.

Shelton. *Don Quixote*, vol. iii. fol. 35.I did not prompt the age to quit their *clogs*

By the known rules of civill liberty,

When strait a barbarous union enchain'd us

Of owls and cuckoos, asses, apes, and dogs.

Milton. *Sonnet*, 12.

For there, they're mist, soil'd and contaminate,

But truth doth clear, unswave, and simplifie,

Search, sever, pierce, open, and disgreave

All acclimated *clogges*.Merr. *On the Soul*, Poem, 2. book ii. can. 3. st. 25.

We see clocks and jacks, though the teeth of the wheels and
nuts be never so smooth and polished, yet if they be not oyle'd,
will hardly move, though you *clog* them with never so much
weight.

Ray. *On the Creation*, part ii.

It was said, that the king was alienated from the Church of
England, and weary of supererogatory episcopacy in Scotland; and
so was resolved not to *clog* his government any longer with it.

Burnett. *Own Times*. Charles II. Anno 1709

If any leisure time he had from power,

Because 'tis sin to misemploy an hour,

His business was, by writing to per-*clog*That kings were *weakened*, and a *clog* to trade.Dryden. *Amleth* and *Archibol*.

She soars; now noight on earth detains her care,—
But Guilford; who still struggles for his share:
Still will his farm opportunely race,
Clog and retard her transport to the skies.

Young. *The Force of Religion*, book I.

All the ancient, honest juridical principles and institutions of
England are so many *clogs* to check and retard the headlong
course of violence and oppression.

Burke. *To the Sheriff of Bristol*.

CLOGHER, an ancient City in the County of Tyrone,
in the Province of Ulster, in Ireland, now reduced to
a mean village. It is the See of a Bishop, suffragan
of Armagh. Here a Monastery was founded in the
Vth century. The See was united to that of Louth in
the XIth century. The religious buildings were con-
sumed by fire, A. D. 1396, and the Cathedral was rebuilt
in 1641. The Diocese contains parts of the Counties
of Donegal, Fermanagh, Tyrone, Monaghan, and
Louth, and includes forty-one parishes. Tradition
assigns its origin to St. Patrick. 70 miles north-west
from Dublin, 30 west from Armagh.

CLOISTER, v.**CLOISTER, n.**CLOG.
CLOIS-
TER.

Lat. claustrum; quo aliquid clauditur. Bale, writes claustral. Applied to

A place in which those, who devoted themselves to a life of religious observances, enclosed or shut themselves up. Also (as Cotgrave expresses it) to a round walk or enclosure covered over head, and environed with pillars.

A cloister bet higan, be bishop be put wrought,
Hired like a man, & all paid & bought.

R. Brauer, fol. 80.

And I shal levery youre church, and youre cloistre make.

Piers Plowman. Fustian, fol. 41.

Then cam I to that cloyster, and gaped aboute,

Whough it was pilered and pynt.

Id. Creds, l.

What shalde he studie, and make himselven wood,

Upon a book in cloister alway to pore.

Chaucer. *The Prologue*, v. 183.

So that by their decree,

The youngest daughter fiedde

Into the thicke, where covertly

A cloister life she ledde.

Gauvigne. *The Complaint of Phylomela*.

Signifying thereby, that Christ, which is the High Priest, came
from the secret bosom of his Father, and virginal cloister of his
mother, into this world, to suffer sacrifice for man's redemption.

Steepe. *Records*, No. 109.

Within the cloyster blisful of thy sides,

Toke meanes shape the eternal bow and pios.

Chaucer. *The Second Noones Tale*, v. 15511.

For ther was his nat like a cloisterer,

With thread lare cope, as is a poure scolere,

But he was like a minister or a pope.

Id. *Prologue*, v. 261.

He took the for his prisoners, and left company to keep them,
and then mounted againe his horse and rode into the streete, and
saw many hyres of ladyes, damowels and cloisterers fro defolowing,
for the sundryers were without mercy.

Proussert. *Cronicle*, vol. i. ch. xxiv.

This Donatane (as witnesseth Ioh. Capgrave) was the first that
in this realme compelled men and women to vowe chastite and to
keep claustrale obedience, against the free doctrine of Saynt
Paul, 1 Cor. 7. and Gal. 3.

Bale. *English Fustian*, part i. fol. 62.

CLOSTER.

That all the sweetness of the world in one,
The youth and virtue that would tame wild tigers,
And wilder people, that have known no manners;
Should live thus cloistered up.

Brumant and Fletcher. A King and no King, act iv.
Far from revenge; soon was; soon made content;
As fitter for a cloister than a crown;
Whose holy mind so much addicted is
On th' world to come, that he neglecteth this.

Daniel. History of the Civil Wars, book v.

Yet is it in that kind, as best accords
With rural passions, which use not to reach
Beyond the grounds, and woods, where they were bred;
And best become a cloister's solitude.

Daniel. Dyd. Of the Quorra's Arcadia.

Though I am a cloistered man in the condition of my present
Life, besides my confinement by infirmity, yet having spent
as much of mine age among noise abroad, and seven years thereof
in the court at home, there still shall hang upon me, I know not
how, a certain consciousness of novelties.

Religious Writings, p. 363.

A merrie mate amongst the rest,
Of cloisterers thus told:
"This cloistering and fast feeding of
Religious is out old,"
(Quoth he.)

Warner. Allcock's England, book v. ch. xiv.

The element it self, till seven years hence,
Shall not behold her face at single view;
But like a cloisterer she will rattle walk,
And water once a day her chamber round
With eye-offending brine.

Shakespeare. Twelfth Night, fol. 255

Cloister-men, professing ignorance of worldly affairs, and
obedience to men superior, who more easily be swayed to bend
as the pope would bow them, in preferring his creatures.

Spenser. King John, Act 1, scene 1.

None among them are thought worthy to be styled religious
persons, but those that cloister up themselves in a monastery.

Sharp. Sermons, 3. vol. i.

For in what stupid age or nation
Was marriage ever out of fashion?
Unless among the Amazonians,
Or cloister'd friars and vestal nuns.

Butler. Hudibras, part ii. can. 1.

Bale's pen indeed was sharp and foul enough sometimes, when
he had such foul subjects to deal with, as the cruelties and un-
cleanness of many of the popish priests and prelates, and
cloisterers.

Styrr. Edward VI. Ann 1547.

Nature shall smile to view the vanquish'd brood,
And none, but envy, riot unobscured;
In cloister'd state let selfish ages dwell,
Prood that their heart is narrow as their cell.

Shawcross. The Judgment of Hercules.

Others again, by party rage inflam'd,
Blindfolded zeal and superstition drive,
Ofspring of ignorance, and cloister-bred
With undistinguishing violence, assault
Both good and bad.

Hamilton. To a Gentleman going to Travel.

The CLOISTERS appear in the primitive churches
to have been porticoes, or *stoa*, running round the
αἶθριον (Euseb. x. 12) or *ἀνάξ*, (Paulus Silent. Par. i.
174), the Court which stood between the great outer
Porch (*πρόπυλον πόρτα, πύλη ἐξωτερική*) and the body of
the Church. These Cloisters were raised on columns,
and therefore the Court was sometimes called *τετρα-
στήλιον*, and *quadripartitus*. In these stood the first class
of penitents, who were not allowed to proceed farther,
in order to beg the prayers of the faithful as they en-
tered the Church. (Bingham, Or. Eccl. vii. 3. 5.) They
were used also as burial-places. (Id. 8.)

CLOUSE.

CLOSE, v.
CLOSE, n.
CLOSE, adj.

CLOSE, adv.

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CLOSE, adv.

From *clausus*, the past participle of
claudere, to be or cause to be so near
as to touch.

To bring as near as possible; to
join together, to conjoin, to unite;
to bring so near that no further
approximation or progress can be
made; to bring to an end; to end, to
finish. To bring so near as to prevent

ingress or egress; to confine, to keep confined or
secret, to shut up, to block up.

A close is a piece of ground enclosed or surrounded
by fence or hedge.

Je kettelle did he wike of his treasure alle,
And S. Catherine's kirke closed with a wall.

R. Brumant, p. 79.

In the castel of Corf. Ich shal do je close
Ther as an ancre.

Piers Plowman. Finis, p. 45.

But woo to you Scribles and Farless hypocrites: that chaunge
the kyngdoms of hevnes bifore men, and ye entre not: neither un-
feyn men estrange to entre. *Wiclif. Matthew, ch. xxxiii.*

And when thei hadden do this thing thei clauden togidre a
gret multitude of fischis, and her net was broken.

Id. Luke, ch. v.

He sometime is cause of all damages that beates do in the
feld, that breketh the hedge of the close, thurgh which he de-
stroyeth that may not be restored.

Chaucer. The Parson's Tale, vol. ii. p. 364.

Oh countrie clownes, your chere see you koope
With hedge, and ditch, and mark your made with metres.
Goswold. The Fruits of Warre.

Thou Chamteclere took high upon his toon,
Stretching his neck, and cold his open roose.

Chaucer. The Name of the Parson's Tale, p. 15338.

My sonne be thoue ware thereby,
And holde thy tonge still close.
For who that hath his worde disclose
Er that he witte what he mene,
He is full ofte nyght his tene.

Gower. Conf. Am., book iii. fol. 53.

The Russe men are round of bodias, fully fle'd,
The greatest part with bellies bigge that swelling the waste,
Flat-headed for the most, with faces nothing faire,
But browne, by reason of the smock, and closeness of the air.

Turberville. in Hakluyt, vol. i. fol. 387.

When the taken of meeting by the shot of the artillerie
was knowne, the French king with xli. noblemen, entered the
bridge, & came to the close.

Hall. Edward IV. fol. 234.

The Lord himselfe hath not disdain'd so exactly to regulate
in the Booke of Life, after what sort his servants have closed up
their dayes on earth, that he discov'ers even to their very innermost
actions, what merits they have labour'd for in their sick house, what
they have spoken unto their children, kindred, and friends, &c.

Hooker. Sermons. A Remedy against Sorrow and Fears.

Till the applause it brings
Wakes echoes from her waste,
The chime to repeat.
(Eck. The chime to repeat.)
Ben Jonson. Hymn, 3. Shepherd's Holiday.

From a close however this duty musings flow'd
A lower apparition round with divers roes,
Both red and white, which by their livelies show'd
Their mistress faire, that there herself reposes.

Spenser. Britton's life, can. 2.

This Tancrè, when he had ridden all about the troops of his
enemies, casting his eye every way, to see if he could espie Clau-
dius Asellus, enquired at length clearly, after alliance made, where
about he was.

Holcott. Lewis, fol. 506.

CLOSE.

Take her away, are her a prisoner
To her own chamber *clerkly*. Gholias.
Brenmont and Fletcher. A King and no King, act iii.

Such is the cure and *cleanser*, wherewithal her parents, More-
reco Corcusio, and her mother Aldonsa Nogales, have brought
her up. *Shelton. Don Quixote, vol. i. p. 230.*

That the Kirkmen were generally very zealous for the *cleansing*
with their king, yet some of them arrive to it, and praying against
it. *Whitelake. Memorials. Anno 1659.*

So where the nearest lodger most *shides*,
Deep in the earth she *frauen* her pretty cell,
And into halls and *chaudets* divides.
P. Fletcher. The Purple Island, can. 6.

—O thou bloody prison!
Fetall and ominous to noble peers!
Within the gulfed *chaure* of thy walls,
Richard the Second here was *back'd* to death.
Shakespeare. Richard III. fol. 180.

(We) will hand in hand all *headlong* cast vs downe,
And on the ragged stones beat forth his brains,
And make a mutual *chaure* of our house.
Id. Titus Andronicus, fol. 51.

The issue of the whole action, in the young man's coat *cleansing*
with Christ's proposals about eternal life, and his sorrowful de-
parture thereupon, lays before us a full account of that misery,
which attends a final dereliction of Christ.

South. Sermon, 8. vol. vi.

We have it, it seems, in our power, by the exercise of *our* particu-
lar virtue, to secure a pardon to ourselves for neglecting all the
rest; and can blot out the remembrance of an ill-spent life, by a
few acts of charity at the *close* of it.

Atterbury. Sermon, 2. vol. i.

Not when any point of doctrine is handled in a *clear* and argu-
mentative virtue, it appears flat and unavailing to them; has
nothing in it of the life and power of godliness, and is all mere
humane reasoning.

Id. B. 5. vol. iv.

King Philip lost the best part of his cavalry in that action;
upon which he retired towards Saragossa, but was *clearly* followed
by king Charles. *Burnett. Owen Times, Anno, Anno 1710.*

The works of David Tieders, Jun. are worthy the *clearest* atten-
tion of a painter, who desires to excel in the mechanical know-
ledge of his art.

Sir Joshua Reynolds. Journey in Flanders and Holland.

This immense field was composed of different kinds of ice,
such as high hills, loose or broken pieces packed *close* together,
and what, I think, Greenlanders call *feld ice*.

Cook. Voyage, book i. ch. li. vol. iii.

In the general emulation of wit and genius, which the festivity
of the Restoration produced, the poets shook off their constraints,
and considered translation as no longer confined to *servile close-*
ness.

Johnson. The Idler, No. 69.

CLOSE, in Composition.

Nor in the house with chamber ambushes
Close-banded durst attend me, no, not sleeping,
Till they had *lir'd* a woman with their gold,
Breaking her marriage faith to circumvent me.
Milton. Scammon Agonistes, l. 1113.

To proceed a little further; dense and massie bodies more to
the earth, to the great congregation of *close-compacted* bodies.

Bacon. On Learning, by G. Wals, book vii. ch. i.

Whereby they might be the slier to discover, and avoid that
deceitful and *close-veiled* evil of flattery that ever attends them,
and misleads them, and might skillfully know how to apply the
several remedies to each malady of state, without trusting the
disloyal information of parasites and sycophants.

Milton. Antimastix upon the Remonstrants Defence.

At which I *can'd*, and listen'd to her while,
Till no unusual stop of accents silence
Gave reprieve to the drowsy *slighted* steeds,
That draw the litter of *close-curtain'd* sleep.
Id. Comus, l. 554.

Six. ————— Justice indeed.
Should ever be *close-curd* and open-mouth'd;
That is to hear a little, and speak much.

Messinger. The old Law, act v. sc. 1.

When Hector heard of his retreat, thus he for fume contends;
Troians, Dardaniads, Lycians, all *close-lighting* friends,
Thouk what it is to be renowned: be *multifarious* all of name;
Our strongest *vaunt* is gone; Jove vows to do us shame.
Chapman. Homer. Odyssey, book xi. fol. 147.

————— Am I *close-handled*,
Because I scatter not among you that
I must not call mine own?
Messinger. The Emperor of the East, act ii. sc. 1.

For the Greeks let Constansimpe be a witness, where, by a
close-handled as in instant war, the inhabitants confounded
their empire and themselves.

Archdeacon Holday. Against Diology, (1661) p. 28.

And boldly breaking with rebellious *hand*
Into their *outer's close-locked* treasury,
They minerals combustible do find,
Which, (to stout coarsers placed *causally*.)
They fire.

Daniel. History of the Civil War, book vi.

But Helingahala rode in one [a chariot] of gold, and had his
close-steel pans of the same metal.

Drumman. Physics-Therology, book v. ch. ix.

O comfort-killing night, image of Hell!
Grim care of death, whispering conspirator,
With *close-tangled* treason and the ravisher.
Shakespeare. Rape of Lucrece.

Thickening their ranks, and *wild'd* in firm array,
The *close-compacted* Britons win their way.

Adrian. The Campaign.

Or [to] drowsy shepherd, as he lies reclined,
With half-shut eyes beneath the floating shade
Of willows grey, *close-crowding* o'er the brook.

Thomson. Seasons, Summer.

He that appears hard-hearted and *close-fisted* towards his needy
brother, let him think of call himself what he pleases, he plainly
is no Christian, but a blemish, a reproach, and a scandal to
that honourable name.

Burrow. Sermon, 31. vol. i.

————— After them the cackling goose,
Close-grazer, finds wherewith to ease her want.
J. Philips. Cider, book i.

Ye are not always willing to give, but, on the contrary, are
often covetous and *close-handed*, without bowsels of pity or affec-
tion; yet when your children ask victuals or other necessities
of you, you are ready to supply them with what they want.

Sharp. Sermon, 2. vol. iv.

She pants and trembles like the bleating prey,
From some *close-awaked* wolf just snatched away,
That still with fearful horror looks around,
And on its flank regards the bleeding wound.
Cranall. Ovid. Metamorphoses, book vi.

The *close-bre'd* cylinders with ease revolve
On their *great's* axle; and with ease reduce
To trash the cases the *experts* throw betweeno.
Gruinger. The Sugar Case, book iii. l. 249.

While you my friend, whatever wind should blow,
Might traverse England safely to and fro,
An honest man *close-betwixt* to the chin,
Broad cloth without, and a warm heart within.

Cowper. An Epistle to Joseph Hill, Esq.

Why must the hero with the snail vie,
And hurt the *close-circuit* of his nose or eye?
Churchill. The Rival.

There *close-embod'd*, will their might requite
The sun's rous foe. *Glover. Leonidas, book v.*

————— With swift and furious stride,
Close folded arms, and short and sudden start,
The *trifling* pride in dumb and silent pride,
Resolves escape. *John Hill. Rideau.*

CLOSE.

CLOSE.
—
CLOSET.

—The soft beech,
And close-grain'd box, employ the turner's wheel,
And with a thousand implements supply
Mechanic skill. *Budding. Agriculture, can. 2.*
His well-align'd engine he directs with care,
And lastest from the close-impression'd air.
Cambridge. The Seriblerian, book iv.

Nor are the plants which England calls her own,
Few, or unlively, that, with laurel join'd,
And kindred foliage of perennial green,
Will form a close-knit curtain.

Mass. The English Garden, book iii.
—Huge Sparta, who for ever scorn'd
Defensive walls and battlements, supplied
Five thousand citizens close-and.

Glover. Athaliah, book xxiii.
—There the pitcher stands
A fragment, and the spotless teapot there;
Sad witnesses how close-pent man regrets
The country, with what ardour he contrives
A peep at nature, when he can no more.

Cooper. The Task, book iv.
The noise and hurry all! the thronged street,
The close-pit'd warehouse, and the busy shop.

Jays. Edge Hill, book iii.
In the afternoon the fury of the gale began to abate; when we
set the main-sail, close-reefed main-top-sail, and stood to the north-
ward with the wind at W. N. W. and W. by N. a strong gale, at-
tended with heavy squalls.

Cook. Voyages, book ii. ch. iv. vol. iii.
All night clear-bleared in a forest thick,
Waked I note, say back around me laid;
And of neglected slugs I kindled up
A scanty flame. *Watson. Eclogue, 5.*

Down sunk the roof on suffocated throngs,
Close-veig'd by fear. *Glover. Leonida, book xii.*

CLOSET, v.

CLOSET, n.

CLOSET-DOOR.

CLOSET-KEEPER.

CLOSET-PRAYERS.

CLOSET-SINS.

CLOSET-TUNING.

Diminutive of *close*, q. v. A
small close or enclosure.

For is a closet fast by
The duke was hid so princely,
That she him might not perceive.

Gower. Conf. Am., book i. fol. 13.

In the east church, the priest standeth, as it were, in a trivium,
or closet, hang'd round about with curtains, or veils, apart from
the people. *Barnett. Records. The Answer of Dr. Cole, &c.*

The loving mother, that nine months did bear,

In the dear closet of her palfull side bear,

Her tender babe, it seeing calm appear,

Doth not so much rejoice, as she rejoiced there.

Spenser. Faerie Queene, book iii. can. 2. st. 11.

—And now we learn

They're all retir'd to Flinders, to the dam

That new'd this eager whelp, Margaret of Burgundy.

But we will hasten him there too, we will hasten him;

Hunt him to death, even in the hildam's closet.

Ford. Perkin Warbeck, act i. sc. 1.

The third (Henry Burton) formerly a kind of relation by
service to the king; having before he took orders, waited as
close-keeper, and so attended at canonical hours with the books
of devotion upon his majesty when he was Prince of Wales.

State Trials. Proceedings against Butcher, &c.

Which conclusion will be the more easily evaded against them,
by asking them whether in their family parlour-prayers, or in
their private closet-prayers, they do not approve and practise that
gesture [kneeling]; which as I believe in charity they do, so I
must from thence infer, that by them the house of God, is the
only place to be despised. *Hammond. Works, vol. i. fol. 368.*

About this time, I happened to be with my Lord Treasurer one
evening in his closet, when a packet came to him from Mr. Mon-
tague, ambassador at Paris, giving him an account of a large
conference Monsieur de Louvois had lately had with him, by the
king his master's order.

Sir William Temple. Memoirs, vol. ii. p. 443.

The sacrifices of this kind [in public worship] that we offer
to God with an honest and devout mind, we cannot doubt will
always find acceptance, and produce their effects; nay, perhaps
when our closet-prayers will not.

Sharp. Sermon, 9. vol. i.

See Bodiam's eloquent and hand-cuff'd charge

Surpass'd in frenzy by the mad at large.

Cooper. Treason.

They well knew that he felt like other men: and of course he
would think it mean and unworthy, to decline asserting in his
place, and in the front of able adversaries, the principles of what
he had penned in his closet, and without an opponent before him.

Burke. Appeal from the New to the Old Whigs.

But that there is always a remaining store [of ice] every one,
who has been upon the spot, will conclude, and none but closet-
studying philosophers will dispute.

Cook. Voyages, book iv. ch. ix. vol. vi.

CLOSER, in Heraldry, is the diminutive of the Bar.

CLOSTER-SEVEN, or ZEVEX, a small Town in
the Circle of Lower Saxony and Duchy of Bremen, on
the Aue, which derived its name from having been
formerly a Benedictine Convent. It was secularized by
Christina, Queen of Sweden, and is not remarkable for
any thing but the conclusion, on 10th September 1757,
of a Convention between the French, under the Duke
of Richelieu, and the Hanoverians, under the Duke of
Cumberland, by which the latter, 38,000 in number,
laid down their arms and dispersed. 19 miles south
of Stade, and 24 north-northeast of Bremen.

CLOT, v.

CLOT, n.

CLOT-TING.

CLOT-POLE.

CLOT-TER, v.

CLOT'TY.

To clod or clot; to form into
lumps or masses cleaved; (cleoven,
clewed, clov'd, clod, clot,) or sepa-
rated from a larger mass, or material
substance. See CLOD.

The clustered blood, for any leche-craft,
Corrupteth, and is in his boyle craft,
That soyer vein-blood, ne venousing,
Ne drinke of herbes may ben his helping.

Chaucer. The Knight's Tale, v. 2747.

So banish'd Saturne's pluinia rythmes
which he before had taught,
And better speech, the clustered clatte
of duncerie brought to nought.

Draut. Horace. Epistles. To Maecenas.

The ground also would now be broken up for a fallow against
the next year, according to the mind and counsel of Virgil
especially, to the end that the snare might thoroughly parch and
concoct the clots, and thereby make it more mellow.

Holland. Plow, vol. i. fol. 591.

—But when lust,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lascivious act of sin,
Lies in delictum to the inward parts;
The soul grows clotted by contagion.

Milton. Comus, l. 467.

Badly is that land ploughed, which after the corn is sowed,
needs the great harrows and clothing.

Holland. Plow, vol. i. fol. 579.

THEE. I will see you hang'd like clot-pales ere
I come any more to your tents.

Shakespeare. Troilus and Cressida, fol. 85.

—With his hand he lifted up the belt,
And wipt away that clustered blood, the fervent wound did melt.

Chapman. Homer. Iliad, book v. fol. 80.

CLOSET.
—
CLOT.

CLOT. — Where land is *clotty* and a shower of rain soaks through, you may make use of a roll to break it. *Merrimer*.

A dangerous wide and horrible, the walls
On all the sides fair'd with mouldy damp, and hung
With *clots* of rosy gore, and human limbs,
His dire report.

Addison. A Story out of the Third World.

By continuing the affusion, you may bring the liquor to a kind of a crimson, and afterwards to a dark and opaque redness somewhat like that of *clotted blood*.

Boyle. Experimental History of Colours, part III.

New dye: with that he drags'd the trembling sire,

Sliding through *clotter'd* blood, and holy mire.

Dryden. Æneid, book II.

I see the car

Of fierce Achilles, as th' encumber'd wheels

O'er heroes driv'n, and *clotted* with their gore.

Greene. Leonidas, book VI.

CLOTHE, v.

CLOTH, n.

CLO'THING, n.

CLOTH-SHEARER, n.

CLOTH-WORKER, n.

CLOTH-WORKING, n.

also the Dutch *kleyden, vestire*. See **CLAU**.

Clothes; (used only in the plural) is applied to the coverings or vestures, which are worn on the body. *Cloth*; to the material of which certain *clothes* are usually made.

To *cloath* or *clothe* (met.) is used, when some purpose or design is meant to be covered or concealed.

And *clow'd* hym myd þe best *clow* þat ge move y se,

And four knyghtes and hym þat of hys sante be.

R. Gloucester, p. 36.

How they ben *clothed* in *clath*, that cleanness sheweth.

Piers Plowman. Creed, E. 1.

And she mad Hercules so nice

Upon her lout, and so assote,

That he hym *clothes* in his cote;

And she in his was *cladde* full ofte.

Gower. Conf. Am., book II. fol. 40.

He [the hypocrite] *clothes* riches (as men sayne)

Under the simplest of povertye;

And doth to some of great deverte

Thynge, which is littell worthe within.

Id. A. book I. fol. 11.

Be ye war of false prophets, that comen to you in *clothing* of sheepe, but withynne fourth they ben as wolues of ravenyn.

Wiclif. Matthew, ch. vii.

Of *cloth-making* she hadde swiche so haust,

She passed hem of Ipre, and of Gaunt.

Chaucer. The Prologue, v. 44.

That taken is, where as thei founde

A body *cladde*, which was wounde

In *clote* of golde, as I said ere.

Gower. Conf. Am., book viii. fol. 181.

And the kyng entride to see men sittynge at the mete, and he sigth there a man *not clothed* with byrde *clath*. And he seide to hym, frend how cotirdist thou hidere withoute byrde *clath*? and he was dumbe.

Wiclif. Matthew, ch. xxii.

The grazer gets by feeding false his taste,

The *clothes* coyus by carding locks of wooll.

Gower. The Fruit of Warre,

For as I left at home all my *clothing*

When I came first to you, right so (quod she)

Left I my will and all my libertie,

And took your *clothing*.

Chaucer. The Clerk's Tale, v. 8330.

And he seide to hem also a liknesse, for no man taketh a piece from a new *clothe* and putteth it into an olde *clothing*, elsis bothe he bracketh the new, and the peece of the new sheweth not to the olde.

Wiclif. Luke, ch. v.

The kyng & the wisest sort considered that if he had warre with the emperor, that his marchantes should lese muche, and if thei lost, the *clothyng* and the *cloth-workers*, of which were a great multitude should lese and be brought to extreme povertye.

Hall. Henry VIII. The sixteenth Yere.

— And least cold

Or heat should injure us, his tynely care

Hath unbesought provided, and his hands

Clow'd'd us unworthy, pitying while he judg'd.

Milton. Paradise Lost, book x. l. 1059.

Thus Bellial with words *cloathed* in reason's garb

Counsell'd ignoble ease, and peacefull sloath,

Not peace.

Id. A. book II. l. 226.

For one night's revel silk and gold we choose,

But in long journeyes *clath* and leather use.

Dennis. Eliza, 2. The Anagram.

When the *clothiers* lacked sale, then they put from them their spinners, carders, tuckers, and such other that lyne by *cloth-working*, which caused the people greatly to murmur.

Grafton. Henry VIII. The sixteenth Yere.

Yes, but they gang in more secret wise,

And with shryves *clathing* doth hem disguise.

Spenser. Shepherd's Calendar. September.

Having next intercepted her [Mary of Scotland] they used her in a most disgracefull and unworthy manner, and *clothing* her in a vile weed, thrust her into prison at Loch-Leven, under the custody of Murray's mother.

Camden. Elizabeth. Anno 1567.

I am [for quoth he] of English, and my name is Thomas Cramwell, my father is a power man and by his occupation a *cloth-shearer*.

Hallifax. Apsley, fol. 436.

Non enim sunt omnia tollas—Which, though true conjunctively, that all countries put together bring forth all things to be mutually bartered by a reciprocation of trade, is false disjunctively, no one place affording all commodities, so that the *cloth-workers* here had their pain for their labour, and sold for their lost.

Fallax. Wortham, vol. II. fol. 410.

That they sent thither also great quantities of bull and cow hides, and brought from thence in exchange Europe commodities; as hats, linnen and woollen, wherewith they *clothed* themselves.

Dampier. Voyage. Anno 1684.

One thing the mention of the pils brings into my mind, which must not be forgot; that is, that your son's *cloths* be never made strait, especially about the breast.

Locke. Of Education, sec. 11.

Thus are men apt to play with their healths and their lives as they do with their *cloths*; which may be better excused since both are so transitory, so subject to be spoiled with common use, to be torn by accidents, and at the best to be soon worn out.

Sir William Temple. Of Health and long Life.

The plague was so sunk in London, that the inhabitants began to return to it, and brought with them a great deal of *manufacture*, which was lying on the hands of the *clothiers* and others, now in the second year of the war, in which trade and all other consumptions were very low.

Burnell. Old Times. Charles II. Anno 1666.

Those that are citizens of the new Jerusalem, must have the *clothing* and the garb of such citizens, even the long white robes of a pure, unspotted righteousness.

Smith. Sermon, 12. vol. vi.

— A dark hill, steep and high,

Holds and charms the wandering eye!

Deep are his fets in Towy's flood,

His sides are *clow'd* with wailing wood,

And ancient towers crown his brow.

Dyer. Grongar Hill.

CLOTHIE. He would not, however, part with it till he had the *cloak* in his possession, and as there could be no transfer of property, if with equal caution I had insisted upon the same condition, I ordered the *cloak* to be headed down to them, upon which, with amazing coolness, instead of sending up the skin, he began to pack up both that and the baize. *Coak. Voyages*, book ii. ch. i. vol. i.

—The oil-inhibiting earth,
The fuller's mill assisting, safe detests
All foreign rivals in the *clothing*'s art.
Dobson. Agriculture, can. 3.

With him, the *clothing* is neither woollen, nor linen, nor silk, satin, or velvet: it is drapery; it is nothing more.

Sir Joshua Reynolds. The Fourth Discourse.

CLOTHO, in Zoology, a genus of the class *Arachnides*, order *Scera*, family *Aracnidae*. Generic character: *Maxilla* hanging over the *labium*, which is longer than it is broad; the fourth pair of legs the longest, then the second, afterwards the third,—but all nearly equal, excepting the fourth pair; eyes disposed four and four, in two lines arched backwards, almost co-centric, those of the posterior line approaching each other in pairs.

Type, *C. Durandi*, Walck.

CLOUD, *n.* Tooker thinks *cloud* is formed thus,
Cloud, *n.* { *ge-hlod*, *ge-hloud*, *glood*, *cloud*;
Cloud, *v.* { *ge-hlod* is the regular past tense,
Cloudiness, { and past participle of *ge-hlodan*, to
Cloudless, { hide, cover. "For the same reason,"
Cloud-like, { "he adds, "the Latin word
Cloudy, { *subes* was formed from *subere*;
which means to cover. "Quis celum nubil, i. e. operit," says Varro. "He should have said *Fossus*, though Varro is to the same purpose.

To cover; to throw into shade, gloom, obscurity, or darkness.

He spoke, how fortune covered with a *cloud*,
I wote not what, and als of a tragédie
Right now ye herd.

Claver. The Ninety Prester's Tale, v. 14788.

Thanne alle kyndredis of the certic schuler wryte, and thi schuler se manere some conyngs in the *cloudes* of hevew with myche vrtis and manere. *Wiclyf. Matthew*, ch. xxiv.

And then shall all the kyndredis of the earth mourne, and they shall se the weene of mi come in the *cloudes* of hevew with power and great glory. *Bible*, 1551.

Right now the highe windes blowe :

And soon after thei ben looe.

New *clouds*, and now cleere it is.

Geever. Conf. Am. Prologue, fol. 6.

Likewise kee may be called *clouds*, for as the *clouds* keep the sunne shining from vs, so doth his ignorance keepe him blindefold from the true vnderstanding of thinges.

Wilson. The Art of Rhetoric, fol. 173.

And his next son for wealth and wisdom fam'd,

The *clouded* ark of God till then in trees

Wand'ring, shall in a glorious temple endure.

Milton. Paradise Lost, book xii. l. 333.

Was I deceiv'd, or did a sable *cloud*

Turn forth her silver lining on the night?

I did not err, there down a sable *cloud*

Turn forth her silver lining on the night,

And casts a gleam over this tainted grove.

Id. Comus, l. 221.

Then with uplifted hands, and eyes devout,

Grateful to hear a, over his head beholds

A dewy *cloud*, and in the *cloud* a bow

Conspicuous with three listed colours gay,

Bestowing peace from God, and car'nant awe.

Id. Paradise Lost, book xi. l. 865.

The *clouds* and rain we shall find to be no less useful meteors than the last mentioned; so is manifest in the refreshing pleasant shades, which the *clouds* afford, and the fertile dews and showers, which they pour down on the trees and plants, which would languish and die with perpetual drought, but are hereby made verdant and flourishing, gay and ornamental; so that (as the Psalmist saith, Ps. lxxv. 12, 13.) the little hills rejoice on every side, and the valleys shout for joy, they also sing.

Darham. Physico-Theology, book i. ch. iii.

The dragon likewise if he find his eyes to be dim, cleareth, scourth, and dispatcheth the *cloudiness* thereof with fecul.

Holland. Plutarch, fol. 793.

—But as an eagle
His *clouds* thunder belted on their heads.

Milton. Samson Agonistes, l. 1696.

And pleasant spring approacheth.

The grass now grows to be refreshment :

The swallow peeps out of her nest,

And *clouds* welkin cleareth.

Spenser. Shepherd's Calendar, March.

Now night her course began, and ever heav'n

Inducing darkness, grateful trace impos'd;

And silence on the obvious din of war :

Under her *clouds* covert both retir'd

Victor and vanquish'd.

Milton. Paradise Lost, book vi. l. 469.

The feather'd system, *cloud-like*, by her fly,

And with triumphant plumes beat the sky.

Dryden. The Wandering Mares.

I bid him produce his case in court, which he had left at the door, he did so, and I finding it to be very curiously *clouded*, with a transparent amber head, and a blue ribband to hang upon his wrist, I immediately ordered my clerk, Lillie, to lay it up, and deliver out to him a plain joint, headed with waist.

Taylor. No. 103.

'Tis not to remember, that in this state of Imperfection, there is scarce any truth so bright and clear, but that an industrious stirrer up of doubts may do somewhat towards *clouding* and darkening it.

Atterbury. Sermons, 8. vol. iii.

But all this while we seem to be to seek, what the chief and highest good experienter to knowledge is, in which the essence of the Deity principally consists, and it cannot be denied, but that Plato sometimes talks too metaphysically and *cloudily* about it.

Cicero. Intellectual System, fol. 205.

The day before he (King William) set out, he called me into his closet: he seemed to have a great weight upon his spirits, from the state of his affairs, which was then very *cloudy*.

Barnett. Owen Turner. William and Mary. Anna 1690.

The fool to native ignorance cou'd.

No bounty learning on his *clouds* mind;

U'ought to relish, yet too proud to learn,

He scorn the grace his dulness can't discern.

Mason. The Art of Painting, v. 58.

The weather had for some time been very thick, with much rain, but this day was so favourable that not a *cloud* intervened during the whole transit.

Coak. Voyages, book ii. ch. iii. vol. i.

If in order to be intelligible, I appear to degrade art, by bringing her down from her visionary situation in the *clouds*, it is only to give her a more solid mansion upon the earth.

Sir Joshua Reynolds. The Seventh Discourse.

'Tis this [religion] that wards the blow, or stills the smart, Disarms affliction, or repels its dart;

Within the breast bids passion captive rise;

Bids smiling conscience spread her *cloudless* skies.

Cotton. To the Rev. James Hervey, on his Meditations.

O'er all the field commands the woods to fire;

Straight to obey a thousand hands compire.

On ev'ry side the spreading flames extend,

And roll'd in *cloudy* wreaths, the smoke ascends.

Wicks. The Epigone, book iii.

CLOUD, in Composition.

Ventil the fall age were come, that God would show him openly unto the whole world, and deliver them from their shadows and *cloud-light*, and the breath out of their dead sleep, of stark blinde ignorance. *Tyndall. Works*, fol. 12.

CLOUD.

Witness may see the mantle a burning flame
Made with the limbs of saints to mount on high,
Whose constant soles without the least exclaim,
In midst of death down patently did lie,
And in bright flames did clime the *clow'd-brow'd* skie.
Memoir for Magistrates, fol. 783.

The *cloud-capt* towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits, shall dissolve;
And like this insubstantial pageant faded
Leave not a racke behind.

Shakespeare. Tempest, fol. 15.

At this, the *cloud-compelling* Jove, a farre-fetel sigh let flie:
And said, thou Furie, what offence of such impietie,
Hath Priam or his sonnes done thee?

Chapman. Homer. Iliad, book iv, fol. 51.

Whilst Moses now in this *cloud-crow'd* hill
Full forty days his pure shode did make,
Whilst that great God, in his Almighty will,
With him of all his ordinances brake.

Dryden. Moses his Birth, 4to. book iii.

For now the tender-hearted angel grew
So deep a sharer in the virgin's pain;
That to avenge his own in her, he flew
To Salem's coral spectacle again;
Steering his smoking *street's cloud-cutting* feet
Into coarser's dear harbor, Olivet.

Beumont. Psyche, can. 16. st. 40.

[She] durst not ask of her nodaciously
Why her two suns were *cloud-repuls'd* so,
Nor why her fair cheeks over-wash'd with woe.

Shakespeare. Rape of Lucrece.

Jupiter, the great *cloud-gatherer*, griev'd
With thought of what a world of greates this suit askt, being
achiev'd.

Scarl'd, sigh'd, and answered.

Chapman. Homer. Iliad, book i. fol. 12.

In count of *Pelous* that *about*, thy hand was conversant
In rescue from a cruel spoile, the blacke-*cloud-gathering* Jove;
Whom other Godheads would have bound.

Jd. B. fol. 9.

So to amoyd the fere
Of following fouldens, the Creator
Of creatures nebel'd
The climbing toppes of *cloud-high* towers,
And more to be fulfild.

Warner. Allice's England, book i. ch. i.

At last she calls to mind where hangs a piece
Of skilful painting, made for Priam's Troy;
Before the which is drawn the power of Greece,
For Helen's rape the city to destroy,
Threat'ning *cloud-kissing* Ilium with annoy.

Shakespeare. Rape of Lucrece.

Edward thus cleared of the *cloud-threatening* storme, thought
best are others did light, to provide for himselfe.

Speed. Edward IV. Anno 1463.

Fierce Corus and Catilin, veld of frey,
Arm'd Argive horse they led, and in the front appear
Like *cloud-borne* centaurs, from the mountain's height,
With rapid course descending to the fight.

Dryden. Lucius, book vii.

'Twas thus th' *armipotant* advic'd the Gods,
When from his throne the *cloud-compeller* nodd,
Deep-lengthening thunders run from pole to pole,
Olympus trembles as the thunders roll.

Parish. The Battle of the Frogs and Mice, book iii.

Such now the spreading deluge had been seen,
Had not th' Almighty Ruler stood between;
Proud warring the *cloud-compelling* vices obeyed,
Confer'd his head suppressing, and were stay'd.

Kece. Lucius. Pharsalia, book v.

The northern breath, that freezes floods, he binds
With all the race of *cloud-dispelling* winds.

Dryden. Ovid. Metamorphoses, book i.

Thames made immortal by her Denham's strain,
Meadow ring glides through Twick'nam's flow'ry plain;
While royal Richmond's *cloud-aspiring* wood
Pours all its pendant pomp upon the flood.

P. Whitehead. Epistle to Dr. Thomson.

While clourning rocks, scarce heard above our lead
Amid the *cloud-commanding* branches bred.

Brooks. The Fair Chast.

There *cloud-crown'd* Fane, here Peace scathe and blind,
Swail'd the loud trump, and woe'd the olive wand.

Mason. Ius, a Monologue.

As when snow or hail
Flies drift'd by the *cloud-dispelling* north,
So swiftly, wing'd with readiness of will,
She shot the gulf between.

Cooper. Homer. Iliad, book xv.

What puzzling schoolmen sought so long in vain,
See *cloud-dispelling* Mathews explain!

Feather. An Epitaph on Sir Isaac Newton.

Fables with wonder tell how Terra's seas,
With iron force unlock'd the stubborn nerves
Of hills, and on the *cloud-enveloping* top
Of Pelion, Ossa pil'd.

Glover. On Sir Isaac Newton.

And how'd
The rocks and desert caves, the mighty loss
Of two imperial cities! so may sink
Yon *cloud-enveloping* tow'rs; and times to come
Inquire where Aron flow'd, and the proud mast
Of Bristol rose.

Whitehead. To the Nymph of Bristol Spring.

For them, in sacrifice, the sacred night
Of King Alcibiades drew an ox to Jove
Satanian, *cloud-girl* governor of all.

Cooper. Homer. Odyssey, book xiii.

Mountains, ye mourn in vain,
Muted, whose magic song
Made huge Parnassus bow his *cloud-top'd* head.

Gray. The Bard, l.

Besides these he [Cæ'da'm] published the *Megaklita*, or
cloud-messenger, and the *Naladya*, or rise of Nala, both elegant
love-tales. *Sir William Jones. Hymn to Durga, Argument*.

Thus, God of thunder, satist on Meru thron'd,
Cloud-riding.

M. Hymn to Indra.

What mingling pomp rush boundless on the gaze!
What gallant navies ride the heaving deep?
What glittering towns their *cloud-enveloping* turrets raise!
What bulwarks brown hostile o'er the steep!

Beattie. The Triumph of Melancholy.

For here, to drado thy swelling purse, await
A thousand arts, a thousand frauds attend,
The *cloud-wrought* canes, the gorgeous sunf-boxes,
The twinkling jewels.

Shenstone. Moral Pieces, part ii.

CLOVE, n. Clove of garlic; from *clefan*, to cleave.

Lye.

They have plenty of *clove-bark*, of which I saw a ship-load;
and for *cloves*, Raja Last, whom I shall have occasion to mention,
told me, that if the English would settle there, they could order
matters so in a little time, as to send a ship-load of *cloves* from
thence every year.

Dampier. Voyage, Anno 1686.

Clove, although they are said originally to have been the pro-
duce of Macina, or Bactria, a small island far to the eastward,
and only fifteen miles to the northward of the line, and to have
been from thence disseminated by the Dutch, at their first coming
into these parts, over all the eastern islands, are now exalted to
Arabia, and the small idea that lie in its neighbourhood—
There may perhaps be both *cloves* and nutmegs upon other islands
to the eastward; for those, neither the Dutch, nor any other
European, seem to think it worth while to examine.

Cook. Voyage, book iii. ch. st. vol. ii.

The soft gale of Malaya wafts perfume from the beautiful
clove-plant, and the recess of each flowery arbore sweetly
resounds with the strains of the Cécilia mingled with the muni-
murm of the honey-making swarms.

Sir William Jones. On the Musical modes of the Hindus.

CLOUD.

CLOVE.

CLOVE. The *clove-scented creeper*, which blows in my garden at a season and hour, when I cannot examine it accurately, seems of the same genus, if not the same species, with the Mandarilla.

CLOVER.

Sir William Jones. On select Indian Plants.

A CLOVE of Cheese or Butter = 8 lbs. the two and thirtieth part of a seigh.

A CLOVE of Wool = 7 lbs. 2 cloves = 1 stone, stat. 9 Henry VI. 8.

CLOVEN,

CLOVEN-FOOT,

CLOVEN-FOOTED,

CLOVEN-FOOTED,

Past tense and past participle of *Cleave*, q. v.

Na how the dew was couched first with stre

And then with drie stalkes cloven a thre.

Chaucer. The Knights Tale, v. 2936.

A sapper of Henalt recovered such a stroke with a stone, on his target, that it was *cloven* cleve sunder with the stroke, and his arm broken, so that it was long after or he was hale.

Fraser. Grange, vol. i. ch. xlv.

For after the Romans by fure force had broken and cloven the maine battailon of the enemy in the very middest, they turned about againe, and presented themselves behind.

Hilland. Letter, fol. 962.

Rough Satyrs dam'd, and Fauns with cloven heel
From the glad sound would not be absent long;
And old Democritus lov'd to hear our song.

Milton. Lycidas, l. 34.

The mans briefe hose thow *clow'd* and rent in twaine,
So hear'st with honour would thee bless and crowne,
Pierst through he felt, and falling hard with all,

His foe prais'd for his strength, and for his fall;
Gulfiery of Bolognes, book xx. st. 32.

By Cynthia's light, and on the pleasant lawn,
The wanton fairy we were wont to chase,
Which to the simple *cloven-footed* fawn,
Upon the plain durt boldly bid the chase.

Dryden. The Tenth Muse, fol. 151.

—'Tis a place
Not more the pride of shires than the disgrace,
Which I'de not leave, had I my Dem to boast,
For the huge offers of the *cloven-foot*
Unto our Saviour, but your not being here
Tis to me, though a rare one, but a shire.

Corbet. Commemorative Poems. To the Dean.

Others there are which make good the purity of their breed,
with the length and duration of their dayes, whereof there want
not examples in animals, unspurious; first in hislorious or *cloven-*
hoof'd as canine, and beevies, whereof there is above a million
annually slain in England.

Sir Thomas Brown, book vi. ch. vi.

The priest with lolly hands was seen to tise
The *cloven* wood, and pour the rusty wine.

Dryden. Haver, l. 102.

The foe gave way, the princely youth

With headless rage pursu'd,

Till trembling in the *cloven* heels

Sir Elmers Jewell stood.

Mickle. Ballad, l. 1.

ARTH. At last the chest is plain;

The *cloven-footed* hand is vanish'd from us,

Good angels be our guides, and bring us back.

Dryden. King Arthur, act ii.

CLOVER,

CLOVERED,

CLOVER-FLOWER,

CLOVER-GRASS.

Clover or claver. A. S. *clefwe*

myrt; trifolium. Dutch, klaver.

"So called," says Wichter,

"*quasi folium trialevum, a kloven,*

findere." A. S. *clef-an*, to cleave.

So that my poorest trail, which mine call rush and reed,

For little wancey fit, that to the dung I throw,

Doth like the pearly-grass, or the pore *clever* show

Compared with the best.

Dryden. Poly-ethion, song 25.

The *crow-flower*, and thereby the *clover-flower* they stick.

Dryden. Poly-ethion, song 13.

If milk be thy design; with plustrous hand
Bring *clover-grass*; and from the marshy land
Salt harbours for the fold; ring rack prairie;
To fill thy bags, and swell the silky tide.

Dryden. George, book iii. l. 605.

Tis beauty all, and grateful song around,
Join'd to the low of kine, and numerous bleat
Of flocks, thick-mingling through the *clever's* vale.

Thomson. Seasons, summer.

Cherwell, thy sedgy banks and glistening streams
All laugh and sing at mild approach of morn;
Thro' the deep groves I hear the chanting birds,
And thro' the *clever's* vale the various lowing herds.

Warren. Ode, 6. Morning.

CLOUGH, n. The past participle of A. S. *cleofian*, *findere*, to cleave, cleave, clough, cleaved or divided.

A *clough* or *clough*, is a kind of breach or valley down a slope from the side of a hill, where commonly shrubbery, and trees do grow. It is the termination of Colcough or rather Colclough, and seems other *sinuamen*.

Fraser. Rotation of decayed Intelligence, ch. ix.

CLOUT, v.

Clout (the noun) is the past

CLOUT, n.

participle of *cleofian*, *findere*, to

CLOUT, adj.

cleave. Cloured, clout'd, clout;

CLOUT, v.

cleaved, or divided into small

pieces. See Took, l. 178. "Clouted cream," he adds, "is so called for the same reason." See also Clout and Clor.

To *clout*, is to put on or cover with, *clouts*, pieces or patches.

Clouterly, perhaps, is like any thing *clouted*, patched or botched; i. e. clumsy; or otherwise, *clouterly*. See **CLOWN**.

Boye to kards and to kembe, to *cleave*, and to wasche.

Piers Plouman. Vision, p. 151.

Put se thi self in thi sight, whome someone of hem walketh

With *cleaved* shold, and clothes fol felle.

M. Crede, E. 2.

And thereon lay a litle chyld lapped in *clouts*.

M. R. D. 1.

Then shew I forth my longer cristal stones,

Yeremmed ful of *cleave* and of bores,

Relikes they be, as when they echon.

Chaucer. The Pardoner's Tale, v. 12282.

And no man puttith a *clout* of holstons cloth into an olde clothing, for it doth away the fulness of the cloth and a worse brekyng is made.

Wich. Matthew, ch. ix.

Item, he said "We have a lying Christ, and not a Christ of *clewts*." This I said, say, and will say; y Lord Jesu Christ is risen from the death, and lyeth, and reygth Lord and King in the glory of his Father, world without end.

Strype. Records. Robert Walsingham. His Indication, No. 115.

This doth hys *owne* alleged stories not helpe, but clerely

confounds hys *clewted* vp matter for monkes chastyty.

Bale. Apology, p. 32.

So, by what right or wrong so-eare,

Senyus clewted crowne together

And sineth, seen from Portugale,

As is supposed, kinder.

Warner. Albion's England, book ix. ch. xlviii.

But if fond Barbus rest his *clewted* wing,

Or Mercur chant his thoughts in brothel chary;

The witless vulgar, is a non-sens throug.

Like summer flies about their dunghill swarm.

P. Fletcher. The Purple Island, can. 1.

If I were mad, I should forget my *owne*,

Or sadly thinks a babe of *clewts* were he,

Shakespeare. King John, fol. 12.

CLOVER.

CLOUT.

CLOUT.
—
CLOWN.

AVM. What, he that wears a *clout* about his neck,
His cuffs in's pockets, and his heels in's mouth.

Masque. The fatal Duetty, act ii. sc. 2.

Going through an alley the other day I observed a noisy
impudent beggar hawl out, that he was wounded in a war-
chantman. That he had lost his poor limbs, and show'd a leg
clouted up. *Tatler, No. 68.*

The men for the biggest part have only a small *clout* to cover
their nakedness. *Danquer. Voyage, Anno 1667.*

Whilom I've seen her skim the *clouted* cream,
And press from apocryphal curds the milky stream.
Gay. The Shepherd's week, Friday, or the Dirge, l. 61.

New milk and *clouted* cream, mild cheese and curd,
With some remaining fruit of last year's herd,
Shall be our evening fare.

Philips. Throst and Colinet. Pastoral, 2.

The only incident is a very dirty one, which every one must
wish had been omitted; that of a woman *clouting* a child.

Sir Joshua Reynolds. Journey to Flanders, &c.

CLOWN, v. } Skinner thinks, *clown*, without
CLOWN, n. } doubt, contracted from *colonus*.
CLO'WNAGE, } It is more probably of the same
CLO'WNER, } origin with *lown* and *lost*. *Low*
CLO'WNISH, } is the past participle of *lic-yan*,
CLO'WNISHNESS, } *jacere, cubare*; of which was
CLO'WN-LIER, } formed the verb to *low*; or to
make *low*; past participle *low-en*, *low'n*, *lown*;
low-ed, low'd, lowt. *Ge-ligen*, gives regularly *ge-
lowren, gelowen, glosen, clow*.

A *clown*, *lown* or *lowt*; a low-lived, rude, ill-bred,
churlish fellow. To *clown*; is to act like a *clown*.

When each had other saluted in his sort,
To brag upon his pipe the *clown* began,
And said, that for the noise and gallant sport
All other mirths and merrymen he would shew,
His only joy was on his pipe to play;
And then to blow the rustic did assay.

Turberville. Against the clown heads, &c.

Sometimes the sober man is thought
the most dunc in the town:
And he that locketh up his lips
is taken for a *clown*.

Devent. Horace. Epistle to Lollius.

A *clownish* club in hand he wold, his throngers in thickest of fight.
Phaet. Enchiridion, book xi.

SAVI. Break new mee, how *clownish* I properly indeed.
Bos Jouan. Every man out of his Humour, act v. sc. 2.
O vile ingratitude! a monstrous thing.
Not thinking how he straggled had her sting,
She kill'd the courteous *clown* by whom she find.
Striding. Summer, 24.

— We live exil'd,
Wand'ring this earth, which is of death the lot,
Where he doth see the power which he hath got,
Indifferent unto *clown* and kings,
The supreme monarch of all mortal things.

Drammond. Hymn on the fairest fair.

And he to serve me thus! ingratitude.
Beyond the convenes yet of any *clownage*,
Shewen to a lady! what now, is he stirring?
Bos Jouan. Tale of a Tub, act i. sc. 8.

As be the surface then, so *lownish* will be show,
The *clownish* blessing, to each country long ago,
Which those unhel'd' dimes, with blind devotion lent,
Before the learned maids our fountains did frequent,
To show the mine can shift her habit, and she now
Of Palatin that sung, can whistle to the plough;
And let the curious tax his *clownery*, with their skill
He reckes not, but goes on, and say they what they will.
Drayton. Poly-doron, song 23.

Men are like wine, not good before the loss of *clownishness* he
wielded. *Philham. Resistor, 69.*

OCT. How now, slave!

GOIN. I was falling
A *clownish* quail seized on me; but I am
Recovered'd.

Masquerade. The Bashful Lover, act iii. sc. 1.

There's Billy Bloomer, that merry fellow,
So wordsworn witty, when he's mellow;
Ale and mungus, in despite
Of nature, make the *clown* polite.

Scourville. The sweet-scented Mear,

His soul bely'd the features of his face;
Beauty was there, but beauty in disgrace.

A *clownish* me, a voice with rustic sound,
And stupid eyes that ever lov'd the ground.

Dryden. Cymon and Iphigenia.

There is indeed sometimes a grossness and *clownishness* in
Theocritus, which Virgil, who borrowed his greatest beauties
from him, hath avoided. *Guaridon, No. 28.*

The *clown*, the child of nature, without guile,
Blest with an infant's ignorance of all
But his own simple pleasures; now and then
A wrestling match, a foot-race, or a fair;
Is ballotted, and trembles at the news.

Cooper. Task, book iv.

CLOY, v. } See ACCLOY. Fr. *enclouer*, to clog,
CLO'YING, n. } clog or clog up. Cotgrave. Skinner
CLO'YLESS, } thinks from the Lat. *claudere*, to close.
CLO'YMENT. } "Clogs his beak." Shakespeare,
Cymbeline, fol. 394, Tyrwhitt, Farmer, and Steevens
agree, means "Clogs his beak."

To *cloy*, in Speed, is evidently to clog or clog up;
—to *cloy*, as applied to the appetite, is to clog or
clog up the active powers of the palate; to pall, to
satiare, to glut or surfeit them. All the other usages
seem deduced, consequentially, from to *cloy*,—to glut
or surfeit; as to *cloy* with tears,—to glut with,
to steep in tears; to *cloy* with woe,—to glut or surfeit
with woes.

Then bath I bed with briers,
and cloy my couch with tears,
And mid my sleep the grisly ghost
in strange sort appears.

Turberville. To his Love long Absent.

A bearing wyfe with brats will cloy thee more.
Id. To a Young Gentleman taking a Wyfe.

Where many days in mirth,
And joy they spent,
Both satiated with deep delight,
And cloyed with all content.

Gaueygue. The Fable of Philomela.

Agayne as soon as they have been well fedde, and after that
helps hath been done to the evils of a great mayne, than, lest on
the one side familiarize maye expence contempte, or let him
otherwise to muche procure maye be a rwyng to them: let him
sequestre himself into his solitary clemente, to the ends that, &c.
Vall. Lute, ch. v.

The *clown's* purpose was to have *clayed* his harbour by sinking
ships laden with stones, and such like clogging materials.

Speed. Henry VI., book ix. ch. vi. sc. 30.

There now he lieth in eternal bliss,
Joining his Goddesse, and of her enjoyed;
Ne fratch he henceforth that foe of his,
Which with his cruel rucke him deadly cloyed.

Spenser. Faerie Queene, book iii. can. 6. st. 48.

We, set in th' autumn, in the withering
And sullen season of a cold defect,
Must taste those severe discourses times do bring
Upon the fulness of a *clay'd* organ.

Daniel. Musophilus.

CLOWN.
—
CLOY.

CLOY. In Christian piety so homely and so unpleasant, and Christian men so *clay'd* with her, as that none will study and teach her, but for love and preference?
CLUB.
Milton. *Antivediculus upon the Remonstrants Defence.*

For *clay'd* with woes and trouble store
Surcharg'd my soul doth lie,
My life at death's uncheerful door
Unto the grave draws sigh.

Id. *Psalm*, 88.

Hear's knows, with thee alone I sadly part;
All other earthly sweets have had their cloying.
F. Fletcher. *Ellis in Sir Anthony Frib.*

Alas, their love may be called appetite,
No motion of the liver, but the pull,
That suffer surfeit, cloyment, and resist;
But mine is all as hungry as the sea,
And can digest as much.

Shakespeare. *Twelfth Night*, fol. 263.

Sharpen with *cloyance* sower his appetite,
That sleep and feeding may procure his honour,
Ere till a Lethean dillution.

Id. *Antony and Cleopatra*, fol. 345.

This and some other innovations, in the measure of his [Milton] verse, has varied his numbers in such a manner, as makes them incapable of initiating the ear and cloying the reader, which the same uniform measure would certainly have done, and which the perpetual returns of rhyme never fail to do in long narrative poems.

Spectator, No. 296.

Yes, ye sweet fields, besides your other'd stream,
Fall many an Attic hour my youth enjoy'd;
Full many a friendship form'd life's happiest dream,
And tramm'd many a bliss, which never *clay'd*.

Walshead. *To the Rev. Dr. Louth*

CLOYNE, a small Town of Ireland, the See of a Bishop, suffragan to Cashell, in the County of Cork, and Province of Munster. A religious house was founded here in the VIth century. From 1430 to 1638 the See was united to that of Cork. The Diocese lies entirely within the County of Cork, and contains sixty-nine Benefices. The Cathedral is a fine Gothic building, of which the nave is 120 feet in length. Near it is a round tower, 92 feet high and 10 in diameter, and at no great distance from the town is a Cromlech, called *Craig Croith*, the Sun's rock; consisting of a stone 15 feet long and 8 broad, supported 9 feet from the ground by three others. There is also in the vicinity a Well dedicated to St. Colman, the founder of the Monastery, which is much frequented on his day, November 24. Twelve miles east of Cork.

CLUB, v.

CLUB, n.

CLUBBING, adj.

CLUBBISH, n.

CLUB-FIST, n.

CLUB-FISTED, n.

CLUB-FOOTED, n.

CLUB-HEAD, n.

CLUB-HEADED, n.

CLUB-LAW, n.

CLUB-MAN, n.

Ger. *kolb*; Swe. *klabbe*, which Wachter thinks is from the Ger. *klappen*, *ferire*, *pulsare*; A. S. *clap-pao*. Isth from *klampe*, mass. It is applied to

A piece of wood or other substance; of sufficient dimensions for the hand to grasp at one end, and thickening at the other.

But they [three legges] were stumpy and stubbled
Mighty pencils and chubbs.

Shelton. *Eleonor Rammings.*

Wher'in I mean to tell what race they roose,
Who follow drummes before they know the dubbe,
And bregge of Mars before they ferle his clabbe.

Georgour. *The Fruits of Warre*, v. 3.

Then all the young mē resisted the alderman, & took him from under bloody, and cryed prestoyes and clabben. Then out at every doore came clabben and wengos and the aldermen fled, and was in great daunger.

Hall. *The sixth Yere of Henry VIII.*

The first battell that ever was fought, was between the Africanus and Skryptians; and the same performed by bastons, *clabbe*, and culetars.

Holland. *Plum*, vol. i. fol. 169.

Next, Hercules his like example shewed,
Who all the west with equal conquest wonne,
And monstrous tyrants with his club subdued;
The club of justice dead, with kindly power endued.

Sponser. *Poetic Quene*, book v. can. l. st. 2.

The highest trees be soonest blawed downe:
Too kinge do die before one *clabbed* clowne.

Mirror for Magistrates, fol. 231.

Great *club-fist*, though thy back and bones be sore,
Still, with thy former labours, yet, once more,
Act a brave work. Ben Jonson. *The Voyage itself.*

The rascall rude, the rogue, the *club-fist* grege,
My stouter arme, and pluckt me on in heat.

Mirror for Magistrates, fol. 40.

As logic is *club-fisted* and crabbed, so shis is terrible at first sight.

Huvel. *Latter*, 9, book l. sec. 5.

Its eyes are blackish, regions thin and prettily furrowed, with many convolutions in them; small *club-headed* nostrum, and a long rostrum like a proboscis.

Derham. *Physico-Theology*, book iv. ch. xv.

In his [Sir Thomas Fairfax] march to Shaftsbury he found 10,000 *club-men* in a body, and Mr. Newman in the head of them.

Whitlock. *Memoirs*. Charles I. Anno 1645.

Echinos writeth, that Lyrides a grueler, being before but a mean man, and of a *clubbied* count, came to be the chief man of Athens, by frequenting the company of Apollonia, after the death of Pericles.

Sir Thomas North. *Plutarch*. Pericles, fol. 143.

Richard Buxtock, of Algarve, for saying unbecoming confessions had killed more souls than all the *clubs*, *clubs*, and halberds had done, since King Henry was King of England.

Scripps. *Memoirs*. Henry VIII. Anno 1549.

In its aureate state, it hath quite a different body, with a *club-head*. But when it becomes a *club*, no *club-head*, but all is made in the most accurate manner for flight and motion in the air, as before it was for the water.

Derham. *Physico-Theology*, book viii. ch. vi.

The enemies of our happy establishment seem to have recourse to the landable method of *club-law*, when they find all other means for enforcing the absurdity of their opinions to be ineffectual.

Adams. *Frederick*.

The general, Sir Thomas Fairfax, marched with the army to relieve our friends at Tamworth, where Colonel Welles was besieged, took Highworth in his march, and dispersed the *club-men*.

Landon. *Memoirs*, vol. i. fol. 136.

This man being pointed out to me, completely equipped in the war habit, with a *club* in each hand, as he seemed bent on mischief, I took those from him, broke them before his eyes, and with some difficulty, forced him to retire from the place.

Cook. *Voyage*, vol. iii. ch. x.

CLUB, v. } From the A. S. *cleofan*, *cleofan*,
CLUB, n. } *findere*, to divide; because the ex-
CLUBBISH, } penses are divided into shares or
CLUB-HOUSE, } portions. Skinner. And thus
CLUB-ROOM. } To *club*, is to contribute a share
or portion.

We were both going towards Westminster, and finding the streets were so crowded that we could not keep together, we were resolved to *club* for a coach.

Tatler, No. 137.

We therefore proceeded to fit up the *club-room*, and provide conveniences for our accommodation.

Gentleman, No. 91.

O mighty triumph! high renown!
Two Gods have brought me mortal down;

Here *clubs*'d their forces in a storm.

Mallet. *2 papy, or the Strategem*.

CLUB.

CLUB.
—
CLUPEA.

But I should question whether all this civic swearing, clubbing and feasting, would dispose them more than at present they are disposed, to an obedience to the officers.

Burke. *Reflections on the Revolution in France.*

On Thursday night you know with how much sorrow,
I hid the club farewell—"I go to morrow—"
To morrow came, and so accordingly
Unto the place of rendezvous went I.

Epigram. History of the Cambridge Coach.

Does not the sweat of the mason and carpenter, who toil in order to purchase the sweet of the peasant, flow as pleasantly and as sublimely, in the construction and repair of the majestic altars of religion, as in the painted booths and sordid ties of vice and luxury; as honourably and as profitably in repairing those sacred works, which grow hoary with innumerable years, as on the momentary receptacles of transient voluptuousness; in opera-houses, and brothels, and gaming-houses, and club-houses, and obelisks in the Camp de Mars.

Burke. *On the Revolution in France.*

CLUBHONA, in Zoology, a genus of insects of the class *Arachnides*, order *Aceris*, family *Araneidae*. Generic character: maxillæ nearly straight, having a sinus near the origin of the palpi, a little dilated beneath, sensibly longer than the labium, of which the height considerably exceeds the breadth; eyes placed in two lines, four by four,—the anterior line straight, the posterior line longer and arched backwards.

Type, *C. holoserica*, Latr.

The species which is here considered as typical of the genus, is common in the winter, and at the commencement of spring, under the bark of trees, concealed in a white web, from which it suddenly escapes on being disturbed, and falls to the ground. It is of a Mouse colour, shining and satiny.

CLUCK, *v.* to clik, to clik, clock, or cluck. See *CLOCK*.

—Thou hast never in thy life
Shew'd thy deere mother any cuteske,
When she (poore hen) fond of no second brood
Has clock'd thee to the warres: and safell home
Loden with honour. *Shakespeare. Coriolanus*, fol. 28.

So long doth the great brood-hen cluck her chickens, as she takes them to be hers; but if once they fly from the protection and safe defence of her wings, she seaveth them as a prey to the pultock. *Steele's Trials. Henry Garnett in the Gunpowder Plot.*

CLUM, *clumion*, *musaitare*, *murmurate*, to mutter or murmur; *ii. tegere*, *operire*, to cover, to hide, to keep

close or secret. Hence Chaucer uses *clum*, *pro silentio nudi*. Somere.

Now, Peter master, clum, said Nicholas,
And clum quod John, and clum said Alison.
Chaucer. *The Millers Tale*, v. 3639.

CLUMP, *n.* } Ger. *klump*; Dutch, *klomp*, *masse*,
CLU'N'FER. } Wichter thinks from *kleen*, *edkerere*,
or *loben*, *coagulari*. A clump is now applied to
A number or quantity, e.g. of trees placed or planted
close together.

Vapours which now themselves consort
In several parts, and closely do conspire,
Clump'd in balls of clouds.

Mure. *Song of the Soul. Infidelity of Werthe.*

Where round the lawn might wind the varied way,
Now lost in gloom, and oow with prospect gay;
Now screen'd with clumps of trees, far wintry bow'ns
Now edg'd with sunny banks for summer flow'rs.

Scott. *The Garden. Epistle*, l.

On the west end of the island is a large tree, or clump of trees, that in appearance resembles a tower.

Cook. *Foyage*, book i. ch. vii. fol. l.

CLUMSY, *adj.* } Probably of the same origin as
CLUM'NILE, } clump, and formed immediately
CLUM'NIVUS. } from it. Mr. Grose says, clumps,
clumpet, i.e. clumsy, idle, lazy, unhandy. And thus
clumey is—unhandy, awkward, heavy, massive, unwieldy.

In the greater bodies the force was easy, the matter being ductile and sequacious, obedient to the hand and stroke of the artificer, apt to be drawn, formed or moulded into such shapes and machines even by clumsy fingers.

Key. *On the Creation*, part ii.

The manufacture would be tedious, and at last but clumsily performed. *Spectator*, No. 232.

Therefore this morning I'll begin,
Try how your clumens will spin.
King. *of Lear*, part viii.

That pow'r is music: far beyond the stretch
Of those unmaning warblers on any stage;
Those clumsy herons, those fat-headed gods,
Who move no passion justly, but contempt.
Astruc. *The Art of Preserving Health*, book iv.

These canoes were of unequal sizes; some thirty feet long, two broad, and three deep; they are composed of several pieces of wood clumsily sewed together with bandages.

Cook. *Voyage*, book iii. ch. vi. fol. iv.

CLUPEA.—HERRING FISHERY.

CLUPEA, Lin.; *Herring*, Ray. In Zoology, a genus of animals belonging to the family *Clupeidae*, order *Malescopterygii* *Abdominales*, class *Pisces*.

Generic character. Intermaxillary bones, short and narrow, forming but a small part of the upper jaw, the sides of which are made up of the superior maxillary bones; gills very large, and the anterior portions of the branchie towards the mouth set with fine long teeth like those of a comb; body narrow and carinated below, at which part the scales are disposed like saw teeth.

In this genus of animals we find many which are edible, and which being great articles of commerce form the staple of several large towns in England and of Holland, though not to the same extent in the latter country as formerly. The occupation which they

give, and the nursery the fisheries for them afford to seamen, render them, and every thing connected with them, objects of great interest to any State which, like England, depends so much upon its marine. After having given a description of the species which compose the genus, we shall proceed to offer an account of the history and management of the Fisheries for Herrings, Pilchards, &c. all of which are *Clupeæ*. They are predacious.

Cuvier has divided them into several subgenera, viz.

• *Herrings proper.*

Opening of the mouth moderately large, sometimes, though not always, provided with teeth; tail

CLUM.
—
CLUPEA.

CLUPEA. perpendicular and lunated; dorsal fin single and opposite the ventral fins.

C. harengus, Lin.; *la Clupe Hareng*, Lacep.; *Haring* of the Hollanders; *Brisk Herring*, Pen. This is the Herring of commerce; it is about ten inches in length, the back of a greenish colour, thick; the belly of a silver hue, narrow and sharp, and the scales, as they meet each other at its edge, forming an irregular surface like the teeth of a saw; head small, jaws provided with teeth, the lower jaw the longer of the two; tongue and palate rough, with small fine teeth; sixteen or seventeen rays to the anal fin. They are found in the highest northern latitudes, and generally as low down as the northern coasts of France; in one instance they have been caught in the Bay of Tangier, but never more southward.

The most remarkable circumstance in the natural history of the Herring, is its annual migration from the Arctic circle towards the south, as it is presumed for the purpose of depositing its spawn, after which it returns to its winter habitation, where its food, water insects, and mollusca, are more plentiful. The term Herring is derived from the German word *Heer*, an army; and if reference be made to the habits of the fish, no term could probably have been found more apposite; for the numbers in which they make their appearance is beyond calculation, and their motions are so regular, that they would almost seem to be directed in their course by some experienced guide. There may be seen "distinct columns," says Pennant, "of five or six miles in length and three or four in breadth, driving the water before them with a kind of rippling; sometimes they sink for ten or twelve minutes, then rise again to the surface, and in bright weather reflect a variety of splendid colours, like a field of the most precious gems, in which, or rather in a much more valuable light, should this stupendous gift of Providence be considered by the inhabitants of the British Isles."

The Herrings leave their winter quarters in the Spring, and make their appearance off the Shetland Isles in April and May; but these are merely the van-guard of the immense army which extends its myriads along the same coasts in June, diffusing happiness and wealth upon the bleak provinces of the north. Their presence is known by the number of sea-birds which follow them in their course, and prey upon them in their journey towards the south. Having reached the Shetlands, the shoal divides into two parts, the one coasting along the eastern and the other along the western shores of Great Britain, filling every inlet in their passage; those which take the eastern coast, proceed through the British Channel and then disappear, whilst the others which have voyaged along the western shores, visit the Hebrides, pass on to the north of Ireland, where a second division takes place, and part going round to the west are soon lost in the Atlantic, whilst the other, continuing its course through the North Channel into the Irish Sea, affords employment to the fishermen of Ireland and Wales.

Herrings are in full rose towards the end of June, and continue in perfection in the beginning of winter, when they begin to deposit their spawn. The young Herrings make their appearance in shore in July and August, being then from half an inch to an inch in length; at which time they are called in Yorkshire *Herring Side*. What becomes of the Herrings in

winter is not well known; it is certain, however, that the young are not taken during that season, whilst the old Herrings are constantly caught all the year round by the fishermen on the Yorkshire coast.

C. pilchardus, Bl.; *le Clupeodon Pilchard*, Lacep.; *le Clet* of the French Sailors; *Pilchard*, Will. It is about the size of the Herring, but of a rounder shape; the nose and under-jaw are shorter, the teeth hardly discernible; the dorsal fin nearer the head, the anal fin has one or two more rays than that of the Herring; and the scales adhere very firmly, differing in that respect also from those of the Herring which they readily drop off.

The Pilchards appear in large shoals on the Cornish coast, towards the middle of July, and disappear about Christmas; they seem to require a warmer temperature for their spawning-time than Herrings, being rarely found on any other of our coasts than that of Cornwall, between Fowey Harbour and the Scilly Isles. Their arrival is anxiously looked for by the Cornish fishers; and men, in their dialect called *Huers*, are placed on cliffs who give notice to the boats of the course of the fish.

C. sprattus, Lin.; *la Clupe Sardine*, Lacep.; *Sprat*, Pea. This fish is about five inches in length, the body is deeper than that of a Herring of the same size; the belly is very sharp and more strongly serrated than that of the Herring or Pilchard, and its anal fin has one or two more rays. They make their appearance in the Thames about November and leave it in March; they come up nearly as high as London Bridge, are taken in large quantities, and form a large part of the food of the poor during winter.

They are employed in Agriculture as manure, in those counties which are worn the parts where they are caught, and are considered very good for that purpose. Sometimes they are cured like red Herrings, at others pickled like Anchovies, and resemble them in flavour, but the bones do not dissolve as do those of the Anchovy; in the Baltic they are pickled and called *Bretling*, or the little deep fish, in distinguish them from the *Strömling*, or Baltic Herring.

It has been matter of dispute, whether the delicious fish known by the name of *White Bait*, to which both Prince and apprentice boy pay annual visits to Greenwich and Blackwall, be not the young fry of the Sprat, or the Shad; Pennant decides in the negative, and gives as his reason that the White Bait has but three *brachistogaster* rays, whilst they are furnished with eight; he thinks it belongs to the *Cyprin*.

C. alota, Lin.; *la Clupe Alose*, Lacep.; *Shad*, Will. This fish will occasionally weigh as much as eight pounds, but usually not more than five; its length is from two to three feet; it is distinguished from the Herring by a black spot or spots above the gills, extending along the back, from four to ten, and decreasing in number as the fish advances in age; the head is very small, and the covering of the brain very transparent; the lower jaw rather longer than the upper, the edge of which is furnished with small teeth; the dorsal fin small, and its middle rays longest; the tail much forked; and the belly strangely serrated; the back is of a dusky blue, the body and tail silvery. They are found in the Mediterranean, Atlantic, and Caspian Seas; in England they come into the Severn and

CLUPEA.

CLUPEA. Thames, those taken in the latter river are very insipid and coarse, and do not frequent it till the latter end of May or the beginning of June; in the Severn, however, the fish is found in warm seasons as early as April, and continues there about two months, and is taken in nets near Gloucester; it is considered a very fine fish, and is sent to London, where it is known among fishmongers by the French name *Alose*. When the Shad is caught at sea it is very dry and of a bad flavour.

C. Sissensis, Bl.; *Chinese Herring*. Mouth toothless and narrow; base of the anal fin scaly; dorsal and caudal fin tipped with black. Native of the Chinese Seas. Two inches long.

C. Africana, Bl.; *African Herring*. Body broad, much compressed; ventral fins very small; anal longitudinal, straight, and nearer to the head. Found on the Coast of Guinea; about two inches and a half in length.

β *Megalops*.

Last ray of the dorsal fin prolonged into a filament.

C. Cyprinoides, Bl.; *le Megalope Filament*, Lacep. Body much compressed; mouth unprovided with teeth; superior maxilla cleft to receive the inferior; the last ray of the dorsal fin extended into a long filament; it is a native of the Madagascar Seas.

C. Thrinna, Bl. Has the same lengthened ray, as also the

C. Nasus, Bl. Of which the upper jaw is much prolonged, so as to have the appearance of a snout. Native of Malabar.

γ *Anchovia*.

Ethmoid and nasal bones forming a projection, to the underpart of which their little intermaxillary bones are fixed; maxillæ very long, and the jaws well provided with teeth; the gills more open than those of the Herring.

C. Encranchola, Lin.; *la Clapie Anchois*, Lacep.; *Anchoy*, Pen. This fish derives its specific name from a ridiculous notion of the ancients, that its bile was contained in the skull. *Il n'est guère de poisson plus connu que l'Anchois, de tous ceux qui aiment la bonne chère*, says Lacepede. The moderns do not stand alone in their estimation of this piquant little fish; the Greeks and Romans, who in the later ages sacrificed with no sparing hand to the Deity who presided over Gastronomy, employed it as sauce in the shape of a pickle, which they called *garum*, and of which Horace makes mention in his account (*Sat. 8*, book ii.) of the supper given by the vulgar Nardineus to Maecenas and his friends.

His mitem jus est obso, quod prima Frangit
Perant colla, Caro de sacris parvis Theri.

The Anchovy is about a span long, the body slender; the under jaw shorter than the upper; the teeth small, a row of them on each jaw and on the middle of the tongue; the back is green and semipellucid; sides and belly silvery and opaque; edge of the belly smooth. They have been found in the river Dee; but the great fishery for them is in the Mediterranean at Gorgona, a little island near Leghorn, from whence they are exported to different parts of the world.

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C. Vittargentea, Lacep.; *Stolophorus Commersonii*, **CLUPEA**, Lacep. These are considered by Cuvier as the same fish, though Lacepede has described them under two distinct genera; it is the *Milet* of the Mediterranean; the *Atherina Brownii* of Gmelin, and the *Pi'ingua* of Marcgrave; it is described in Commerson's Manuscript as having the under jaw shorter than the upper, and the lateral line silvery.

C. Macrocephalus, Lacep.; *Albula Plummeri*, Schneid.; *le Benave* of the Antilles. The head has no scales, is of an oblong shape, the muzzle prominent; the back of a dusky grey colour, the other parts bright silvery; Gronovius says it is found in the Mediterranean, whilst Plummer refers it to the Antilles.

The three preceding species have the dorsal fin opposite the ventral, and the anal fin short; the other two species in this subgenus:

C. Atherinoides, Lacep.; *Silver-striped Herring*, Shaw, and *C. Malabarica*, Lacep.; *Malabar Herring*, Shaw, have the dorsal fin farther back than the ventral, and nearly opposite the commencement of the anal fin.

δ *Thrinna*.

Superior maxillary bones well furnished with teeth, extending below the margin of the inferior maxilla.

C. Myxar, Schneid.; *le Myxte Clupeoide*, Lacep. This fish is found in the Indian Seas, and is said to resemble a sword blade in shape; the upper jaw more prominent than the lower, and furnished on each side with a flat narrow bone toothed like a saw, and sufficiently long to reach as far back as the ventral fins; the general colour is white, the back a shade darker.

C. Setirostris, Schneid.; *C. Mystacinus*, Forster; *Bristle-jawed Herring*, Shaw. Has the additional bones extending as far back as the vent.

ε *Notopterus*.

Opercles and gills scaly; suborbitary bones, base of the opercles and interopercles, the lower jaw and the edge of the belly denticulated; palate and jaws armed with fine teeth; tongue provided with strong hooked teeth; ventral fins very small; anal connected with the caudal; and on the back, opposite the middle of the anal, a soft fin.

Such is the description of the

C. Spaurus, Schneid.; *Gymnotus Notopterus*, Lacep. which is the only species of this subgenus.

Cuvier has added two other divisions, but they cannot be considered as *Clupea*, if their characteristic organization be attended to.

History of the Herring Fishery.

The origin of the Herring Fishery, at least so far as it is concerned in the Curlew of Herring, is involved in considerable obscurity; though we find so long back as the time of Dion Cassius, that the northern coasts of Britain were abundantly supplied with fish, and he observes that the natives neglected to enjoy this so great a blessing, not even tasting fish from superstitious motives. Solinus, however, who wrote about the year of our Lord 201, says, that the people of the Hebrides (Western Isles of Scotland) derived a principal part of their support from fishing.

It is stated by some writers that the Netherlands

CLUPEA visited Scotland about A. D. 836, for the purpose of buying *saltd fish* from the Scotch fishermen, by which traffic the latter derived great gain: however, some dispute took place between them, when the Netherlands, not only left dealing with them, but actually set up an opposition to them in their own trade, and supplied other nations, to the great loss of the Scots. With respect to this account, Macpherson "suspects that the story has originally proceeded from no other fountain than the beautiful genius and fine fancy" of Hector Boece, that copious "mine of fallacious in Scottish History," and that its present appearance is aided by some later embellishments. The account, however, may be true, notwithstanding Macpherson's suspicion of it; for Snorro says, that in the year 978 the Herring Fishery was very plentiful in Norway; and there does not appear to be any good reason why it might not be carrying on in Scotland at the same time. And the belief that this notion is correct, is founded on a passage from Wytynow's *Cronycle of Scotland*, in which, speaking of Macbeth (whose fictitious supernatural adventures have been so beautifully wrought up by our own immortal Shakespeare, as almost to render them historical) he says,

All hys tyme was gret pleint
Aboundand, both on land and se.

With respect to the English Fishery, we find in Dooms-day Book, that the town of Yarmouth in Norfolk, employed some fishermen at the time of the Norman Conquest, but no mention is made of the Herring Fishery at that place; whilst Dunwich is stated at the same time to have paid annually 60,000 Herrings to the King, and Sandwich 40,000 to the Monks; but whether fresh or cured is not known: from some circumstances, however, which will be shortly noticed, it may be inferred that the Fishery at Yarmouth was for Herrings.

During the reign of Henry I. the town of Newcastle-upon-Tyne paid toll for Herrings. Henry of Huntingdon notices their great abundance on the British coasts in Henry II.'s time; and, in Madox's *History of the Exchequer*, we find that part of the revenue of the See of Chichester consisted in Herrings.

In 1153, during the reign of David of Scotland, son of Malcolm and Margaret, the Firth of Forth was full of boats belonging to Scottish, English, and Belgian Fishers, who had been drawn there by the great number of fish, not improbably Herrings; and this seems to be the first authentic account of a Fishery entitled to any notice in a commercial view.

About the middle of the XIIIth century Helmoldus states that a Herring Fishery was established in the Isle of Rugen in the Baltic, to which very many vessels from foreign countries repaired, for the purpose of taking in cargoes; these Herrings certainly must have been cured.

Nearly at the same time the Dutch date the origin of their Herring Fisheries, which have been carried to so great an extent, that Holland, at least its commercial wealth, may almost literally be said, to use their own expression, to have been founded on Herring bones. The people of Zierikzee began to fish on the coast of Briel, an island in the mouth of the Maese, and were soon imitated by the Zealanders, Dutch and West Frieslanders, who sent out their *sabards* or small fishing vessels to the same ground. The Zierikzee

Fishers are the first who stowed their Herrings in CLUPEA barrels.

In the reign of John, a Charter was granted to the town of Yarmouth; and the Crique Ports sent their two bailiffs (chosen at their Guestling or Brotherhood, held annually on the Tuesday after St. Margaret's, at New Romney) to remain at Yarmouth during the *free fair* at that place, for the protection of the fishermen of the North and West; and that all the King's subjects might freely buy Herrings, without which cure it was stated the Herring trade would be engrossed by Yarmouth: bickerings began to take place, and quarrels ensued between the two parties, who contended each against the other for the government of the fair, so as at length to call for the interference of the King in Council; but even then their contentions did not cease, nor yet until time and loss of profit and honour wore off the rivalry between them.

It appears that about 1320, Yarmouth was the principal staple market for Herrings on the British coast; and we find that William of Trumpington, Abbot of St. Alban's, bought a large house there for fifty marks, "in order to lay up fish, especially Herrings, which were brought in by his agents at the proper season, to the inestimable advantage as well as honour of the Abbey." (M. Paris.) He had also a house, or court of houses in London for the same purpose, for which he gave 100 marks. Such being the case, there can be little doubt that the art of Curing, in some way or other, was known at this time; and indeed it is proved by a license of Henry III., granted, in 1221, to Peter de Ferns, he paying to the King twenty marks in that year, and twenty more in the following year, and perhaps afterwards, for an improvement on the old plan of Peter Chivalier: his Fishery was on the south-west coast of England.

In 1290, we find half a last of Herrings was a part of the dried fish shipped at Yarmouth, in the vessel appointed to fetch the infant Queen of Scotland from her father's, the King of Norway's Court, the charge for which was thirty shillings. (Rymer's *Coll. Mannu*.)

During the reign of Edward III. liberty to fish on the coasts of England and Bretagne, and permission to sell their fish, was granted to foreigners on payment of duties to the King; the English not being considered sufficiently expert at the fisheries; this was made the ostensible reason, but it seems more probable that the King's Exchequer was low, and required replenishment by some means or other; for it happens that in the 31st of this King's reign, the first statute having reference to the Herring Fishery was passed under the title of

Statutum de Allee.

The Statute of Herring, of which it will be proper here to give some account.

The preamble states, That the people of Yarmouth were in the habit of meeting the fishermen and buying their Herrings at sea; and that the hostlers, or keepers of lodging houses, assumed the right of selling Herrings belonging to the fishermen lodged in their houses, and paying them what they thought proper; whereby the fishermen were defrauded and discouraged, and the price of Herrings advanced on the public.

The Parliament therefore enacted that no Herrings should be sold till the boat was made fast to land;

31 Edward
III. Stat. 2.

CLUPEA. that the fishermen should have liberty to sell their Herrings fairly and openly, from sun-rise to sun-set; that Herrings for hanging up (making red Herrings) should not be sold at above forty shillings per last, each of which was to contain 10,000 Herrings; pykers (small boats belonging to London and other parts) not to huy Herrings at Yarmouth between the 29th of September and the 11th of November, nor to enter the harbour in fair time; hostilers allowed 3s. 4d. on every last sold to other than an hostiler, in consideration of which they were to ensure payment to the fishermen; people of Yarmouth not to sell Herrings at more than 6s. 8d. per last, above cost price at the fair, and at London not more than 13s. 4d.; Shotten Herrings to be sold at half the price of full ones, and when made Red Herrings at 6s. 8d. above the half price; pykers might buy Herrings of the fishermen of Kirkcaldy and places adjacent, but fishermen only to discharge as many as would fill pykers, and to bring the rest to Yarmouth; no other sale permitted within seven leagues of the town, except for the Herrings of a person's own demesne fishery; Barons of the Cinque Ports declared conservators of the fair, according to the agreement between them and the town of Yarmouth confirmed by Edward I. The same Statute to extend to other places where Herrings were caught.

Such then is the Statute of Herring, and in reading it one cannot but think it likely to do more harm than good; as, although it sets out with the intention of protecting the fishers from the extortion of the people at Yarmouth, yet its provisions, by empowering them to sell at that port, place them most completely in the power of those, who, as previous experience had proved, would not fail to grind them as hardily as possible.

In 1379, the Herring Fishery received as little favour as heretofore; for it being necessary to levy a tonnage on shipping, to meet the expenses of a naval armament, for protection during the war with France, Richard II. issued an order, by the request of the Commons, for levying six pennies per ton upon every fishing vessel, for every week they were employed in Herring Fishing, or for every three weeks in any other Fishery; whilst the colliers trading from Newcastle only paid six pennies quarterly by the same order.

In 1385 mention is made of some *White Herrings* found in vessels captured by the Cinque Ports. It is generally believed, that the art of preserving White Herrings was not known until the XVth century; but it would seem probable that there was some mode of preparing Herrings different from the Red Herrings, as may be inferred from Edward III.'s Statute. In the following year the fishermen of Blakeney, Cromer, Clay, and parts adjacent, were exempted from imprisonment; of so great importance was the Fishery even then considered; and this exemption is still continued.

About the commencement of the XVth century the British Fishers began to frequent the coast of Aberdeen; and by an Act of Henry VI. the Herring barrel was ordered to contain thirty gillons.

Act of James III. of Scotland. In 1471, during the reign of James III., the Scotch Parliament passed an Act, by which it was ordered, "that certain Lords spiritual and temporal, and burgheis, should gear mak gritt shippes, busses, and other gritt pink shippis, with netts in other abutmentes for fishing."

CLUPEA. The Act of the 22 Edward IV. amongst other regulations for Fish cured for sale, directs, That the Herring barrel should be thirty-two gallons; and that the Herrings in a barrel should be all caught at one time, salted at one time, and to be as good, and as well packed in the middle as at the ends. And that the magistrates of the towns should appoint inspectors, to examine the quality and measure of fish. It is upon this Act that all the principal points respecting the management of Herrings depend, but they have varied according to circumstances, as will be seen hereafter. The Fisheries on the eastern coast failing at this time, 1549, owing to a very prevalent practice of meeting the Dutch and other foreign Fisheries half sea over, and purchasing fish of them; the Act 33 Henry VIII. was passed, by which a fine of 10s. attached for every such offence; but this not to extend to fish bought in Iceland, Orkney, Scotland, Shetland, Ireland, or Newfoundland.

In the third year of Edward VI. an Act was passed to forbid the eating of flesh on Fridays, Saturdays, emberdays, and in Lent, in consideration "that due and godly abstinence is a mean to virtue, and to subdue men's bodies to their souls and spirits;" but the true reason seems to have been, "that fishers may thereby the rather be set on work, whereby much flesh shall be saved and increased." 10s. was forfeited for the first offence, and 20s. and twenty days imprisonment for every following offence. The King's Lieutenants, Captains, and any other who might have the King's license, and sick and aged persons were exempted from the penalty.

But by another Act of the same year, the first boon was granted to the Herring Fisheries, by the abolition of the Admiralty exactions, which appear from the preamble to have been very grievous. This was further improved in the 5th of Elizabeth, by permission to export Herrings duty free; and the same statute furthers the Lent Act of Edward, by appointing that it shall not be lawful for any to eat flesh on Wednesdays and Saturdays, under forfeiture of 10s. for each offence, except in sickness and those permitted by special licence, for which Peers paid 2l. 6s. 8d. to the poor-box, Knights and their wives 13s. 4d., and others 6s. 8d. each. So much for the good old times!

The Scotch Parliament followed the same example, and appointed Lent to be observed, to the great benefit of the Fisheries.

Shortly after the accession of James I. to the English throne, the Tonnage and Poundage Act was passed, but Herrings and Cloth were exempted from it. Foreign fishers were forbidden by proclamation to frequent our coasts; and the Dutch had permission only by paying an annual sum. In the year 1615, a spirited pamphlet entitled *The Trade's Increase*, was published, attacking the East India trade, which seems at that time to have met with much opposition. Amongst other things the writer gives an interesting account of the number of ships then employed in our commercial intercourse; by which it appears, that out of nearly a thousand sail of merchant-men, not more than twenty ships were employed in the exportation of Herrings. And he goes on to urge the extension of our Fisheries, by telling us that the Dutch were so well aware of their importance, as to have in sight 3000 sail of busses, giving employment to 37,000 fishermen going to sea at once.

CLUPEA. The national feeling seems at length to have been roused, and in consequence of the report of a Commission from Charles I. to examine the state of the Fisheries, a great Fishing Company was formed in 1633, among whom were the Earl of Pembroke, Sir Paul Pindar, Sir William Courten, and others; in favour of which Government made many regulations, but in three years time the scheme fell to the ground, either from dishonesty or ignorance of the right mode of administration.

Acts of Charles II. In the reign of Charles II. several Acts were passed for the protection of the Fisheries generally; and in the year 1677, the *Company of the Royal Fishery of England* was incorporated, amongst whom we find the names of the Duke of York, Earl Danby, Lord Treasurer, and many other Lords and Gentlemen; but their stock being small, and their vessels taken by the French, the concern was soon given up. And this seems the more vexatious, because in a Tract entitled *Britannia Langens* published about this time, it is stated, that the Dutch Herring and Cod Fishery employed 8000 vessels and 900,000 sailors and fishers, by which they gained about five millions annually.

Tract after tract now issued from the press, upon this interesting and lucrative subject, and among them we find a short one by Sir Roger L'Estrange, entitled *A Discourse of the Fishery*, 1695, written with much patriotic feeling and spirit. He takes up and proves three propositions:

"1. The Fishery is of great and certain advantage.
"2. The Fishery lies fairer for the subjects of his Majesty of Great Britain than for the Hollanders.

"3. If the Fishery be encouraged and established, it will prove the foundation of an unexampled and lasting revenue to the Crown, and of wealth and prosperity to the nation.

"Nay, if it should turn to loss instead of profit, it would still abundantly answer the expense in the consequences; being an undertaking not only of common benefit, but (as the case stands) of absolute necessity to the safety and well-being both of King and people."

These points he handles with much ability, and meets all objections with ready answers. His summing up of the advantages to be derived from the Fisheries in a political point of view, is too important to be passed over; he says,

"Men of war and merchant-men enslave seamen and breed none. The collier brings up now and then an apprentice, but still spends more than he makes. The only and common nursery of seamen is the Fishery, where every huss brings up (it may be) six, eight, or ten new men every year, so that our Fishery is just as necessary to our navigation, as our navigation to our safety and well-being. And it is well observed, that all Princes are stronger or weaker at sea according to the measures of their Fishery."

In the course of the same year the Royal Fishing Company was again set on foot, but nothing effective was done.

Acts of Anne. During the reign of Queen Anne several Acts of Parliament were passed, ordering the same allowances relating to the duties on salt upon the exportation of Herrings from England, Wales, or the Town of Berwick-upon-Tweed, to parts beyond the seas, should be made as on those exported from Scotland. These allowances were granted by the Scotch Parliament in 1700, and were as follows: 10s. 4d. Scotch, to be paid

to every last of Herrings exported, in whatever mode they had been caught; and £18. Scotch upon every last taken and exported by busses. These bounties were found, however, much to exceed the duty itself, and by no Act (5 George I.) permission was granted to 5 George I. use British salt duty free for curing Herrings for exportation only, and the allowances to cease. And by another Act of the same session £20,000. were ordered to be applied towards the encouragement and protection of the Scottish Fisheries.

In 1719 Humbergh entered into a convention with Great Britain, by which Herrings caught on the British coast were permitted to be imported, on payment of the same duties of entry as are usually paid for Flemish or Dutch Herrings.

At the opening of Parliament in 1749, George II. recommended the improvement of the Fisheries to the House of Commons, who appointed a Committee to inquire into their state, and what could be done for their improvement. And in the early part of the following year, a meeting of merchants and others took place in the City of London, when it was proposed to raise a joint stock of £500,000., provided the Parliament would secure £4. per cent. per annum on that capital, when it should be employed in the Fishery. In consequence of this, an Act was passed in the same session for the encouragement of the White Herring 23 George II. c. 24. Fishery, in which was incorporated "The Society of the free British Fishery," if which his Royal Highness the Prince of Wales, afterwards George III., was chosen Governor, for the term of twenty-one years, with a capital of £500,000., £3. per cent. per annum to be paid every half year by the revenue of the Customs for fourteen years to come. A bounty of 30s. per ton to be paid for vessels from twenty to eighty tons, built after the passing of this Act, and employed in the said Fisheries—the vessels to be at the rendezvous in Brasse harbour in Shetland, on or before 11th of June, but not to shoot their nets before 15th of the same month (24th New Style,) and to continue fishing till 1st of October,—if the vessels proceed to Campbelltown, in Argyleshire, the fishing to commence September 1st and continue till December 1st,—are to keep journal of their proceedings, and the quantity of fish exported to Foreign markets before they come to port, each vessel carrying out twelve Winchester bushels of salt for every last of fish she is capable of holding; vessels of seventy tons to have two fleets of tanned nets,—six men to be allowed to every vessel of twenty tons, and if her tonnage exceed that, an additional man to be taken for every other five tons—this Act not to prevent other British subjects from fishing.

In consequence of the above Act, the Company was incorporated by Charter, bearing date October 11th, 1750. And in 1757 another Act increased the bounty from 30s. per ton to 50s.

In 1761 the greatest outfit was made since the encouragement of the Fishery by bounties, yet the Scotch only employed seventeen vessels measuring seventy-four tons, and carrying 147 men, whilst the Dutch employed on the same coast 152 vessels.

The Irish Parliament in 1764 began to turn their attention to the Herring Fishery, and the consequence of the encouragement was, that the Irish took from England 16,000 barrels of Herrings instead of 23,000, on an average of seven years; and this may

30 George II. c. 30.

perhaps be considered the first step towards the improvement of the Fishery in that part of the Kingdom.

The Herring Fishery on the western coast of Scotland had gone on very briskly till the return of the fleet in January 1766, when the bounty was suddenly stopped, owing, it was stated, to the Scottish revenue appropriated for that purpose having been already anticipated. The consequence of this was, that almost all engaged in the concern were ruined; and after a vain attempt for a few years, the number of vessels fitted out in Scotland, which in 1766 amounted to 261, had diminished in 1770 to sixteen; and during this time the bounty had been irregularly paid in Scotland, but regularly in England, as it was not derived from the same sources as in Scotland.

It was considered however, that a smaller bounty regularly paid would be better than a larger one which had been so precarious; and the proprietors of busses making a proposition of that effect to Parliament, it was enacted in 1771, (11 George III.) that 30s. per ton should be paid from the revenue of the Kingdom, both in England and Scotland. This notion seems to have been correct, for in 1776 the Herring fleet had increased to 294 sail. But during the American war the Fishery again languished, owing to the increased price of barrels, seamen's wages, &c.; and in addition to this, it was harassed by the construction which the revenue officers put on the Act of 11 George III., till by application to Parliament the matter was settled, and the bounty continued. Still, however, it continued to decline, and in 1782 no more than 147 busses were employed. The Fishery at Yarmouth also declined, and instead of 205 vessels, which it had employed in 1760, it had now not more than ninety-four vessels.

By an Act (25 George III.) the duties upon salt employed in the fisheries were repealed; but the conditions with which the use of the salt so employed were encumbered, hardly afforded any real relief.

By an Act (26 George III.) an annual bounty of 30s. per ton was allowed for seven years after 1st of June 1787, to every decked vessel of fifteen tons, built in Great Britain after 1780; a further bounty of 4s. for every barrel of repacked Herrings. And for the further encouragement of the Deep Herring Fishery, premiums of 80, 60, 40, and 30 guineas, additional to the other bounty, were allotted to the four vessels having the greatest number of Herrings, caught by their own crew, and landed between the 1st of June and last day of November. All duties on Fish caught by British subjects for home consumption were abolished, except in cases of Fish from Scotland, on which a duty was laid, for equalizing the salt duties. Attempts to fighten the grievance of salt bonds were made, and the officers were prohibited from taking fees. A bounty of 1s. per barrel was allowed to Herrings caught on the coast of Man, and the duties on their importation into Great Britain were repealed.

In the course of the same year a recommendation for building Fishing stations, or small towns in the Highlands of Scotland, was published in a pamphlet by Mr. John Knox. This plan was adopted by The British Society for extending the Fisheries and improving the sea coasts of this Kingdom, incorporated by Act of Parliament in the course of this year; but the Society did not proceed very briskly, for we find in 1797 that they had only stations at Ullispool in Ross-shire, Tober

Mory, in the Island of Mull, and Lochbay, in the Isle of Skie.

In the year 1800, Mr. Macpherson proposed a plan, to the House of Commons, which was to relieve the British Fisheries from hardships, hitherto insurmountable; to increase the sale of British cured Fish, and probably to make Great Britain in all respects superior to Holland in the Fishing trade, &c. &c. And the mode in which this was to be effected was by a total abolition (to be secretly persevered in) of all duties upon salt, whether home made or imported. The Committee of the House recommended this to the attention of Parliament; but the war prevented any thing being done.

At last the Highland Society took up the business, and by their exertions an Act (48 George III.) was passed in 1803, by which seven Commissioners were appointed chosen from among the Commissioners of Manufactures and Trade in Scotland, to be Commissioners of the Herring Fisheries, to secure the execution of the enactments. A bounty of £3. per ton was allowed on every British-built decked vessel of not less than sixty tons, fitted out and actually employed in the Deep Sea British White Herring Fishery; but that the bounty should not be payable for more than 100 tons, though the vessel were of greater tonnage. And a further bounty of 2s. per barrel, on every barrel of thirty-two gallons caught in the British Fisheries, and landed in Great Britain. And an additional bounty of £1. per ton on the first thirty busses fitted out and employed in the Herring Fishery, and entitled to £3. per ton. These were the bounties, and there were other regulations, which will be hereafter mentioned as they at present exist.

In the following year, bounties were granted not exceeding £3000. for encouraging the inhabitants of the Scottish sea coasts to provide larger boats, and to fish for Herrings farther from shore.

These Acts expired in 1814; an intermediate Act (54 George III.) was passed; and in the following session another Act (112 George III.) was enacted, by which the bounty of 2s. 8d. per barrel on exported Herrings was repealed; the bounty on Herrings cured according to the regulations of the Act to be increased from 2s. to 4s. per barrel, which barrels are not to be made either in whole or part of fir. Herrings not to be catlited to the bounty unless gutted, cleaned, and packed within twenty-four hours after being taken, and to be at least fifteen days in barrel before being repacked; to be entitled to the full bounty, must be gutted with a knife after the Dutch method, if otherwise, 1s. to be deducted from the bounty on every barrel. Superintendent to be appointed, one for the Deep Sea Fishery, another for the Loch and Coast Fishery, who are to see that the provisions of the Act are fulfilled, and the premiums allowed to the first thirty busses, formerly restricted to those employed on the Scotch coasts, now to be extended to those from all the coasts of Great Britain, Ireland, and the Isle of Man.

Another Act was also passed in the same session, (55 George III.) granting bounties to the vessels engaged in the Irish Fisheries. In the year 1830, only two busses started from England, and one from Scotland, to be employed in the Deep Sea Fishery; proving that some evil still existed, which had not been taken into the account; and in the following year, the 2 George IV., the Ton- and 2 nage Bounty was withdrawn, and the Superintendents George IV. of the Fisheries removed, and the regulations with 6.79.

11 George III. c. 31.

25 George III. c. 65.

26 George III. c. 81.

26 George III. c. 106.

CLUPEA.

5 George
IV c. 64.

respect to the bounty of 4s. per barrel to be extended to Ireland and the Isle of Man, which had previously been but 50s. on those coasts.

In the course of the last session of Parliament, (1824) another Act was passed, by which all duties and allowances made upon and to vessels employed in the British and Irish Fisheries, under the Act of 55 George III., and others subsequent, were directed to cease from and after July 5, 1825; and instead of the bounty of 4s. per barrel, a bounty of 4s. allowed for the first year after, 3s. for the second, 2s. for the third, and 1s. for the fourth; so that on the 5th day of July, 1829, all allowance should determine. These bounties, however, were only to be paid to vessels conforming to the regulations of the act 48 George III. ch. cx.

On the same day that this Act became law, another was also passed, by which all duties upon home and foreign salt were repealed.

According to Mr. Denovan's notion, the causes upon which the failure in our Herring Fisheries depend, are, 1. that the Fishing vessels are compelled to rendezvous on or before the 22d of June, at Brussey Sound, in Shetland, to be inspected; by which much time is lost, and the Dutch are enabled to get the start of us, and supply the Hamburg market, before we wet our nets. 2. The formalities of the Fishery Laws, which are exceedingly annoying and inconvenient. 3. The slovenly manner in which the Fishery is carried on, the principal object of the British Herring Fisheries being to glut the market with quantity, without attending to the quality, and without attending to sorting as the Dutch take great care to do. 4. The Salt Laws; these, however, are now repealed, and will cease to be troublesome. 5. The necessity of keeping the Herrings fifteen days in pickle, before they can be repacked, if intended to get the bounty. 6. The compulsion to use British salt. Other matters are also treated of by him, and a new method of curing proposed; besides which, he strongly recommends beginning earlier in the season, and fishing on the coasts and in the bays. But for a further account of his opinions, our readers must be referred to his papers in the *Transactions of the Society for the Encouragement of Arts, Manufactures, and Commerce*.

Mode of curing White Herrings.

The first notion of preserving Herrings White is attributed to William Boecklin, who lived in the beginning of the XVth century; it has, however, been doubted, whether the art was not known long before his time, as has been already noticed, in giving an account of the Rise and Progress of the Fishery. It seems not improbable, however, that he introduced some improvements in the mode of curing; and it is a subject which the Dutch Government have watched and guarded with great care, so that they have acquired the reputation of curing White Herrings better than any other fishers.

The mode employed in curing White Herrings is as follows: as soon as the fish is caught, it is cut open and gutted either with a knife or the finger, care being taken to preserve the milt or roe; they are then well washed and put into strong brine, in which they lie from twelve to sixteen hours, when being well drained, they are packed in barrels containing thirty-two gallons. In order to pack them properly, a layer

of salt is first laid over the bottom of the cask, then a row of Herrings, upon which salt is thrown, and upon it Herrings, and so on till the cask is filled, when some more salt is scattered upon them, and the cask is headed up as closely as possible, to prevent the admission of air, which would damage them. The salt we employ is Liverpool salt, either great or small. The barrels may be made of any wood but fir.

The Dutch in their fisheries are careful to separate the fine Herrings from those which are not so good, and to sort them according to their size; they are then packed in barrels, placed upon their backs, and laid head to tail: the use of British and French salt is strictly prohibited, and the employment of that manufactured in Cologne, Spain, and Portugal enjoined; the casks, also, are ordered to be made of oak.

Mode of curing Red Herrings.

After landing the Herrings which have been caught and salted at sea, they are taken to the fishing-houses, where they are salted again, and after lying on the floor for twenty-four hours, they are washed in vats by the curers, called *Towers*, spited through the head upon spits about four feet long by women, called *Hiccers*, and then bung up in tiers in the fish-house, a wood fire is kindled below, and continued constantly for a month, when being sufficiently smoked, they are packed in barrels, containing a thousand each, and are then ready for sale. This is the mode in which they are prepared at Yarmouth in Norfolk.

Nashe, in his *Leaten Staffe*, a curious old pamphlet published in 1599, says, that the discovery of red Herrings was owing to accident, by a fisherman having hung some up in his cabin, where "what with his fiering and smoking or smoke fiering, in that his narrow *lodge*, his Herrings, which were as white as whalebone when he hung them up, now lookt as red as a lobster."

Of the Pilchard Fishery.

Pilchards begin to appear on the Cornish coasts about the middle of July, and continue their sojourn there about three months; their arrival is anxiously expected, and men called *Huers*, (from the Cornish word *hue*, *heugh*, or *hew*, a high piece of land running off into the water,) are constantly kept on the look out upon the rocks to give notice of their approach. Pilchards usually come in shoals, and as soon as a shoal is observed sufficiently near the shore to be within the depth of the sein or net, a boat carrying about eighteen men is put off, which is run round the shoal, and at the same time a *stop sein* is thrown around so as to enclose them, and the two ends are then fastened together; these nets are usually about 280 fathoms long, and from fourteen to sixteen fathoms in depth, leaved so as to keep them down, and furnished with corks at top. The escape of the fish being thus prevented, a *tuck sein* of about 108 fathoms long and ten deep, is employed to take them up out of it; and if there be many fish in the *stop sein*, it often happens that two or three weeks are spent before it is emptied, as they are not removed in greater quantities than the women employed in salting can get through without spoiling.

When taken on shore, the broken fish and those bitten by Dogfish are picked out, and the remainder being laid on the floor of the store-houses or cellars, are

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piled in rows, having salt between each. After being left about six weeks in this state, they are washed and packed in barrels containing fifty gallons each, where they are pressed together very closely, either with weights or a press, for the purpose of extracting the oil, which escapes by means of holes made in the barrels for that purpose; and the quantity of oil yielded by them is usually about a ton for every forty-eight barrels of fish. The pressure having been continued about fourteen days, the barrels are headed up and fit for exportation. The number of fish taken in the season is about 40,000 barrels.

3 George
IV. c. 64.

Parliament has been very anxious to encourage these Pilchard Fisheries, and bounties have been granted, at various times, which have been as high as 9s. per barrel: in the last Act, 5 George IV., however, they are diminished, and from the 5th of July, 1825, to the 5th of July, 1826, only 7s. per barrel will be allowed; in 1827, 6s.; in 1828, 4s.; and in 1829, 2s. per barrel on all Pilchards exported.

The Pilchard Fisheries are almost exclusively carried on upon the southern parts of the Cornish coast, but there is a very extensive one in St. Ives' Bay, on the

northern coast, which give employment to about six thousand persons; of those employed in salting, packing, &c. nearly four-fifths are women. The importance of this Fishery is so well estimated by the Cornish men, that they say, It is the least fish in size, the most in number, and the greatest in gain of any they take out of the sea.

British Pilchards are so much in request in Italy, that formerly the orders for tin, lead, and copper were often conditional, depending upon certain quantities of Pilchards being sent at the same time with them; and the Venetian Government allowed British ships which had imported into their States a certain proportion of Pilchards, to trade with currents at their islands, though the exportation of that fruit was usually restricted to their own vessels.

See Linnaei *Systema Naturæ*; Lacedæe, *Histoire des Poissons*; Cuvier, *Règne Animal*; Blochi *Ichthyologia à Schneider*; Pennant's *British Zoology*; Macpherson's *Annals of Commerce*; Borlase's *Cornwall*; *Transactions of the Society for the Encouragement of Arts, &c.; Statutes at Large*.

CLUSTIA, in Botany, a genus of the class Polygamia, order Monœcia, natural order Guttifera. Generic character: male flower, calyx four or six leaved, leaflets opposite, imbricated; corolla four or six petals; stamens numerous: female flower, corolla and calyx as the males; nectaries formed by the coalescing anthers, including the germen; capsule five-celled, five-valved, pulpy.

This genus contains fourteen species, mostly natives of the West Indies; they are beautiful trees, producing resinous balsams, used for various purposes by the inhabitants.

CLUSTER, v. } A.S. *clæster* or *clyster*, *roc-*
CLUSTER, n. } *mu*; Dutch, *kluster*, which
CLUSTER-GRAPPE. } Junius thinks is from the Dutch and German, *klüsen*, *adherere*; to adhere or stick together.

To be, or cause to be close together; to keep close together, to assemble or collect close together.

As this grows so, the priests of the country clustering together, began to erude, and storm against Tyndal, railing at him, in houses and other meeting places.

Tindal. *Works*. Life, vol. 6.

The mountains were not rayed so quick
but down they fell as fast:

And glaz'd in a cluster thick
to Talus fell at last.

Barberis. *A Myrrour of the Fall of Pride*.

Also within the flappe of the left eye of his jacket, we fynde a greater cluster of blunnde, and the jacket folds down thereupon, whiche thyng the sayde Han coulde never folke nor do after he was hang'd.

Hall. *The sixth Year of Henry VIII.*

Whiles in the ayre their clus'ring armies flies,
That as a cloud doth seem to dim the skies;
No man nor beast may rest, or take repast,
For their sharpe wounds, and searous injuries.

Spranger. *Poetic Grammar*, book ii. can. 9. st. 16.

— Heracynth's locks
Reared from his parted forehead mostly long

Chaiting, but not beneath his shoulders broad,

Milton. *Paradise Lost*, book iv. l. 363.

Her deeds were like great clusters of ripe grapes,

Which load the bunches of the fruitful vine:

Offering to fall into each month that grapes,

And fill the same with store of timely wine.

Spranger. *Colin Clouts come home againe*.

I saw them under a green installing vine,

That crawls along the side of yon small hill,

Flanking ripe clusters from the tender shoots.

Milton. *Comus*, l. 296.

Of various states, the various bonnds appear;

There wide Hispania, fruitful Gallia lies;

Belgia's moist soil conspicuous from state,

And Flandria, long the field of a destructive war,

Germania too, with cluster'd vines o'erspread.

Hughes. *The Triumph of Peace*.

The most southerly of them is Nicobar itself, but all the cluster of islands, lying south of the Andaman Islands, are called by our seamen the Nicobar Islands.

Dampier. *Voyage*. Anno 1688.

The small black grape is by some called the currant, or cluster-grape, which I reckon the forerunner of the black sort.

Mortimer. *Householdy*.

This charm to give, great Titian wisely made

The cluster'd grapes his rule of light and shade.

Mason. *The Art of Painting*, v. 443.

CLUTCH, v. } *Clatcher*, i.e. *clutchers*, (*gelutchers*).
CLUTCH, n. } the past participle of *ge-lucan*, *capere*, *arripere*, to take, catch, or seize hold of. See Tookie. Upon this past participle the verb to elatch is formed. To take, catch or seize, to grasp or gripe.

Power hym failley

To clutche, oþer to clawe.

Peter Planchman. *Faun*, fol. 328.

Thou shalt obey,

Come on thy way,

I bus here in my clutche,

Thou goest not hence;

For all the peace,

The mayre hath in his pouche.

Sir Thomas More. *Works*, can. 2.

Whilst they are wrestling, crossing thigh with thigh,
Their axes' pikes which soonest out should pluck,
They fall to ground, like in their cauks to smother,
With their clutche gowdlets cuffing one another.

Drayton. *The Battle of Agincourt*.

CLUTCH. When he offereth injury as an enemy, when with the clutched fist, when upon the cliv's, when upon the ear.
Dionanthus, in Holland's Platanus, fol. 342.

CLYPEAS-TER.

But all in vain, his woman was too wise,
 Ever to come into his cluch's netles.
Spenser, Faerie Queene, book iii. can. 10. st. 20.

What was said to them of me, by some of my company that
 woot on shore, I know not, but I was assured by a merchant
 there, that if they got me into their clutches (and it seems when
 I was ashore they had narrowly watched me) the governor
 himself could not release me. *Dumpey, Voyages, Ann. 1699.*

Should, when he ploncs, and on whom he will
 Wage war, with any or with no pretence
 Of provocation giv'n, or wrong sustain'd,
 And force the bezzarly last doat, by means
 That his own humour dictates, from the clutch
 Of poverty? *Cowper, Task, book v.*

CLUTTER, c. } Sometimes clutter, and some-
CLUTTER, n. } times clutter, are so written. See
CLATTEN and CLOTTER.

He grates and he patters
 He clutters and he clatters.
Skelton. The Boke of Colin Clout.

If it be drunke in honied wine, it discoloureth and consumeth the
 cluttered blood. *Holland. Phisic, fol. ii. fol. 110.*

It killith them that take it lavishly by congealing and
 cluttering their blood. *Id. Ib. fol. 226.*

The favourite child, that just begins to prattle,
 And throws away his silver bells and rattle,
 Is very humorous, and makes great clutter,
 Till he has wisdom on his head and butter.
King. Art of Cookery. To Dr. Eister.

CLUTIA, or CLUTIA, in Botany, a genus of the
 class *Dioecia*, order *Gynandria*, natural under *Euphorbia*.
 Generic character: male flower, calyx, five-
 leaved, corolla, petals five; nectary glandular; stamens
 five, inserted into the columnar pistil; female
 flower, calyx and corolla as the male; styles three;
 capsule three-celled; one seed.

Willdenow describes thirteen species, natives of
 the South of Africa and the East Indies.

CLYDE, one of the principal Rivers in Scotland,
 rising in the southern part of Lanarkshire, and sub-
 sequently forming a large estuary or Forth before it
 enters the Irish Sea. The whole length of the Clyde
 in a direct line from its source to the sea is not more
 than fifty miles, but if the windings are estimated
 it exceeds seventy miles. It passes several considerable
 towns in its progress; which are Lanark, Hamilton,
 Glasgow, Renfrew, Dumbarton, and Greenock. It
 becomes navigable at Glasgow, and the great canal
 which connects it with the Forth, enters it a little
 below Renfrew, but on the opposite bank. The
 Clyde is celebrated for its romantic falls near Lanark,
 Bonneton, Corra-house, Dundauff, and Stoneybyres.
 The most noted of these are Corrahouse and Stoney-
 byres, the former of which is eighty-four feet, and
 the latter eighty feet in height.

CLYMENE, in Zoology, a genus of the *Anelidea*
Sedentaria of Lamarck. See *Anim. sans Vert.* tom. v.
 p. 339.

CLYPEASTER, in Zoology, a genus of the class
Radiata, order *Echinodermata*, family *Echinida*. Ge-
 neric character: body irregular, ovate or elliptical,
 often turgid or gibbous, beset with very small spines;
 margin thickened or rounded, lower disk concave in
 the centre; ambulacra five, submarginate at the

apex, like a flower of five petals; mouth inferior, central; anus marginal or nearly so.

Type, *Echinus rosaceus*, Lin.

CLYPEOLA, in Botany, a genus of the class *Tetradynamia*, order *Siliculosae*, natural order *Cruciferae*.
 Generic character: pod emarginate, orbicular, com-
 pressed, deciduous, two-parted, one-celled, one seed.
 This genus divided from *Allysum* contains three
 species, natives of the South of Europe and Asia.

CLYSTER, a. } Fr. *clister*; It. *elister*; Gr.
CLYSTERIZE, v. } *κλύεω*, from *κλύω*, to wash
CLYSTER-PIPE, } *κλύεω*, from *κλύω*, to wash
CLYSTER-WISE, } or cleanse by washing.

If kine or oxen be sick, stampe it and poure it down their
 throats, or els *clysterize* them with it.

Holland. Phisic, fol. ii. fol. 41.

But whether the same were put into a mass of thick gruel,
 (considering he was of necessity to be refreshed with food,
 being emptied in his stomach) or conveied up by a *clyster*, as if
 being overcharged with fulsome and surfeit, he might be eased
 also by this kind of egestion and purgation, it is uncertaine.

Id. Sautonius, fol. 176.

The said Weston, and another man being an apothecary, after-
 wards, upon the 14th of September, feloniously did get a poison,
 called mercury sublimate, (knowing the same to be a deadly
 poison) and put the same into a *clyster* mingled with the said
 poison.

State Trials. Trial of the murderers of Sir Thomas Overbury.

Then stinking *clyster-pipe*, where's the god of rest,
 Thy pills and base apothecary drugs
 Theaters'd to bring unto me.

Mansfield. The Virgin Martyr, act iv. sc. 1.

But to return to our medicinal matter, it is known, that some
 find more good against the fits of the colic, by the *clysters* of
 the smoke of tobacco, than by any other physick they take.

Hogb. Usefulness of Natural Philosophy, part ii. can. 5.

Grant an entire efficacy to this balsamic liquor, thus *clyster*-
 wise immitted into the intestines.

Greenhill. Art of Embalming, fol. 273.

CLYTHRA, in Zoology, a genus of insects of the
 order *Coleoptera*, family *Chrysomelinae*. Generic char-
 acter: antennae filiform, serrated, short, scarcely the
 length of the thorax; mandibles bidentate at the apex,
 generally projecting; palpi not forked.

Type, *Chrysomela, 4-punctata*, Lin.

CNEORUM, in Botany, a genus of the class *Triandria*,
 order *Monogynia*, natural order *Terebinthaceae*.
 Generic character: calyx three or four toothed;
 petals three or four, equal; stamens three or four;
 berry three-seeded.

Two species, natives of Spain and Tenerife. Per-
 soon, Nym.

CNESTIS, in Botany, a genus of the class *Decandria*,
 order *Pentagynia*, natural order *Terebinthaceae*.
 Generic character: calyx five-parted; corolla, petals
 five; capsules five, two-valved, one-seeded, pod-shaped,
 hairy on both sides, gaping laterally.

Four species, natives of Africa and the Indian
 Islands. Willdenow.

CNICUS, in Botany, a genus of the class *Syngenesia*,
 order *Egualis*, natural order *Cynarocephalae*. Generic
 character: calyx swelling, imbricated with spiny
 scales; receptacle hairy, down feathered, deciduous.

This genus divided from *Cordus*, from which it is
 distinguished by its feathery seed-downs, contains
 sixteen species, natives of the Northern hemisphere.
C. acutis, C. arvensis, C. eriophorus, C. heterophyllus,
C. lanceolatus, C. palustris, C. pratensis, and C. tuberosus,
 are natives of England. Eng. Bot.

CLYPEAS-TER.

CNICUS.

CNODA-
LON.
—
COACH.

CNODALON, in *Zoology*, a genus of insects of the order *Coleoptera*, family *Tenebrionites*. Generic character: antennae insensibly increasing towards the extremity; the six last articulations compressed, dilated, serrate at the inner edge; last joint of the maxillary palpi securiform.

The only known species of this genus is *C. viride*, a native of St. Domingo.

COACE'RVATE, *adj.* Lat. *con*, i. e. *cum*, and *coace'rvatus*; perhaps from Gr. *σύνεργος*, *adjuvare*, *cogere* in *num*, *congregare*.

To bring together, to gather, to collect into one heap or mass.

For, if you could pry into my memory, you should discover there a huge magazine of your favours, you have been pleased to do me; prevent and absent, safely stored up and conserved to preserve them from mouldering away in oblivion, for courtesies should be as perishable commodity.

Howell. Letter, 33. book I. sec. 1.

So that the fixing of it, [gold] is not want of spirit to fly out, but the equal spreading of the tangible parts, and the close conservation of them. *Baron. Natural History, Cest. viii. sec. 799.*

Whereas our author pretends to prove, not only that there is no excessive rarity in the space so often mentioned, but absolutely that there is none.

Hyde. On the Spring and Weight of Air, part II. ch. I.

COACH, *v.* } The French have *coche* and *carrosse*; *It. cocchio* and *carozza*; *Sp. coche* and *carroja*; Dutch, *koets*, *kwetle*, *koets-wagen*, and *karosse*. Dr. Thomas H. (enshaw) derives *coach*, from the Fr. *carrosse*; *It. carozza*, and these from the Lat. *currus*. See *CARONA*. *Minsheu* and *Menage* from the Hungarie, *kozty*; *Wucher* from the obsolete Ger. *kutten*, *tegere*, q. d. *rehiculum* *cameratum*. *Lye* observes that the ancient Dutch *koetsen*, is *cubare*. *Coach* and *carocoe*, are distinguished by *Stowe*, (see the quotation from him,) as carriages—differing either in form or size.

It is for these that foot-man meets the street
Coach'd, or on foot-cloth, thrice chang'd every day,
To teach each suit, he has the ready way
From Hyde-Park to the stage, where at the last
His desire and borrow'd bravery he must cast.

Ben Jonson. Under-woods, fol. 166.

When I runne,
Ride, saile, am coach'd, know I how farr I have gone,
And my mind's motion not? or have I none.

Id. fol. 181.

And in her coach fair Cyprus set alone,
Drawn with a swan, a sparrow, and a dove.
Drayton. Pastoral, Eclogue, 7.

My swan do draw In silken geeres,
My wheeles be shod with downe,
No hardnes is in brutish coach.
Warner. Albion's England, book vi. ch. xxx.

So that now Cromwell had nothing else to do, but to show his art of government upon six coach-horses, newly procured him, which being as rebellious as himself, threw him out of the coach and almost killed him. *Hobbs. Behemoth, part IV. fol. 578.*

Hypocritus the sonne of Themus was torne in pieces by his coach-horse, according to his name.
Cicero. de Senectute, Names, p. 58.

Her chariot is an ample huselcut, made by the joiner squirrel,
or old grub, time out of mind, the chief coach-maker.
Shakespeare. Romeo and Juliet, fol. 57.

VOL. XIX.

COACH.
—
COACT.

In the yeere 1564, Gaylliam Boonen, a Dutchman, became the queen's coachman and was the first that brought the use of coaches into England. And after a while, divers great ladies, with as great jealousy of the queen's displeasure, made them coaches, and rid in them up and downe the countries, to the great admiration of all the beholders, but then by little and little, they grew usual among the nobilitie, and others of sort, & within twenty yeeres became a great trade of coach-making.—Lastly, even at this time, 1665, began the ordinary carriages.

Stowe. King James, 1665.

As when a man hath left'd a poplar tree,
Tall, straight, and smooth, with all the faire boughs no,
Of which he means a coach-wheel made shall be,
And leaves it on the bank to dry 'till sun.

Hobbs. Homer. Iliad, book IV.

'Under the first are comprehended all those who are carried down in coach-falls to Westminster-hall every morning in term-time.

Spectator, No. 21.

Here enters the coach, so very slow
As if it ne'er was made to go,
In all the glauciferous of state,
And staggering under its own weight.

Lydell. Chit-chat.

— As sweetly he,
Who quits the coach-hill at the midnight hour,
To sleep within the carriage more secure,
His legs depending at the open door.

Cowper. The Task, book I.

Of thief-like, or coach-driver, no notice was needed, because the primitives contain the meaning of the compound.

Johnson. Preface to the English Dictionary.

— Preserv'd by them (street sweepers)
From dirt, from coach-dirt, and th' aggressive thumps
Which clog the springs of life, to them I sing,
And ask on inspiration, but their smiles.

Whithead. The Sweepers.

From the tibia and carpus bones (of the ear) is procured so oil, much used by coach-makers and others in dressing and cleaning harness, and all trappings belonging to a coach.

Pennant. Zoology. The Ox.

Then turning he regales his listening wife
With all th' adventures of his early life;
His skill in coach-manship, or driving chaise,
In hilding tavern bills, and spouting plays.

Cowper. Firscaim.

COACT, *v.* } Coactus, past participle of *cogo*,
COACTED, *adj.* } i. e. *co-ago*. *Propria metio querenda*
COACTIO, } *est in motu rei impulsus, et ita motus*,
COACTIVE, } *ex uno loco in alium*. *Lenoeop.*
COACTIVITY, } To drive together, to compel, to
COACTIVELY, } constrain, to force.

Coactive, in Shakespeare, is—acting together or in union : so also coactivity in More.

But that was to their harme, for they lost the feed, and were coacted to flee.
Polyan, vol. I. ch. cxi.

But in conclusion bothe garlouses and the inhabitants, oppressed with much penury & extreme famine were coacted to render the cyle upon reasonable condicions, to them by the French kynge sent and oblaid.
Hall. Henry VI. The thirty-first Year.

He neuer commaunded any yet exacted the vow of virginity in all his whole Gospel, but left all men in liberty to marry if they list, forbidding all men fcrnely, to make any law of coaction or of separation, wher God hath set freedome in marriage.

Bale. English Pastors, part I. ch. I. fol. 16.

In whose gyfte nothing is acceptable, that is counterfytly doon, or fly by coaction. *Idell. Epistola, ch. I.*

After the king was thus converted innumerable other daily came & were addioined to the church of Christ, whome the king did open pacillie embrace but compelled none; for so he had learned, that the faith and service of Christ ought to be voluntarie and not coacted.

For. Martyrs, fol. 105.

Err. Speak to him, fellow, speak to him. I'll have some of this coacted, unnatural dumbness in my home, in a family where I govern.
New Journal. The Silent Woman, act III. sc. 4.

5 r

COACT.
COADJUTANT.

Feed the flocke of God which is amongst you, having care and sight over it, not of a *coactis* as compelled against your will, but willingly of your owne accord not for filthy lucre sake, but for the sick and hurtfulle.
For. Martijr, fol. 257.

It is worthy to be noted, that we finde three examples of such a kind of *coactive* jurisdiction, (if I may so term it) exercised either by our Saviour, when he was here on earth, or by his Apostles; and all three for the profanation of that which was sacred.
Mede. Works. Discourse, 26. book 1. fol. 159.

Those [affliction] dost make possible things not so held,
Communication with diemnes.
With what's vored thou *coactive* art,
And follow'st nothing.

Shakespeare. Winter's Tale, fol. 278.

And aske those that say it [a spirit] is neither as a mathematical point, nor totally present, nor extended, whether they conceive it any thing more capable thereby of that vital sympathy and *coactivity*, that transmits objects in their exact circumstances to the common percipient.

More. Philosophical Writings, Pref. fol. xiii.

In all that a servant does he is scarce a voluntary agent, but when he serves himself: all his services otherwise, not flowing naturally from propensity and inclination, but being drawn and forced from him by terror and *coaction*.

South. Sermons, vol. II. fol. 51.

It follows, that this independent religious society hath not, in and of itself any *coactive* power of the civil kind: its inherent jurisdiction being in its nature and use, entirely different from that of the state.

Warkenton. Indian Legation of Mass. Dramatized, book II. s. 5.

COADJUTANT, } From *co*, *ad*, and *juvus*, the
COADJUTING, } part participle of *juvus*, (of un-
COADJUTIVE, } certain Etymology,) to help, aid
COADJUTOR, } or assist, in one common labour.
COADJUTORSHIP, } One who helps, aids, or as-
COADJUTRIX, } sists, another;—which other is
COADJUTANCY, } himself merely a helper, aider,
or assistant. Generally, a helpeate, an assistant.

Only they that be called beneficiall, and do use the vertue of beneficence, which consisteth in counselling, and helpeinge other with any assistance in their want, shall always fynde *coadjutors* & supporters of their gentill courage.

Sir Thomas Elgot. Governor, fol. 131.

For without delay Richard Lord Rivers, & Sir Anthony Woodville, his valiant sonne, which after was Lord Scales, accompanied with foure hundred warlike persons, were appointed to passe the sea, and to be *coadjutors* to the Duke of Somerset.

Hall. Henry VI. The thirty-ninth Year.

Whose [King Henry VIII.] good kappe it was, so aptly to choose such an one as should afterwards be a faithful and continuall *coactive* roto him in all his most devout and Godly proceedings concerning the knowledge of God and his words to be set forth to the people.
Udall. To Queen Catherine, vol. I. fol. 16.

There is no mischief that we fall into, but that we ourselves are at least a *coactive* cause, and do help to further the thing.

Ritson. Reader, 66.

Hence all men, that I Richard Earle of Cornwall swear you the holy Gospells, to be faithful and forward to reforme with you the kingdom of England, hitherto by the counsell of wicked men too much deformed. And I will be an effectuall *coadjutor* to expell the rebels and troublers of the realme, from out the same.

Speed. Henry III. Anno 1259.

Whereas those higher hills to view fair Tooe that stand,

Her *coadjuting* springs much more coniect behold.

Dryden. Poly-damus, song 3.

He was ignorant that the ran would not pass the bounds and limits appointed unto him; for otherwise the Furies and cursed tongues which are the ministrars and *coadjutors* of justice would find him out.

Holland. Plutarch, fol. 1063.

It [crystal] is a mineral body in the difference of stones, and reduced by some into that subdivisio, which comprehendeth gemme, transparent and resembling glass or lre, made of a lustrous

perolation of earth, drawn from the most pure and limpid Juice thereof, arising unto the coldness of the earth, some *coactive* or *coadjuting*, but not immediate determination and efficiency.

Sir Thomas Brown, book II. ch. I.

Cope also,

Quadrato and circular, confusly by,
The sport of fierce Norwegian tempests, tost
By Thule's coldness, and the roar
Of loud Euxynian's tumbling gale.

J. Phillips. Cerealia.

The emperor himself, who hath now, as it is thought, changed his purpose, neither seeking dominion over them, alteration of religion, nor promotion of his son to the *coadjutorship*, should be glad to have such an one joined with him, as may both rid the Germans of superstition, and also a continuall way for his house.

Strype. Edward VI. Anno, 1552. *Mem. Eccl.* book II. ch. 22.

The plician ediles were chosen out of the commons; and were in some respects a sort of *coadjutors* to the tribunes.

Milbank. Cicero. Letter, 32. book III. a.

COADJUTOR in the Romish Church is a Bishop joined to another to assist him in his Episcopal functions, and in some instances to succeed him. *Pet. Marc. de Concord. Sacra et Imp.* 8. The well-known Cardinal de Retz was Coadjutor to his uncle, the Archbishop of Paris. The right of appointment is in the Pope.

COADVENTURE, *co*, *ad*, and *venturus*, the participle future of *venire*, to come. (*Fenno. Scand.* ch. ix. from *venire*.)

Adventure, (the noon) any thing that will, that may, or is about to come. *Adventurer*, he who tries risks, hazards, braves, what may or is about to come or to happen.

There is a worthy captain in this town, who was a *coadventurer* in that expedition, who, upon the storming of St. Thomas, heard young Mr. Raleigh encourage his men in three words: "Come on my noble hearts, this is the way we come for, and they who think there is any other are fools."

Hemell. Letter, 61. book II.

COADUNATION, or } *Co*, *ad*, and *unus*. A com-
COADUNATION, } pound used, emphatically,
for the simple word, *unus*.

Bodies press to have so intrinsic principle of, or corruption from the *coadunation* of particles united with contrary qualities.

Hale. Origin of Mankind.

Unless men could be members, and parts, and sons of a church, whereby there is no *coadunation*, no authority, no government.

J. Taylor. Episcopacy Answered, sec. 3.

He that erects another economy, than what the master of the family hath ordained, destroys all those relations of mutual dependence which Christ hath made for the *coadunation* of all the parts of it, and so destroys it: this is the formality of a Christian congregation or family.

Id. Ib. sec. 22.

COEVAL, or } From *co* and *evum*, *thr. aiv* v
COEVAL, & } *insertio, more Eodem. aiv*, *quasi aiv*
COEVAL, adj. } *in, tempore, cridens*. Vossius.
COEVOUS, } Of the same duration in time, of the same age, co-existent.

Deco Tully himself, the pattern of eloquence to all succeeding ages, and one of the most absolute, and eminent in his profession, that ever the world yielded, was notwithstanding sharply censured, and taunted at by his *coevals*, as swelling after the Asiaticque manner, too redundant and frequent in repetitions, in just sometimes too cold, and in the compass of his matter broken, and effeminate.

Hobbes. Epitome, fol. 28.

Our misery is not of yesterday, but as ancient as the first criminal, and the ignorance we are involved in almost coeval with the humane nature.

Grewell. The Fecundity of Dogmatizing, ch. I. fol. 1.

I remember Flay tells us of some oaks growing in his time in the Hercynian forest, which were thought *coevals* with the world itself.

Leopold. Synt. ch. xxix.

COADJUTANT.
COEVAL.

COAGUL-
—
COAGU-
LATE.

Some waters, Cesar, have derived their birth
From veins by strong coagulations broke in earth!
And some coagulate with the world begun;
And starting through appointed channels run,
When this whole frame th' Almighty Builder rear'd,
Ordain'd its laws, and its first motions steer'd.
Hughes. Lucan. Pharsalia, book x.

The history of Redemption is coral with that of the globe
itself, has run through every stage of its existence, and will out-
last its utmost duration.

Herb. Acra. before the Society for the Propagation of the Gospel.

O my covals! remnants of yourselves!
Poor human rises, tottering o'er the grave!
Shall we, shall aged men, like aged trees,
Strike deeper their vile root, and closer cling,
Still more enchain'd this wretched soil!

Young. The Complaint. Night, 4.

COAFOREST, see FOREST, of unsettled Etymo-
logy. Waechter thinks from Ger. *furan, alere, pascere*,
nutrire, as the Latin, *nemas*, from *rejan, pasco*.

Henry Fitz Emprere (viz. the Second) did coaghest much
land, which continued all his reign, though much complained of.
Huwall. Letter, 16. book iv.

COAGENT, *n.* Co, and agent, present participle
of *agere*. (See COAG.)

One who acts with, in union or conjunctioo, or co-
operation with, another.

This crew of ribalds, villainous and nought
With their co-agents in this damnd thing,
To noble Let'ster their commission brought,
Commanding the delivery of the King.
Drayton. The Barons' Wars, book v.

L. LUCY One thing I had forgot; your rigor to
His deary'd brother, in which your flatteries,
Or sorceries, made him a co-agent with you,
Wrought not the least impression.
Messinger. The City Misdemeanor, act iii. sc. 2.

COAGMENT, see COAGMENT.

COAGUILA, a Province of the Government of
San Luis Potosi, in Mexico, called also CUTILLA in
some maps, and NUOVA ESTREMERURA in others. On
the east it has TEXAS, NUOVA SANTANDER, and LEON;
on the west New Biscay, and the Bolson de Mapimi;
on the north the unconquered Countries; and on the
south New Biscay, being about 200 leagues in breadth
from north to south, and 150 from east to west.

The Capital is Monclova, Montelopez, or Cohnhuilla,
as it is variously written in Spanish maps, to lat.
27° 20' N. and about long. 101° 22' W. Castanuela
is the next place of any note, in about lat. 26° 5' N.
and long. 101° 45' W.; but there are very few Missions
in Cohuilla, and the Province is nearly a waste. The
great Rio Bravo del Norte, however, runs through
it to the Gulf of Mexico, and from this, and its
vicinity to the United States; it will probably soon
be cateoically colonized.

COAGULATE, *v.* Fr. *co-aguler*, to curd or
congeal into a curd, to join
COAGULABLE, together, to make to join.
COAGULATION, together, to make to join.
COAGULATIVE, Cotgrave. From *co-agulare*,
COAGULAT'ION, the past participle of *co-agulare*,
COAGULUM, itself from *co-agere*. (See CO-
AGRE.)

The Player in *Hamlet* uses *coagulate* as an adjective,
act ii. sc. 2. "And thus o're-sized with coagulate gore."

And indeed it stands to very good reason that the bodies of
devils, being nothing but coagulated air, should be cold, as well as

coagulated water, which is snow or ice; and that it should have
a more keen and piercing cold, it consisting of more subtilie
particles, than those of water, and therefore more fit to in-
flaminate, and more accurately and stingingly to affect and touch
the nerves.

More. Antidote against Asthma, ch. xii. fol. 123.

And experiments, purposely made, have shown, that, if some
acids be convey'd immediately into the mass of blood, they will
coagulate even that liquor, whilst it continues in the vessels of
the yet living animal.

Boyle. Of the Reasonableness of Specific Medicines, &c.

He knows that the serum, that swims upon the blood out of the
body, is by a gentle heat immediately coagulable into a thick
white substance, not unlike a custard.

Id. Natural Philosophy, part ii. cm. 2.

But of the coagulation of distilled liquors, such as even
chymists themselves are not wont to look upon as at all disposed
to coagulation, I may elsewhere have a better opportunity to
entertain you, and therefore I shall forbear to do it now.

Id. Jh.

I remember then, that I, divers years ago, prepared a salt,
which either was, or at least answered well to the qualities
ascribed to that which is now called *Glauber's salt nitrohalis*,
which seemed to have in it a coagulating power, in reference to
common water.

Id. The History of Ferment.

The wounds of an advanced age had their crooked short;
and many were cut, in oblique lines, all over the fore part of
the body; and some of the wounds, which formed rhomboidal
figures, had been so lately inflicted, that the coagulated blood
still remained in them.

Cook. Voyage, vol. vi. book ii. ch. ii.

A fluid in Chemistry is said to be in a state of CO-
AGULATION when it becomes more or less solid. Coagu-
lation by heat, is termed *Coagulatio per separationem*;
by cold, *coagulatio per comprehensionem*. Thus the white
of egg becomes coagulated by boiling; and blood
drawn from a vein, by exposure to atmospherical air.
COAGULUM is any curdled or coagulated substance, as
the curd for cheese separated from the serous part of
milk by rennet, (the stomach of a young sucking
animal,) infused in warm water.

COAL, *n.*

COAL, *v.*

COALY,

COAL-BLACK,

COAL-BOX,

COAL-CARRIER,

COAL-ROUSE,

COAL-MINE,

COAL-MINER,

COAL-PIT,

COAL-ROIF,

COAL-BLECK,

COAL-TURNER,

COAL-WORKER.

Of unsettled Etymology. A. S.
col; Ger. and Dutch, *kole*;
Swed. *kol*. Vossius derives from
the Gr. *κόλαος* *per khlaois*, *igais*
epitheton. Waechter from *εχλωσ*,
cumburo. I here seems to decide
for the Swed. *quilla*; Westro-
Goth. *kylta*, *accendere ignem*, to
kindle a fire.

As black be by as any coal or crow,
So was the blood yramen in his face.

Chaucer. The Knights Tale, v. 2624.

Instead of cote-armure on his harness,
With nayles yelow, and bright as any gold,
He hadde a bere's skin, coal-black for old.

Id. Jh. v. 2144.

A kind of coal is so men say,
Which have assayed the same?
That in the fire, will wast away,
And onward cast no flame,
Unto myself may I compare
The rudes, that so consume,
Where nought is seen, though men do stare,
Inside of flame lost flame.

Fuenciera Doctors. The Complaint of a last Floor, &c.

COAL.

And he made all the vessels of the altar: the candlest, shewels, tongs, fleshhooks and caldrons all of brass.

Bible. 2 Sam. 15:1. Exodus, ch. xxxviii.

He would so brag and craze,

That he would then make

The devil to quake.

And with a coal-rake

Brought them to a brake.

Shelton. Why come ye not to Court.

Dan Ellingham, a monk of Linton of Saint Benedict's order, coming to the White-friars in Nottingham, heard there John Baptist, painted in a white friars' weed, whereas unmailing, her coiled out these rymes upon the wall near to the picture.

Candem. Romanus. Rhythms, p. 342.

The wood cut, and set out ready for the coaling, &c.

Evlyn. Sylva, ch. xxx.

The eagle in *Knop*, seeing a piece of flesh, now ready to be sacrificed, swept it away with her claws, and carried it to her nest; but there was a burning coal stuck to it by chance, which unawares consumed her, young ones, nest and all, either.

Barton. Anatomy of Melancholy, fol. 138.

I know my piled love doth aggravate

Envy and wrath for these wrongs offered:

And that my sufferings aid with my estate

Coals in thy bosom, kindled in thy head.

Beard. Letter from Octavia to Antonius.

And then, poor earth, whom fortune doth atlast,

In nature's name to suffer such a harm,

As for to lose thy gem, and such a saint,

Upon thy face let coaly ravens scarer.

Sedley. Arcadia, book iv.

On rocky Avon, or of sedgy Lee,

Or coaly Tine, or ancient hallow'd Dec.

Milford. Fac. Es. l. 90.

— — — — — P'yther come,

Revenge to me is sweeter far than life;

Thun art say raven, on whose coal-black wings

Revenge comes flying to me.

Ford. The Witch of Edmonton, act v. sc. 1.

Well, did him of my service: say,

It kills not if of life,

At last if so you mean that we

Shall love as men and wife

For such coal-carriers in an house

Are ever hatching strife.

Warner. Antonius's England, book vii.

If her, that seeketh to reform cottonness or superstition, should but labour to induce the contrary, it were but to draw men out of line into coal-dust.

Hooder. Ecclesiastical Polity, book v. sec. 65.

Let the keeper of Lollards' Tower come in, and have him away.

THE KEEPER. Here, sir.
STORY. Take this man with you to the Lollards' Tower, or else to the Bishop's Coal-house. *For. Martyrs, fol. 1631.*

25 coal-mines, which yield abundance of fuel for the whole county.

Fuller. Worthies. Yorkshire.

That, which caused this severity against him (Liburn) at this time, was his violent opposition of Sir Arthur Hazlerig, a leading member of the Parliament, about a coal-pit in his possession, claimed by one Primate.

Baker. Charles II. Anno 1651.

SEA. Very, very well: if I die in thy debt for this crack-rope, let me be burned in a coal-sack.

Ford. The Fancies Chaste and Noble, act i. sc. 2.

Sir Hugh Cholsey set on some vessels, which took some coal-ships coming from London.

Whitehead. Memoirs. Anno 1644.

— — — — — And From for her disgrace,
Since scarcely ever wash'd the coal-sack from her face.

Drayton. Polyolion, song 3.

Then Nestor broild them on the coal-tured wood,

Four'd blacke wile on; and by him yong men stood.

Chapman. Homer. Ulysses, book iii.

We know that in some places, as particularly at a famous coal-mine in Scotland, there are great cavities, that reach a good way under that ground, that serve there for a bottom to the sea.

Boyle. Hypocritical Parades, app. ii.

What Cato taught, Heaven sure cannot deny,

Better'd of all, we will have pow'r to die,

Then down her throat the burning coal conveyed,

"Go now, ye fools, and hide your swords," she said.

Stuart. Marston, book i. ep. 26.

From speculation he proceeded to practice, and supplied himself with the tools of a carpenter, which he mended his coal-lie very successfully, and which he still continues in employ, so he finds occasion.

Johnson. The Idler, No. 31.

In the middle of the night, one of the satires contrived to steal an iron coal-rake, that was made use of for the oven.

Coak. Fopguy, vol. i. ch. xiv.

COAL is distinguished into pit Coal, from the place whence it is dug out, and sea Coal from the manner by which it is conveyed. The statutable sack of Coals measures four bushels; and a chaldron of Coals sold from the river Thames, consists of thirty-six bushels. The Coal bushel measures one Winchester bushel and one quart of water. All Coals landed from the Thames are measured and inspected by an officer, termed a Coal Meter.

SMALL COAL is a lesser sort of Charcoal made from brushwood.

To carry COALS, a phrase familiar to our old writers, is to submit to insults. The Carriers of wood and coals were the lowest menials in a family. See BLACKBOARD.

COAL-FIRE, in Zoology, the English name of the *G. carbonarius*. See GADUA.

COALE'SCE, } From co-aleo; and this from con,
COALE'SCENCE, } and the obsolete also for alo; and—
COLE'SCENCE, } as aleo, aleo, aleo, id est crescere.
COAL'TION. } See Vossius. Fr. coalescere to close, joyn, or grow together again. Cotgrave.

As a whole Christ is made Mediator, and that he might be a fit one, it was requisite that he should partake of the nature of the persons between whom he was constituted Mediator, and yet both of them should coalesce into one person, but without confounding them together.

Goodwin. Of Christ the Mediator, vol. iii. part iii. ch. xix.

This, I say, will not heal the breach that this hypothesis makes upon the Divine Wisdom; it tacitly reflecting a shameful oversight upon Omnipotence, that he should not be aware of the future conference of these bodies into one, when he made souls for them. *Gleason. Vanity of Dogmatizing, part ii. ch. ii.*

One heart, one way, was the motto of the prophet, when he foretold the future coalition of God's people; and one mind, one mouth, was the Apostle's to his Romans.

Hall. Christian Moderation, sec. 12.

Perhaps, if the degree of fire were much increased, a more vehement agitation would surmount this cohesion, and dissipate again these clusters of coalescent corpuscles.

Boyle. Experimental Notes of the Mechanical Origin and Production of Fire, sec. ii.

But however, say they, body in general, the common basis and matter of all worlds and beings, is self-existent and eternal; which being naturally divided into innumerable little particles or atoms, eternally endowed with an ingent and inseparable power of motion, by their continual concussions and comminutions, and collisions, produce successively (or at once, if matter be infinite,) an infinite number of worlds; and amongst the rest there arose this visible complex system of heaven and earth.

Bentley. Sermon, 6.

— — — — — He answer'd not

But, with a grateful and answ'ring clasp,

Confin'd me to his bosom—while our souls,

Mingling their friendship, coalesced together.

Brooks. Coward,

COAL.

COA.

LESC.

COA-
LESCE.
COARSE.

But for the same person, in the same circumstances, to be at once the speaker, and the party addressed, this is impossible; and so therefore in the coalescence of the first and second person.

Marris. Hermes, book i. ch. v.

No coalition, which, under the specious name of independency, carries in its bosom the sacrosanct principles of the original discord of parties, ever was, or will be an healing coalition.

Barker. On the late State of the Nation.

CO-ALLY. Co, and ally; from *ad*, and *ligare*, to bind. See *ALLY*.

To bind, or unite, to join or associate.

Such civil society can never decently or honorably act with a total disregard to that co-called religion, which they profess to believe, and of which, under another consideration, they compose the body.

Warburton. Divine Legation. Dec. (1740) to the Jews.

CO-APPREHEND, co, and apprehendo, to take hold of; compounded of *ad*, *pre*, and *hendo*, (used only in composition,) which Tooke derives from the A. S. *henda*, to hunt, catch, or seize.

To take or seize, to catch or hold, &c. the menning of any thing.

They assumed the shapes of animals common unto all eyes; and by their conjunctions and compositions were able to communicate their conceptions, unto any that co-apprehended the syntaxis of their nature. *See Thomas Brown, book v. ch. xi.*

COAPTATION. Co, and aptare, (Gr. *ἀπαίρειν*), to join; to fit, or suit. See *APT*.

Thus in a clock, the hand is moved upon the dial, the bell is struck, and the other actions belonging to the engine are performed, not because the wheels are of brass or iron, or part of one metal and part of another, or because the weights are of lead; but by virtue of the size, shape, figures, and coaptation of the several parts.

Boyle. The Seriptural Chymist, part v.

As a man, that sees a screw gun shot off, though he may not be able to describe the number, figure, shape, and coaptation of all the pieces of the clock, stock, and barrel, yet he may readily conceive, that the effects of the gun, how wonderful soever they may seem, may be performed by certain pieces of steel, of iron, and some parcels of wood, of gunpowder, and of lead.

Id. Natural Philosophy, part i. em. 4.

COAR'CT, v. } Lat. *coartare*. See *Artus*, in
COARCTATE, } *Vossius*. Fr. *coarctare*, to strain,
COARCTATION, } press, or thrust hard together;
COARCTING, } restrain or bring within a narrow compass. *Cotgrave*.

Notwithstanding, rancour coerced and longer deteyned in a narrow room, at the last breatheth out, with insupportable violence, and bringeth all to confusion.

See Thomas Elyot. The Governour, fol. 7.

It seems the wind, finding this room in form of a trunk, and coerced therein, forced the stones of the first window, like pellets, clean through it.

Feller. Worthen. Kears.

If you strain the artery over so much, provided the sides of it do not quite meet, and stop all passage of the blood, the vessel will notwithstanding continue still to beat below or beyond the coarctation.

Ray. On the Creation, part ii.

Also in the first year of his reign (Henry IV.) an act was made, That no person of what degree soever, should after that day allege for his excuse any constraint or coercing of his prince for doing of any unlawful act.

Baker. Henry IV. Anno 1412.

COARSE, adj. } Anciently written *course* or *cours*.
COARSELY, } *Coarse* stitch may be running stitch;
COARSENESS, } from the Lat. *crurus*; Fr. *course*.
Junius suggests—curiously; *curios*, *obiter*; *ut proprie denotet primum festinantem et minorem cura elaboratum*; cloth wrought hastily, and with little care. It is used as equivalent to
Rough, rude, gross.

Yet though the threads be coarse, and such as others loathe
Yet must I wrap always therein, my losses and my both.

Gawwager. The Complaint of the Green Knight.

They that come out of Persia, namely from Shamskuli, doe bring awing silkes which is the coarsest that they use in Rumeland.

Hakluyt. Voyages, &c. M. Anth. Jackson.

Let coarse hold hands from almy nest
The bedded fish in banks ont-wrest,
Or curious traitors sleeve silk flies,
Be watch poor halts' wand'ring eyes.

Denam. The East.

He smack'd, and cry'd, "He's base, mechanic, coarse!"

So're all your English men in their discourse."

Id. Satire, 4.

Though no Omphale,

Nor you a second Hercules, as I take it.

As you spin well at my command, and please me,

Your wages, in the coarsest breed and water,

Shall be proportionable.

Mansinger. The Picture, act iv. sc. 2.

Prephasing of Scripture, and making too cheap of it, was never so ordinary; that holy volume was never so violently and coarsely handled, even ravished and defouled by unshallow lips.

Hammond. Works, vol. iv. serm. 7.

For habit, it was anciently sackcloth and ashes: by the coarseness of the sackcloth they ranked themselves, as it were, amongst the meanest and lowest condition of men; by ashes, and sometimes earth, upon their heads, they made themselves lower than the lowest of the creatures of God.

Mede. On Texts of Scripture, book i. disc. 41.

Slave to those tyrant loads, whose yokes we bore,

Nor serv'd so base a bondage to before;

Yet 'twas our curse, that blessings flow'd too fast,

Or we had appetites too coarse to taste.

Onay. Windsor Castle.

And it seems to me the more probable opinion, that he [Xenias] rather imitated the fine raileries of the Greeks, which he saw in the pieces of Andronicus, than the coarseness of his own countrymen in their clownish extemporary way of jeering.

Dryden. On the Origin and Progress of Satire.

Under leaves to hide one's head,

Slightly shelter'd, coarsely fed:

Now my better lot befalls

Sweet repast and soft repose.

Johnson. Works. Andronicus, ode 9.

Already there appears a poverty of conception, a coarseness and vulgarity in all the proceedings of the assembly, and of all their instructors.

Barker. Reflections on the Revolution in France.

COAST, v. } Fr. *coaste*. See *ACCOAST*, or *ACCOST*.
COAST, n. } To accost. Skinner says, *is, latus*
COASTING, } *lateri, adjungere*, to adjoin side to side;
from the Lat. *costa*, (of unknown Origin.)

To go near to, to the side of, to approach.

To go, or continue in motion by or upon the side of, the edge, or margin, the border, limit or boundary.

And the nose is applied to the side, the edge, or margin, border, limit or boundary. B. Jonson uses *costa* or *coasts* for the ribs of a ship. Barrow,—"diacut in opposition to orest, q. v.

Yf yei knew any contrie, after coasts aboute

Where Jst Dowel dwellde, dere frendes telle me.

Piers Plouman. Vision, fol. 166.

In womens voice theri slaps.

With noies of so great thynge,

Of suche measure, of such manie,

Whereof the shippes theri bewike

That passen by the coaste ther.

Gower. Conf. Am., book i. fol. 11.

Sodom and Gomorrah and the nyg coward elvys that in lyk manner diden forlencyoun and yeden awci adir ashire fleische, and ben moost ensample, suffryng pryce of cursting see.

Barth. Jodor, th. l.

COARSE.
COAST.

COAST.

So it occurred that the lord John Chidles rode the same day
counting the French host; and in like manner the lords of
Clarendon, one of the French marshalls, had rydes forth and
sawed the state of the English host.

Lord Berners. Froissart. Crangell, vol. i. ch. cxi.

Thus as the lords James of Bourbon, and the other lords, with
their banners and pennons before them, approached and outside the
bayle mountayne, the worse armed of the companyous coats
stylt considerably stoupe at theym, in such wyse, that the har-
dyest of them was dryuen abacke. *Id. ib. ch. ccv.*

Then he followed with his footemen, the wynges of horsemen
countynge and ransynge on every syde.

Hall. Richard III. The third Yere.

Departing from thence, I had not sayd three leagues up the
river still being followed by the Indians, which coasted me along
the river, crying still, Amy, Amy, that in to my friends, friends.

Hakluyt. Voyages, &c. M. René Lesauvages.

And in all the cite weate out agens them, and whanne thei
hadden seyn him, thei priden that he wolde passe fro her coastis.

Wiclif. Matthew, ch. viii.

And beholde al the eyre came out and met James and when
they sawe him, they brought hym to depart out of their coastis.

Bible, 1551.

Therefore when the rumour was spread abroad, that Jesus was
present, whose fame increasing by little and little went beyond the
coastes of the Jewes: a certayne woman of Canaan coming out
of her coastis durst not come nere to Jesus, lest she bying na-
mics might seek to defile him.

Eglish. Matthew, ch. xvi.

In that same wynter, the Aikenmen that were in Scille, landed
and entred into Himeron on the sea syde, and the Seythmen on
the coate of the mountaignes. *Nicoll. Theodolus, fol. 97.*

This discovery was at the first thought very profitable unto
the Spaniards, but of late it hath proved very hurtful unto them
by means of certein coasters which have rapied the self-same
course.

Hakluyt. Voyages, &c. Lopez Vas.

This climate of Ganle, by reason of the high and difficult
rings of mountains, and those always covered over with hideous
heaps of snow, before time unknowne almost to the inhabitants
of all the world beside, mase it be where it coasteth upon the
sea, is enclosed on every side with fences that environ it naturally
as it were by arte of man. *Holland. Academiens, fol. 47.*

Scame after they perceived how both parts of the army coasted
the hills side, the one towards the other.

Fur. Martyre, fol. 561.

When Gabriel to his next in power thus spake,
Uxell, half those draw off, and coast the south
With strictest watch.

Milton. Paradise Lost, book ii. l. 782.

Intermitt no watch
Against a wakeful foe, while I abroad
Through all the coasts of dark destruction seek
Deliverance for us all. *Id. ib. book ii. l. 464.*

But thus I answer'd: Erring Grecians we,
From Troy were turning homewards; but by force
Of adverse winds, in far-disseurt course,
Such unknowne waves took, and on rude sea tost,
(As Jove decreed) are cast upon this coast.

Chapman. Homer. Odyssey, fol. 135.

Drawing your city mapp with coasters care;
Not only marking where safe channels run,
But where the shelves, and rocks, and dangers are,
To teach weak strangers what they ought to shun.

Davenant. Gondibert, book iii. can. 6.

When we came in sight of the island Hispaniola, and were
coasting along the south side of it by the little isle of Vacra and
Ash, I observed Captain Knapman was more vigilant than ordinary,
keeping at a good distance off shore, for fear of coming too near
those small low islands. *Dampier. Voyages. Anno 1679.*

So we th' Arabian coast do know
At dawning, when the spires blow;
By the rich colour taught to stars,
Though neither day nor stars appear.

Waller. The Night Piece.

Which is, as if a coaster, who had gone from port to port only,
should pretend to give a better description of the inland parts of
a country, than those who have travelled it all over.

Attibury. Sermon, s. vol. i.

The body thus renew'd, the coactions soon,—
Or rather coasted on her final state,
And fear'd, or wish'd her, her appointed fate.

Young. The Last Day, book ii.

Won't you, my friend, true bliss obtain?
Not press the coast, nor tempt the main.
In open seas loud tempests roar,
And treacherous rocks begirt the shore.

Catton. Horace, book ii. ode 10.

Many of the maritime parts of Africa are com-
monly known by the term COAST, as the Gold Coast
or Province of Guinea, extending about 100 leagues
from Cape Apollonia to the Rio Volta. The Grain,
or Pepper Coast, the most western Province of Guinea,
extending about twenty leagues between Rio Scatos
and Cape Palmas. The Ivory Coast, in Guinea, also
extending about thirty leagues between Cape Apollonia
and Cape Palmas. The Slave Coast, in the Kingdom
of Benin, between the Rio de Lagos and the Rio de
Volta. The Windward Coast, from Cape Apollonia to
Cape Roxo. Cape Coast, the chief English Settlement
on the Gold Coast.

COAT, n.

COAT, n.

COAT-ARMS,

COAT-ARMOUR,

COAT-CARD,

COAT-POCKET,

COATING,

Fr. *cotte*; It. *cotta*; and Ger.
katt; which Wachter derives from
kutten, tegere. Scailger and Meango
think coat corrupted from Lat. *cro-*
cota; Gr. *apocroton*, which Gessner
says, was, *vestis muliebris cruci*
coloris.

Coat, then, according to Wachter, is,—that which
covers the human, or any other body; as the coat of a
horse, a coat of manure, a coat of plaster.

Coat-coast, vulgarly so called, are properly coat-
cards. Massinger, indeed, uses coats, with a subaudi-
tion of cards.

And al so glad of a gowne of a gray russet
As of a cote of cambricks ope close scarlet.

Piers Plowman. Futen, fol. 280.

He rode but humbly in a modest cote,
Girt with a sciot of silk with barres small;
Of his array tell I no longer tale.

Chaucer. The Prologue, v. 130.

And to him that strayed with thee in dooms, and takes away the
cote, leave thou also to him thy mantle.

Wiclif. Matthew, ch. v.

And if any mē wyl me at the lace, and take away the cote
let him haue thy cloke also.

Bible, 1551.

But by his cote-armour, and his gire
The herauds knew him wel.

Chaucer. The Knights Tale, v. 1029.

For he that thinkes to coate all men
and all to overgoe,
In running shall run richer bynde
who still will bid him goe.

Drant. Satyre, 1.

But on the breast he beat the brunt
and keepe them from the hart
A smu and pruiue cote is worse
repelling pellets smart.

Turberville. A Comparison, &c.

I knowe the ladie very well,
But worthless of such praise,
The softness sayd; and more I do,
A shepherds lion should beate
The coate of beaie.

Warner. Athion's England.

COAST.

COAT.

COAT.

Yes, there be some also which came horses trapped in blacke to be brought into this populous shewe, to cary the dead men flage and coats-armour, and with theyr downe looking (for they suckle are fast bounde unto theyr legges) to make as though they sought for their master that deceased and gone downe to hell.

Uttell. Merch. ch. v.

But here owne cometh to Sir Thomas More trumping in one weie, with his painted card, and would needes take rype this Thomas Bilney from vs, and make him a consort after his sect. Thus these *coat-de-cards*, though they could not by plain Scriptures convince him being alive, yet saw after his death by false plaie they will make him theirs whether he will or no.

Fad. Martyrs, fol. 519.

In delivring the which cards (as is above said) he made the heart to be triumph, [we should now say, *trump*] exhorting and insinuating all men thereby to serve the Lorde with inward heart and true affection, and not with outward ceremonies: adding moreover to the praise of that triumph, that though it were never so small, yet it would make up the best *co-de-cards* beside in the bunch, yea though it were the king of clubs, &c.

Bishop Latimer, in Fad's Martyrs, fol. 1571.

Coat. Oh, Gnotha, how is't? here's a trick of discarded cards of us? we were rank'd with coats, as long as old master lived.

Messengers. The old Law, act iii. sc. 1.

Part shall or with unto

Grass the weed this pasture, and through groves

Of coral stray, or sporting with quick glances

Show to the sun the way'd coats dropt with gold.

Milton. Paradise Lost, book vii. l. 406.

This was that Richard Gilpin, who slew the wild bore, that raging in the mountains adjoining, much indamaged the country people; whence it is, that the Gilpins in their coat-arms give the bore.

Fallies. Worthies. Westmoreland.

Many laus here derived from birds, as Corbet, that is, Rares, Aresdell, that is, Rarallow: the gentlemen of which name, do bear those birds in their coat-armours.

Gascon. Housings. Sarrazens, fol. 130.

Furthermore he cast his coat-armour (which was wonderful rich and sumptuous) upon Brutus body, and gave commandment to one of his slaves enfranchised, to defray the charge of his burial.

Sir Thomas North, fol. 761.

For he that has been used to have his will in every thing, as long as he was in coat, why should we think it strange, that he should desire it, and contend for it still, when he is in breeches?

Locke. On Education, sec. 35.

In the middle of the harpunge, I felt something scratching near my knee, and feeling what it should be, found the squirrel had got into my coat-pocket.

Father, No. 266.

How coach the curate and the tradesmen meet,

Great coated tenants her arrival greet,

And boys with stabbie bonfires light the street.

Jenny. The Moderns for Lady.

The bottoms of all boats therefore which are sent into this country should be painted like that of the plimace, and the ships should be supplied with good stilt, in order to give them a new coating when it should be found necessary.

Cook. Voyages, vol. I. ch. xli.

COAT ARMOUR, or COAT OF ARMS, was the surcoat worn by a Knight embroidered with his memorial bearings. It does not appear to have been introduced till the XIIIth century. Dr. Meyrick refers it to the Crusaders, who adopted it as a distinction for different nations.

Juliano Barnes however in his *Gentleman's Academie*, is by no means content with so recent an original: he avers, that "9018 years before the incarnation of Christ, Coate Armour was made; namely at the siege of Troye, as is proved in the booke called *Gesta Trojanorum*." Of the degrees which the bearing of Coat Armour confers, he adds the following statement, which may be of use to any *Terræ filius* who is anxious to procure a correct blazoning. "There are three

gentlemen of Coate Armour, one, of the King's badge,

another of Lordship, and the third of killing a Pagan."

The first is of arms given him by a herald; the second is by letters patent from the King; the third "if a yeoman kill a gentleman Pagan or Sarazen, whereby he may of right wear his Coate Armour; and some holde opinion, that if one Christian doe kill an other, and if it be in lawfull battell, they may wear eache others Coate Armour; yet it is not so good as when the Christian kills the Pagan."

Furthermore may be added the high opinion which John Ferne entertained of these heraldic bearings. In his *Glorie of Generosity* (1586) he affirms, that "It is one of the chiefest honour for a gentleman to bear a Coat of Arms, and without which none can be called Gentle." Sylvanus Morgan also has pointed to the sublime and more esoteric meaning, which Coat Armour may be supposed to contain. In the second Book of his *Sphere of Gentry*, we are told that "Coats of Arms are no other than symbols of Nobleness and destinations of honour in the bearers thereof; carrying certain hidden mysteries, denoting to inward qualities of mind."

COAUGMENT, Lat. *augmen, augmentum*, from *augere*, to enlarge, (ab. *aug, duco, educo in altum, est augere*, et *Latium augere*. Lennep.)

To enlarge, to increase, to make greater, to grow or become greater.

Come then, take arms, and let our kindie arise;
Joyne both our forces; though but two, yet being both comblide,
The work of many single hands, we may performe; we finde
That virtue conaguered thrives, in rooe of little minde.

Chapman. Heures. Ibad, book xiii. fol. 174.

Had the world beene reargument from that supposed fortitudes Junble; this hypothesis had beene interchable.

Gleason. The Vanity of Logomastizing, ch. xviii.

Unto this in great part true the reason of Kirchens may be added: that this variation proceedeth not only from terrestrial emulations, and magnetical reins of earth, laterally respecting the needle, but the different conformation of the earth disposed unto the poles, lying under the sun and waters.

Sir Thomas Stren, book li. ch. li.

All systems and compages of it, all *supervacuans* and *hypotensura*, all concretions and conaguerations, of matter divided by motion, together with the qualities resulting from them, are corruptible and destroyable.

Culworth. Intellectual System, fol. 75.

COAX, v.

COAX, n.

COAXER, v.

COAXER, n.

COAXER, n.

COAXER, n.

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COAXER, n.

COAXER, n.

Coccio, Coccio, Coccio; Spelman says, they were a kind of beggars, who by their cries, tears and similar impostures, extort alms.

It appears from some old Statutes made against Vagabonds, &c. "that Shipmen pretending losses of their shippes, &c." were no uncommon class of beggars, practising (see Lye in Junius) the arts ascribed by Spelman to the *Coccones*. These *Coccones* were no doubt the cogenes, who navigated a kind of small ship called *Cogs* (*cogenes*), common upon the coast of Yorkshire. Coge, if I conjecture rightly, Lye subjoins, has been changed by the moderns into cokes. (See Coo.)

To coax, then, is to practise the arts of the *Coccones*, or *Cogs-men*—to persuade by fictitious appeals to humanity or kindness;—by ascribing extreme humanity or kindness—by false pretences of need; to persuade by arts of flattery.

"A Cokes," Mr. Gifford says, "is taken by all our old writers for a simpleton, a noddy, an easy gull." See Gifford's Ben Jonson, iv. 428, and vi. 401. A Cokes, is one who has been coaxed, or who is easily

COAT-ARMOUR.

COAX.

COAX.
— COB.

coaxed or gulled, or deluded. *Coaxer*, though common in familiar speech, is not so in writing.

Princes may give a good poet such convenient countenance and also beset, as are due to an excellent artificer, though they neither kiss nor coar them.

Pulcham. Art of Poetry, viii. fol. 15.

Now, if you
Will be a true, right, delicate sweet mistress,
Why, we will make a *coax* of this wise master.
We'll, my mistress, an absolute fine coar,
And mock to ayre, all the deep diligence
Of such a solemne, and effortful name.

Ben Jonson. The Devil is an Ass, act ii. sc. 2.

Old K. Go, you're a brazen coar, a try, a top.
Beaumont and Fletcher. Wit at several Weapons, act iii. sc. 1.

Sec. You are a scurvy fellow, and I am made a *coar*, an ass;
and this same filthy crew's a flint.

Ford. The Placitor Charles and Noble, act iii. sc. 3.

But if by magic this copose
The volley of your verse and prose;
I'll be your 'quire, and firm ally;
Write, crimp, and wear him up to buy.

Pistol. Letter to the Knight of the Sable Shield.

COB,

COB-COALS,

COB-IRON,

COB-NUT,

COB-STONES,

COB-SWAN,

CO'OWER, n.

CO'OWER, adj.

CO'OWERED,

CO'OWER-ROTON,

CO'OWER-CORATE,

CO'OWER-LAW,

CO'OWER-LIKE.

Gifford, Ben Jonson, vol. i. p. 98. Cob-swan is simply a swan of the largest size. *Id.* iv. 236. It is applied by Udall and Fox to those, who were distinguished for the largeness of their possessions: of their wealth.

From the Dutch, *kop-actoe*, we have Eng. *cop-actoe*. *Kop*, in Dutch, being the name given to the spider; perhaps, says Skiauer, from the A. S. *coppe*, *aper*, *fa-*
ficium, *culmen*, because they build and weave in *cul-*
minibus *edificum*. More probably from their shape.

In A. S. the spider is called *atter-coppa*, q. d. poison-head. "Cob-coals, large pit-coals; cob-stones, large stones." *Grose*.

And truly nothing doth better make a teacher of the Ghos-
pell hearty, quick, and freewill to the office of preaching, as
doth often going from al company of men into places solitary,
not to ydleness, out to rambling, or to other sensual pleasures,
(of which sort the removing of the rich *coars* of this world
they acquire themselves from the resorts of men for the most
part are.)

For that he was heard to say these words after the great ab-
sorption, when he had abjured: y^e y^e greatest *coars* were yet
behinde.

For. Martyrs, fol. 754.

Coas. The first red herring that was broil'd in Adam and Eve's
kitchen, doe I fetch my pedigree from, by the harrot's (i. e.
herald's) book. His *coas* was my great—great—mighty—great
grandfather.

Ben Jonson. Every Man in his Humour, act i. sc. 3.

The emperor of Rome is like to a spider, that is in the
midst of his webbe. For if the said *coars* be touched
with the point of a needle, the spider seeth it.

Golden Buke, l.

Upon whom doubles the common good order & manner would
take punishment, making that the lower, as the wise said, be like
the *coars*, that take all the little beasts, & let the great
alone.

Fires. Christian's Woman, book iii. ch. vi.

COB.

She [i. e. the soul] as little admires him that gets the most of
this world, be it by industry, fortune or policy, as a discreet and
serious man does the spoils of school-boys, it being very in-
considerable to him, who got the victory at cocks or *coars*, or whose
bag returned home the fullest stuffed with counters or cherry-
stones.

More. Immortality of the Soul, book i. ch. i. fol. 17.

I am not taken
With a *coar*, or a high-mountain ball,
As foolish Leda and Europa were,
But the bright gold with Dunc.

Ben Jonson. Catiline, act ii.

For each law, and he [Anacharis] do rightly resemble the
spiders *coars*: because they take hold of the little flies and
gnats which fall into them, but the rich and mighty will break
and run through them at their will.

Sir Thomas North, fol. 68.

CET. I, at smock-treason, matron, I believe you;
And if I were your husband; but when I
Trust to your *coars*—blessure any other,
Let me there die a file, and feast you, spider.

Ben Jonson. Catiline, act iv.

LIOY. Pray put it in good words then.

ELDER LO. The worst are good enough for such a trifle,
Such a proud piece of *coars*—blessure.

Beaumont and Fletcher. Scourful Lady, act iv. sc. 1.

Can they make a piece of Cyprus, or *coars*—blessure appear so
full of holes, as if it were a net?

Bacon. On Learning, by G. Wate, book v. ch. ii.

On Sundays and holy-days, let divinity be the sole object of
your speculation, in comparison whereof all other knowledge is
but *coars*—blessure. *Hercules. Letter*, ii. book ii. sc. 5.

Until with subtle *coars*—blessure—

They're catch'd in knotted law, like nets.

Butler. Hudibras, part i. can. 3.

Like summer's day-break, when we see

The fresh dropp'd stores of rosy dew

(Transparent beauties of the dawn)

Spread o'er the grass their *coars*—blessure.

Hughes. To the memory of Mrs. Elizabeth Hughes.

I have seen great trains of them [white butterfly caterpillars]
creeping up the walls and posts of the neat houses, where, with
the help of some *coars*—blessure filaments, they hang themselves to
the ceilings, and other commodious places, and then become
aurelia.

Derksen. Physico-Theology, book iii. ch. v. n. 1.

— Thou art clad so thin,

That through the *coars*—blessure we see thy skin.

Dryden. Juvenal, Satire, 2. l. 110.

The *coars*—d' outlast, with its rugged wall

Of mouldering mud, is royalty to me!

The spider's most attenuated thread

Is cord, is cable, to man's tender tie

On earthly bliss.

Young. The Complaint. Night, 1.

For this same decency is made

Only for hunger in the trade.

And, like the *coars*—blessure, is still

Broke through by great ones when they will.

Churchill. The Ghost, book K

Coas is also used to denote a strong Pooy. It is thus
sensed it is probably a corruption of the Latin *coasalus*;
although the Etymology cannot reasonably be carried
farther; for the Grammarians derive *coasalus*, from
κασιλλω, *dejectio*; and a fragment of Lucilius has been
preserved, which shows the low estimation in which
steeds under that name were held by the Romans:

Succinatoris, tetri, tardique Cati-lli.

Sat. lib. ii.

Coars are also round balls, with which fowls are
crammed; from the French *gob*, *goben*, a pellet, from
gobier, to swallow.

COB.EA.

COBBLE.

COB.EA. in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Gentiana*. Generic character: calyx, inferior, perianth, five-nerved, the angles compressed at the base; corolla, bell-shaped; stamens declining; stigma, three-cleft; capsule, obovate, three-celled; receptacle, three-angled; seeds imbricated, marginate.

The only species known is *C. scandens*, a native of Mexico: it is a beautiful climbing plant of very rapid growth; if planted out to the spring against a south wall in a favourable situation, it will produce during the summer an abundance of its large purple flowers.

COBALT, a Metal which generally occurs in nature mineralized by arsenic, or combined with arsenic acid, or with oxygen. The oxide of this metal, commonly mixed with sand or calcined flint, constitutes an article of commerce, under the name of *Zaffre*. This when fired with potash forms a blue glass, which, when ground and washed, is termed *Smalt*. Smalt, when ground fine, is commonly known as *Powder Blue*. Berkman (*Ist.* of *Inv.* ii. 333) has a curious article on Cobalt.

The nitro-muriate of Cobalt forms the well-known sympathetic ink, which remains colorless as long as the paper on which characters are traced with it continues cold, but becomes bluish green when the paper is gently warmed before the fire.

The German miners attribute the choke-damp to what they term the rising of the Cobalt, and this superstition has by some been traced to a classical origin. We do not recollect, however, that the *Küchler*, who are accused of this evil agency, though malicious and mischievous to the highest degree, ever quitted the train of Bacchus to descend under ground. The reader who wishes for more intimate acquaintance with these foul lumps, will learn a sufficiently bad character of them from Hesychios, and from the Scholiast on Aristophanes, (*Rem.* 1017; *Equites*, 270.) The modern *Cobalt*, *Coral*, or *Gobelini*, (for they all appear to be the same,) are mentioned by Agricola, *De Animalibus Subterraneis*.

COBBLE, *v.* Skimoer thinks from the Ger. and Dutch *koppeln*, *copulare*, *nectere*, to join or knit together. Hence also, *COBBLE*, he adds, the Dan. *kobler*, *calceos remittere*. It is usually applied to coarse and clumsy work; to coarse meddling.

His Latin tongue doth hobble
He doth not cloot and cobble.

Skiltron. Why come ye not to Court.

Then learn to cloot, these old cast cobble shoes,
And rather hide at home with barley bread
Than leave to spoyls, as their last we see do.

Garguac. The Steele Glass.

And thus my very good L. may as how cobble-like I have cloated
a new patch to an old sole, beginning this complaint of Philomene, in April, 1562, continuing it a little further in April 1575,
and now thus finished this third day of April 1576.

Garguac. Complaint of Philomene. Postscript.

As good is the prayer of a soldier, as of a cardinal.
Yndulit. *Workers*, fol. 145.

Imprimis, he affirmed and said, that whenever two or three simple persons, as two cobblers or weavers, were in company, and elected in the name of God, there was the true church of God.

Skrype. *Memoirs*. Articles against Barlow, No. 77.

A cobbler and a curst once disputed
Above a judge, about the queen's injunctions,
And said that still the curst was confuted,
One said 'twas fit that they two changed functions,

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Nay said the judge, that motion much I lothe,
But if you will, we'll make them cobblers both.

Hieroglyph. *Epigram*, 66.

Put all ill-favour'd shuffles and jumbled together by the unguided agitation and rude shuffles of matter?

Dentley. *Sermon*, 1.

Had preaching been made, and reckoned a matter of solid and true learning, of theological knowledge, and long and severe study (as the nature of it required it to be) inwardly, no preaching-cobbler amongst them all, would ever have ventured so far beyond his last, as to undertake it.

South. *Sermon*, 1. vol. iv.

Some wits have wonder'd what analogy

There is 'twixt cobbles and astrology;

How Partridge made his optics rise,

From a shoe sole to reach the skies.

Swift. On the supposed Death of Partridge.

My predecessors often use

To cobbler verse as well as shoes;

As Partridge (vide Swift's disputes)

Who turned *Bootes* into boots.

Lloyd. The Cobbler of Tenington.

Cobblers will go beyond their last,

And so I'm told will authors too;

—But that's a point I leave to you;

Cobbling extends a thousand ways,

Some cobbles shoes, some cobbles plays,

Some—but this jag'd'stasty cobbler,

It makes a body write for ever.

Id. *Id.*

COBBLE, a round stone, from *cob*, *ut supra*. Mr. Grose says, "Cobble, a pebble, to cobble with stones, to throw stones at any thing. Northumb. Also, round coals. Derb."

Their hands shook swords, their slips held cobble round.

Farfous. *Gedrey of Douglas*, book ii. st. 29.

COBITIS, from the Greek *cobitis*, *gobius*, a *Guilday*, Lin.; *Loche*, Pen. In *Zoology*, a genus of animals belonging to the family *Cyprinoides*, order *Malacopterygii* *Adoninales*, class *Pisces*.

Generic character. Head small; body lengthened, almost of an equal thickness, and covered with small scales; mouth, small, placed underneath the tip of the muzzle, without teeth, and provided with lips fit for sucking, and with cirri; gill openings very small, the gills having only three rays; the ventral fins placed far back, and above them a very small dorsal fin.

There are but three species in this genus, and they are all fresh-water fish; they are the

C. barbata, Lin.; *Loche* or *Groundling*, Will.; *Bearded Loche*, Pen.

C. fossilis, Lin.; *Great Loche*, Shaw; and

C. tenuis, Lin.; *Spiny Loche*, Shaw.

See Cuvier, *Régne Animal*; Pennant, *British Zoology*.

COBLENZ, an ancient Town of the Prussian States, and the present Capital of the Province of the Lower Rhine. It is situated at the confluence of the Rhine and the Moselle, and from this circumstance was called *Confluentes* or *Confluentia* by the Romans. A bridge of boats crosses the former river, and one of stone the latter. The surrounding country is fertile and beautiful. The streets are regular, the houses well built, and the public buildings handsome. One of the most conspicuous of its public buildings is a magnificent Palace built for the Elector of Treves in 1779. It stands on the left bank of the Rhine, near an eminence crowned with the remains of an ancient castle. There were formerly a Jesuit's College, several monasteries, and other ecclesiastical establishments at Coblenz; but most of these were suppressed during the period when both it and the surrounding country were in the hands of the French. A handsome quay extends

C O B
LENTZ.
COBURG.

along the Rhine, and another borders the Moselle, both of which are used as promenades, as well as for commercial purposes. The situation of this City gives it a communication with France by the Moselle, and with Germany and Switzerland by the Rhine. It is also through its medium that the Dutch receive a great portion of their timber and iron. Few manufactures are met with in Coblenitz but those of woollen, linen, and leather. Two large annual fairs are held there, each of which lasts for a fortnight. The old Town was the seat of a General Council in 860; and it has at various times felt the desolating power of war. During the Thirty-years' war in Germany, it passed successively to the Swedes, the Imperialists, the French, and the German Protestants. In 1668, the French almost reduced it to ashes. It was made the headquarters of the Prussians, when they invaded France in 1792; but was taken by the troops belonging to the French Republic about two years afterwards, and remained annexed to France till restored to Prussia in 1814. Latitude 50° 22' north and longitude 7° 33' east.

The Chevalier de Sade has written some interesting observations on the extinct Volcanoes in the Environs of Coblenitz, a translation of which from the original manuscript is given in Nicholson's Journal, vii. 136.

COBRESIA, in Botany, a genus of the class Monocœcia, order Triandria, natural order Scirpoides. Generic character: catkin imbricated: male flower, calyx, scales mostly double, one plane, the other involving the germen, awlless; corolla none; stigmata three; out somewhat triangular, naked.

This genus allied to *Carex* contains three species. Persons, Syn.

COBURG, or **SAXE-COBURG**, a small Principality of Germany, bordering upon those of Henneburg, Schwartzburg, Altenburg, and the Kingdom of Bavaria. It is one of the smallest of the German States, but is more populous than most of the others. The superficial extent is only about 543 square miles, though the population is stated at 80,000, or nearly 145 persons to each square mile. Part of this State consists of fertile vallies and plains, which are productive of grain, flax, hops, and fruit, with the most of the other common products of Germany. Other parts are hilly or mountainous, especially that which comprises a portion of the ancient Thuringian forests. Its upland tracts are either covered with wood, or afford good pasturage for numerous flocks of sheep. The principal mineral and fossil treasures are iron, copper, coal, marble, alum, gypsum, and chalk. The manufactures are leather, glass, gunpowder, and particularly potash, which with cattle, wool, slates, and woollen articles constitute the principal exports. The rivers Steinach, Itz, and Rodach, are tributary branches of the Main: the *Werra* afterwards becomes, under the name of *Weser*, one of the great rivers of Germany. Small as this Principality is, it is made up of different parts, which, with their extent and population, have lately been stated as follows: viz.

Division.	States.		Population.
	Extent.	sq. miles.	
	Saxe-Coburg	..... 153	30,000
	Saxe-Coburg Saxeifeld	..... 172	22,100
	County of Themar	..... 45	5,300
	County of Bamholder	..... 174	22,100
	West of the Rhine	..... 174	22,100

The Government of this State is hereditary; and the inhabitants are principally Lutherans, but complete toleration is allowed. The strongest navy is 800 men, and the annual revenue about £250,000.

There are twelve small Towns, besides villages, the chief of which are Coburg and Saxeifeld. Coburg is the Capital, and is a well-built town, situated to a pleasant valley, watered by the Itz. The market-place forms a handsome square, and contains the Town-hall and Government-offices. The Castle is the usual residence of the reigning Prince. There are also five Churches, a Gymnasium, an Academy, two public Libraries, and a Cabinet of Natural History. Among its manufactures are those of gold, silver, porcelain, and particularly several articles of petrified wood, which is found in the vicinity. It has six annual fairs, and a considerable trade in wool. The population is about 7000, many of whom are employed in the marble quarries in the neighbourhood. Saxeifeld was formerly a Town of much importance, but is now only the second place in this small Principality. It stands on the banks of the Saale, and has several public institutions, with manufactures of silk and cloth. It was the chief Town to the dominions of Saxe; but since that family became extinct in 1749, it has gradually declined. It then contained the Mint for Upper Saxony; and on a hill near it was a Benedictine Monastery, called Saxeifeld Abbey, the Abbot of which was always a Prince of the German Empire, and had a seat in the diet. Saxeifeld contains four Churches, and between three and four thousand inhabitants. It stands about 20 miles nearly north-east of Coburg.

COCA, a very large River of the New Republic of Columbia, in the ancient Kingdom of Quito, formed by the springs which rise in the high deserts of Coto-paxi. It runs eastward within a semicircular sweep to the north towards the Napo, and eventually joins that great River in the boundless plains of New Granada, about 200 leagues previous to the Napo flowing into the Amazonas. The confluence of the Coca and the Napo is about 1° S. lat., the southern shore being in the country of Los Canelos, and the northern a wild desert in which is the small lake Capacul. The Coca will one day become an important river, and it is memorable for having borne Francis de Orellana on its waves, when he set out on the voyage which opened the great Marañon. "At Junta de los Rios (the place where the Napo and the Coca meet.)" Orellana is reported to have made that brigantine in which he sailed and discovered all the rivers of Amazon, says Acuna, whose work is now so scarce, that we are indebted only to the rare translation done in London in 1698 for this extract, and which, in the 46th chapter, contains an account of this River, calling it "the principal of all those channels that compose that great fresh-water Sea of the Amazonas." Pagan, in his curious little work on the Amazonas, speaks also of the Coca, saying, in the English translation of 1662, that he could wish Father Acuña "were more cleanly and understandable in his relations of it, for not having been able to find either cartes or books to help my eyes that I have to unfold these ambiguities. I myself therefore rest not satisfied in this behalf with mine own work. Without staying therefore to censure a person of his nobleness and merit, I shall take me to my subject, and tell you, that from the town of Copana in the Province of Xixo, to the east of the

C O C A.
COBURG.

Coburg

Saxeifeld,

COCA,
COCUS.

Andes of Peru, and to the north of the line, comes forth the Coca, a navigable river, which quickly renders himself on the north side into the beginnings of the great River of the Amazonas."

COCINELLA, in Zoology, a genus of insects of the order *Coleoptera*, family *Coccinellides*. Generic character: antennae shorter than the thorax, clavate; maxillary palpi terminated by a very large securiform articulation; body hemispherical; thorax transverse, margined.

Type, *C. 7-punctata*, Lin.

COCINELLIDES, in Zoology, a family of insects of the order *Coleoptera*, comprising the following genera: *Coccinella*, *Eumorphus*, *Endomychus*, *Lycoperdina*.

Many of the species of this genus are indigenous to this country, and are well-known under the name of Lady-bird. It is remarkable that these little insects are in all countries designated by names having some religious allusion. They are common in gardens, in fields, on trees or herba, in short wherever they find *Aphides* which constitute their food both in the larva and perfect state. The species are extremely numerous, and the characters not always very easily defined. They are all of them aphidivorous, and frequently become very useful in destroying innumerable hosts of those destructive little insects.

The larva has six feet, the body is elongated, and terminates in a little process, by which the animal fixes itself in walking and feeding. When the perfect insect first comes forth, the elytra are soft, flexible, and pale, but in a short time exposure to the air gives them firmness and colour.

Several species are natives of Britain.

COCOCYPSILUM, in Botany, a genus of the class *Tetrastria*, order *Monogynia*. Generic character: calyx four-parted, superior; corolla funnel-shaped; berry inflated, two-celled, many-seeded; style semi-bifid.

Persoon describes seven species, natives of South America, and the East Indian Isles.

COCOLITE, a granular variety of the Mineral named *Pyrazon*, or *Augite*.

COCOLOBA, in Botany, a genus of the class *Ocoteadria*, order *Trigynia*. Generic character: calyx five-parted, coloured, becoming a berry, one-seeded; corolla none.

Fourteen species, natives of the West Indies; some are large trees, producing a fruit called the Sea-side Grape.

COCUS, in Zoology, a genus of insects of the order *Heteroptera*, family *Gallinacea*. Generic character: antennae filiform, of ten or eleven articulations in both sexes, shorter than the body; rostrum peritornal, conspicuous only in the females; males with two large incumbent wings; females apterous, sub-tomentose, fixed and becoming gall-shaped or shield-shaped after impregnation.

Type, *C. Persici*, Fah.

These little insects are remarkable for many peculiarities in their habits and conformation. The males are elongate in their form, have long large wings, and are entirely destitute of any obvious means of suction; the females on the contrary are of a rounded or oval form, have no wings, but possess a beak or sucker, attached to the breast, by which they fix themselves to the plants on which they live, and through which they draw their nourishment.

At a certain period of their life the females attach themselves to the plant or tree which they inhabit, and remain thereon immovable during the rest of their existence. In this situation they are impregnated by the male, after which the body increases considerably; in many species losing its original form, and assuming that of a gall and after depositing the eggs, drying up and forming a habitation for the young.

This change of form is not however constant to all the species, which has given rise to a division of the genus into two sections; those which assume a gall shape, in which the rings of the abdomen are totally obliterated, and which are called *Kermes* by some authors; and those which retain the distinct sections of the abdomen, notwithstanding the great enlargement of the body, are called true *Cocci* or *Cochineals*. They are impregnated in the spring, after having passed the winter fixed to the plants, particularly in the bifurcations and under the small branches. Towards the commencement of summer they have acquired their greatest size, and resemble a little convex mass, without the least appearance of head, of feet, or other organs. Many species are covered with a sort of cottony down. Each female produces thousands of eggs, which are expelled by a small aperture at the extremity of the body. As soon as they are produced they pass immediately under the parent insect, which becomes their covering and guard; by degrees her body dries up, and the two membranes flatten and form a sort of shell under which the eggs and subsequently the young ones are found concealed. Soon after the death of the mother the young insects leave their hiding place, and seek their nourishment on the leaves, the juices of which they suck through the infected rostrum, placed beneath the breast.

But it is with a view to their importance as an article of commerce, arising from their use in the Arts, that the insects of this genus are particularly interesting. When it is considered that the most brilliant dyes, and the most beautiful pigments, as well as the basis of the most useful kinds of cement, are their product, it will be acknowledged that to coarsen of the insect tribe, except perhaps to the Bee and the Gall-insect, are we more indebted than to these singular and apparently insignificant little beings. Kermes, the Scarlet graia of Poland, Cochineal, Lac-lake, Lac-dye, and all the modifications of Gum-lac, are either the perfect insects dried, or the secretions which they form. The first mentioned is the *Coccus Ilia*. It is found in great abundance upon a species of evergreen oak, *Quercus coccifera*, which grows in many parts of Europe, and has been the basis of a crimson dye from the earliest ages of the arts. It was known to the Phœnicians before the time of Moses; the Greeks used it under the name of *Kókeas*, and the Arabians under that of *Kermes*. From the Greek and Arabian terms, and from the Latin name *vernicaulatum*, (given in it when it was known to be the product of a worm,) have been derived the Latin *cochineus*, the French *cramoisi* and *vermeil*, and the English *crimson* and *vermilion*. The early Jews, the Greeks, the Romans, and, until lately, the *Tupisiens* of Europe, have used it as the most brilliant red dye known. The scarlet graia of Poland (*Coccus Polonicus*) is found on the roots of *Scleranthus perennis*, which grows in large quantities in the north-east of Europe, and in some

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parts of England. This as well as several other species which afford a similar red dye, have however fallen into disuse since the introduction of Cochineal. This valuable and most important material is the *Coccus Cacti*, Lin., a native of Mexico, and an inhabitant of a species of Cactus called *Nopal*, which was long thought to be the *Cactus Cochinchinensis*, Lin., but which Humboldt considers a distinct species. The trees which produce the Cochineal are cultivated for this purpose in immense numbers; and the operation of collecting the insects, which is exceeding tedious, is performed by the women, who brush them off with the tail of a Squirrel or Stag. The insects are killed by being thrown into boiling water, placed in ovens, or dried in the sun. Those which are killed by the latter method fetch a higher price, from the white powder covering the insect being still retained, and thus preventing in a great measure the adulteration of the article. The quantity annually exported from South America is immense, the export value being not less than £500,000 sterling.

Mexican Cochineal is brought to Europe in little irregular grains, round, (one-eighth of an inch long,) corrugated on one side and flat on the other, of a fine argillaceous grey interspersed with red, and covered with a white down or dust, being very light and easily reduced to powder between the fingers. There are four sorts of this dye, in commerce, *Mistica*, *Campechane*, *Tetrachale*, and *Sylvestra*, the last being the worst, as it is derived from the insect in its wild or uncultivated state; the three first named are called *Grana fina* or fine grain, the *Grana Sylvestra* not being more than half the size of the others and covered with more down or dust.

Cochineal was cultivated by the Mexicans previous to the conquest, but probably not to any great extent, as Gage in 1655 informs us that there are few Indians (of Mexico) who have not their orchards planted with the trees whereon the worms breed which yield us that rich commodity; not that the Indians themselves esteem otherwise of it, then as they see the Spaniards greedy after it, offering them money for it, and forcing them to the preservation of it in those parts which have proved most successful for this kind; whilst in the long and curious list given by Herrera of the articles exposed for sale in the great market of Mexico, during Montezuma's reign, we do not find Cochineal, although that writer mentions the use which the Mexicans made of the insect. Gemelli Careri, in his voyage round the world, takes the following notice of Cochineal: "Calling as I returned in at the Hospital of the Dominicans called *St. Hipolito*, the Vicar, in the garden, showed me that so highly valued *Cochinelle* for dying scarlet. There were certain worms of an ash colour sticking to the leaves; these he told me when ripe, they shook off upon a cloth, and when dry they turn scarlet. The greatest quantity of them is gathered in the Province of Yucatan, or rather Guaxaca famous for good chocolate." Cortez received orders from the Spanish Court in 1523, to pay attention to this valuable dye, and from that time the quantity raised increased very rapidly; but the trade having been open only through Spain it was not until lately so generally used as it is now likely to be. Cochineal is also raised in Peru and several other parts of the Spanish Indies, and becomes every year an article of greater importance to the

commerce of that country. The finest, however, continues to be reared in Mexico and Guatemala, where the chief farms of it are in Oaxaca or Guaxala, Tlascala, Cholula, New Galicia, and Chiapa. Oaxaca produces the greatest quantity, and here it is chiefly made by the Indians. Hayti and Brazil have also tried to encourage the propagation of this insect; and in the East Indies, a very inferior kind has been reared, which produces an abundant supply of a coarse scarlet dye, for the East India Company.

3,000 bags, or about 600,000 lbs. of fine Cochineal is annually brought from New Spain to Europe; and of this quantity nearly one-half is consumed by Great Britain.

Various improvements have recently been made in the methods of mixing the chemical agents used in forming the scarlet and crimson or purple dyes, of which Cochineal is the ground; and it is worthy of remark that this insect dissolves so easily, that water reduces it in a very short time to a solution of which a purplish crimson is the prevailing colour; spirits of wine extract its brightest scarlet or crimson hues, and leave as a residuum, when the spirit is evaporated, a fine transparent resinous-like red substance, which contains on accurate analysis the usual animal products. Solutions of tartar, (or other acids,) and tin, respectively transform this insect matter to fine yellowish red, or deep crimson; and a roseate dye is obtained by first dissolving Cochineal in a tartarous menstruum, and then in a solution of tin, and in like manner sulphate of iron draws a brownish violet or ferruginous purple, whilst sulphate of zinc or copper gives out a deep violet hue.

But the natural dye this little animal affords so abundantly is a deep crimson, and the colour called *scarlet* was not discovered until the effect produced by infusing the animal matter in a solution of tin was found out by a German Chemist in 1643. This person having perceived that the consequence of his discovery generated a new and vivid colour, brought it to London, and a manufactory was established at Bow, whence scarlet first obtained its designation, Bow dye. A great variety of experiments have been made by Bancroft to ascertain the best method of obtaining pure scarlet, crimson, and other shades of red from Cochineal, but an enumeration of them would be too extensive for our purposes. Black, grey, lilac, peach blossom, rose, chocolate, and other beautiful varieties of shades are now produced from it; and it appears that tin vessels are the most proper for mixing or containing the materials wherewith to obtain a brilliant scarlet.

Lac is a secretion from a species of *Coccus* inhabiting India, where it is found in astonishing abundance. In its native state, not yet separated from the twig on which it has been deposited, it is called *Stick-lac*; when separated, powdered, and the colouring matter washed from it, it is denominated *Seed-lac*; *Lump-lac* when melted into cakes; and *Shell-lac* when purified and formed into thin laminae. *Lac-lake* is the colouring matter of *Stick-lac* precipitated from an alkaline lixivium by means of alum. See Latreille, *Hist. Nat. des Insectes*; Kirby and Spence, *Intro. to Entom.*; Beckmann, *Hist. of Invert.*; Bancroft, on *Permanent Colours*.

COCHABAMBA, a Province of Buenos Ayres or La Plata, containing 70,000 inhabitants, and of about 120 by 96 miles in extent, surrounded by Sienca on the north-west, La Paz on the west, Chayantas on

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the south, and Charcos and Santa Cruz de la Sierra on the east. The climate is mild and healthy, and the soil produces so much fruit and grain, that Cochabamba has obtained the name of the Granary of Peru; large herds of cattle are reared in it, and it is watered by numerous small rivers, which flow through spacious valleys, (that of Arequipa being the most celebrated,) in which the richest estates are situated, and amongst others several valuable sugar farms. Of late the inhabitants, who are a very industrious race, have turned their attention to the manufacture of cotton, glass, &c. and a million pounds of cotton are now consumed annually. Salt, and a variety of other minerals are found in Cochabamba, and the woods produce many of the best drying drugs. One gold and several silver mines were formerly worked in this Province, and were productive.

The Capital of this District is *Orpessa*, built in a beautiful valley, on a small river, in lat. $16^{\circ} 11' N$. and $67^{\circ} 18' W$. long, 150 miles north-west of La Plata. It contains 17,000 inhabitants, who are chiefly employed in supplying the neighbouring States with fruits and grain; amongst them are several families descended from the first conquerors of the country, and many possessed of very considerable riches.

COCHIE, a small island of the Caribbean Sea, lying in lat. $10^{\circ} 45' N$. and long. $64^{\circ} W$, between Margarita and the shore of the continent of Cumana. It was first discovered by Columbus, and with Cubagua, Los Testigos, and Los Frailes, constituted a valuable acquisition to the Spaniards who sought for pearls. At this time the Coast of the Spanish Main from Paria to Cape Vela, was named Costa de las Perlas; and so actively was the trade carried on in these islands, that at the conquest, Coche alone furnished 1500 marks a month, the yearly fifth of the King amounted to 15,000 ducats, and until 1530 the fishery averaged £175,000, annually, whilst the American mines only yielded, during the same period £134,000, sterling; but this productive source of emolument was at an end in 1683, the destruction of the oysters contributing as much to this decay, as the cutting and setting diamonds, which had become common in the XVIIth century. Till lately, the Indians occasionally resumed this traffic, and sometimes procured a few pearls, generally, however, of the seed kind, which they sold at Cumana, for five shillings a dozen. The Republic of Columbia have now assumed the sole right of fishery on this Coast, and its Government have farmed this right to the house of Russell and Bridge, of London.

COCHIN, (Kóch'hí with a nasal termination added by the Portuguese; as in Achim, Zamorin, &c.) a small Territory on the coast of Malabar, bounded by the Malabar Province on the north, Dindigul on the east, and Travancore on the west. Its whole area amounts to something more than 3000 square miles, of which rather less than one-third was annexed to the Province of Malabar in 1791, when the Rájá of Cochin placed himself under the protection of Great Britain, as a safeguard against the aggressions of Tipu, who had seized upon a part of his territories.

The Principality of Cochin is bounded by the western Gháts, and by some of their inferior branches, which are covered with woods similar to those of Malabar, and affording Jack-wood, (*Artocarpus integrifolia*.) fit for builders and cabinet makers; blackwood (*Ficus*), poon,

teak, and embao or iron-wood; but the timber of these forests is inferior to that felled in the British Provinces, chiefly on account of damage received in its carriage to the water's edge. The teak is also deficient in an essential oil peculiar to that wood, and useful as a preservative of iron from rust. The iron-wood is little used on account of its excessive weight.

Many foreigners have been naturalized in this Territory, and amongst them the Jewish and Christian colonies are the most remarkable. The Jews are divided into two classes; the Jerusalem or White Jews, and the Anelot or Black Jews; the latter are despised by their fairer brethren as an inferior race, and bear so close a resemblance to the Hindús, as not to be easily distinguishable from them. The period at which their ancestors were converted or established in Malabar is not known; but their own traditions, as well as the jealousy of the other Jews, who are evidently a more recent colony, render it highly probable that their religion was introduced at a very early period. Matancheri, about a mile above Cochin, is the principal settlement of these Jews, but they are numerous at Tritur, Parur, Chinotta, and Malf, and are occasionally met with throughout the country. The Christians are descendants of those converted by the Nestorian Missionaries or exiles in the Vth century of our era; they inhabit villages peculiar to themselves, which are therefore called towns of the Nasránís or Christians, and their numbers, though much reduced by persecution, are still considerable.

The Government of Cochin is a sort of feudal Despotism, such as prevailed in the other States into which the western coast of the Peninsula was divided, before the invasion and conquest of Tipu; and the Rájá has few privileges beyond those of other Niyáris (Nobles,) except the right of calling on them for military service in time of war, collecting some trifling tolls and duties, and claiming the value of wrecks or other incidental emoluments.

The language of the natives of Cochin is the Malayalam or Malayálm, often called Malabar by the European settlers, a dialect widely diffused, and nearly allied to the Támíl, spoken on the opposite coast. The Sanscrit, called Grantha by the Popish Missionaries, is here, as in every country where the faith of the Bráhmans prevails, the language of Literature and Religion.

Among the Towns deserving of notice are Cochin, Diampier, Cranganore, and Vircapely.

The City of Cochin, whence the Principality derives its name, is no longer included within its limits. It is placed in latitude $9^{\circ} 56' 30'' N$. and longitude $76^{\circ} 16' 15'' E$. on the edge of a lake formed by a sudden inundation of the river Coche'hí, in the middle of the XIVth century, according to the inhabitants of the Isle of Vnijai, who date their era from that event. (Fra Paolo's *Travels*, p. 127.) This basin, which extends to the north as well as to the south of Cochin, forms an excellent harbour, where large vessels can anchor in safety.

Its position was too advantageous to escape the notice of the Portuguese, who, taking advantage of a difference between the Rájá of Cochin and his neighbour the Zamorin (Námorí,) offered their assistance to the former, and in return obtained permission to build a fort near his Capital, A. D. 1503. It soon became a flourishing place under the protection of the Portuguese, but they

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COCHIN. were obliged to surrender it by capitulation to the Dutch on the 7th of January, 1663. It was reduced in size, and fortified by its new masters; but was even then considered as "almost a Little Batavia," being surpassed in extent and importance by no town on the coast except Goa. (Valentia, v. part ii. p. 11.) It was the principal Dutch settlement in the Peninsula, till the war with Holland in 1795, when it was occupied by the British troops; but it was not finally ceded to Great Britain in 1814. The Portuguese town is regularly built, and has many handsome public buildings. Its Cathedral was converted by the Dutch into a warehouse. Even Valentia observes, (vol. ii. p. 11.) that "though they might have had four Churches for Divine service, one only was used." None of the Protestant powers, who have possessions in the East, have paid more attention to the religious instruction of the Asiatic Colonies than the Dutch; yet the morals of the Colonists seem to have partaken largely of the deplorable corruption prevalent among that class of natives with which they have most intercourse, and Fra Paulino's description, though evidently exaggerated for the pious purpose of denigrating heretics, bore, no doubt, like most caricatures, a strong resemblance to the original.

The streets of Cochín are straight and wide, intersecting each other at right angles; the houses are built of stone, and the citadel originally well fortified, was strengthened with new works, by Adrian Van Ginea, in 1773. At a small distance from the fortress, called the Portuguese Town, is the Mahabar Town, the streets of which are wide and regular, and the houses well built in the Indian style. The population is very large, comprehending many Mohammedans, (Mápillás,) Jews, and Christians, (Nasráni or Suryani Mápillás;) and among the latter a body of Protestants, descendants or converts of the Dutch Settlers. The trade, though diminished since this place lost its political importance, is still considerable. From the other ports on this coast, Arabia and the Eastern seas, the drugs, gums, spices, precious stones, and manufactures of Eastern and Western Asia, are imported; in return for which, the exports are timber, pepper, cardamoms, with all the various products of the palm. The harbour, so conveniently situated near the forests on the neighbouring mountains, affords great facility for ship-building; and in 1800, vessels were completely equipped and sheathed in the docks at Cochín, at the rate of £14. per ton, including all charges.

Diamper,

Udiamper, (Udyam-pura,) fourteen miles east of Cochín, (in latitude 9° 36' north and longitude 76° 29' east,) now a miserable village, is the place at which the celebrated Synod was held in 1599, by Don Alexis de Menezes, for the purpose of reuniting the Nestorians, called the Christians of St. Thomas, to the Church of Rome. The art and cruelty by which unsuspecting people was either entrapped or forced into submission to the Roman Pontiff, and the blind fanaticism which led Menezes to burn or interpolate the religious books possessed by these Christians, and thus destroy many irretrievable evidences of the early faith and usages of the Christian Church, are well developed in La Croze's *Histoire du Christianisme des Indes*, (i. 245-388,) and Gieddes's *Tracts, History of the Church of Malabar*, p. 60. Cranganore (Kudungalár) in latitude 10° 19' north and longitude 76° 15' east, was one

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of the principal fortresses erected by the Portuguese on this coast. They were established there in a. d. 1505, and driven out by the Dutch in 1663. The latter sold it to the Rájá of Travancore, from whom it was taken by Tipú Sáhib in 1790; his garrison, however, was expelled by our troops in 1791; but it had been dismantled by M. Lally, Tipú's Commander, in 1790. It is still the seat of a Roman Catholic Archbishopric, subject however to Goa, and has eighty-nine churches under its jurisdiction. A large colony of Jews, established in this place, affirm that their ancestors first obtained a footing there about the close of the 17th century of the Christian era.

Vempole, (Varnpali,) in latitude 10° 5' north and longitude 76° 20' east, may be considered as the headquarters of the Roman Catholic Missionaries in this Province, being the residence of the Vicar Apostolic, who has the superintendence over sixty-four churches, independently of those belonging to the Sees of Cranganore, Cochín, and Quilon, (Cöllam.) The Missionaries, who are usually Monks, are lodged in a Convent of the Barefooted Carmelites, founded in the year 1673, or 860 after the building of Cöllam, the era used by the people of Cochín.

Hamilton's *Handbook and Gazetteer*; Fra Paulino di San Bartolomeo's *Travels*; Valentia's *Beschreibung von Malabar*, Amsterdam, 1672, fol. p. 111; Hamilton's *New Account of the East India*, London, 1739, p. 321; Buchanan's *Tour in the Mysore*, ii. p. 238; Cl. Buchanan's *Christian Researches in the East*; Anquetil du Perron's *Voyage*; Zend-avesta, tom. iii.; Asiatic Researches, vol. v. vii.; Macell. ii. 378.

COCHIN-CHINA is the name given by Europeans to the Southern division of the country called by natives An-nam, (pronounced Ngam-nam by the Chinese; but this division itself is named by them Kwang or Ké-kwang, (Klaproth, *Asia Polygl.* 363.) Tang-king, the northern division, is now only a Province of the An-namense Empire; but as this supremacy has existed only for a very short period, and the two Provinces will, in all probability, be again disunited before many years have elapsed, it will, for the present, be most convenient to consider them separately, for every material fact which may be omitted here, the reader must be referred to the account of TONO-KING.

Viet-nam, for so his Majesty Ming-Miang calls Cochín-China, lies between the eighth and eighteenth degree of north latitude, and is bounded on the north by Tang-king; on the east, by the Chinese Sea; on the south, by the Province or State of Champá, (Teyampa) and on the west, by a chain of lofty mountains, inhabited by various uncivilized tribes, principally the Di-dich, Ngwos, and Moí, or Ké-moi. Its length from north to south is about 600 miles; but its breadth is extremely various; for a glance upon the map will show, that it occupies a part of the declivity of the great chain of mountains, which runs parallel with the Mé-nam or Kambôja River, and that the hills in some places approaching close to the sea, scarcely allow a passage along the water's edge, while in others they recede, and leave an interval of considerable width, varying much in its level. By this means the country is divided into two portions, almost entirely separated from each other. The greatest width of the Northern division from east to west is

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about fifty or sixty miles, and that of the Southern amounts to more than 100 miles.

The Northern portion is subdivided into four Provinces, and the Southern into seven. The former are; 1. Dinh-kat, 2. Kwang-hiah, 3. Dinh-awé, and 4. Hwé, (Shin or Tuan-hwá.) The latter; 1. Cham, or Kyam, 2. Kwang-lyu, 3. Kwi-ninh, (or Kwi-nyong,) 4. Fú-yen, 5. Ran-ran, 6. Nyut-lang, and 7. Don-nai.

Soil and productions.

Numerous streams flowing from the mountains to the sea fertilize the country, and afford great facilities for internal commerce, though they are not large enough to admit vessels of considerable burden. The low lands are also inundated in the rainy season, so that, like Egypt, this country is one of the most fertile in the world, producing in many places three crops every year. The constant sea breezes on the coast, and the elevation of the level in the interior, moderate the heat of the atmosphere in summer; while the cold northerly winds which prevail in winter, reduce the temperature below that of any country under the same parallel; so that it is probably one of the most healthy, as well as one of the most productive regions in Asia. "The seasons are not so distinctly marked," says Father Borri, "as in Europe; the winter, as in other tropical countries, brings torrents of rain; but the rainy season is divided into two parts, the first of which commences with our autumn, and continues from September till November, at which period the inundations take place; they recur every fifteen or twenty days, and last for three or four. From December to February, (the winter of Cochio-China,) the rains are less frequent and violent, but accompanied by cold winds from the northern mountains. On the coast, the monsoons prevail; the north-easterly blowing from May to October, and the south-westerly during the remainder of the year. The heat at Hwé, (in latitude 16° 45' north, longitude 106° 39' east,) from the beginning of May to the end of August, varies from 70° to 90° of Fahrenheit's scale; from September to the end of April, from 55° to 75°. In July and August, the hottest months, it sometimes rises as high as 110°, but this is rarely the case."

Rivers and harbours.

The beach is generally sandy, affording a good anchorage; and, where that is the case, the shore is covered with shells, corals, and mudpores; but where the mountains approach the sea, the shore becomes bold and rocky, and is covered with shingles. There are no ports for any but small craft in the Northern division of Cochio-China, though it is crossed by two of the principal rivers, the northernmost of which is Dinh-kat, which forms the southern boundary of Tong-king, and the other Hwé, on which the Capital, bearing the same name, stands. The largest river, however, is the Hân, which falls into the Bay of Turon or Turán. It has two mouths, separated by a small island called Kyam, and forming two excellent harbours, that of Hân, or Turán, on the north-east, and the port of Fú-fó, or Hwé-Hân, on the south-west. The latter has not depth of water sufficient for large ships. Nuok-man, in the Province of Kwang-lyu, is the finest harbour on the whole of this coast, but it is little frequented, on account of its distance from the Capital. It is in latitude 15° 55' north, at the mouth of the river on which the town of Kwi-nyong is situated; but has a narrow entrance,

without depth enough for ships of large burden except at high water.

Besides the ordinary productions of tropical countries, most of the fruits and other vegetables peculiar to China are raised in perfection in this country; and its forests furnish a variety of valuable kinds of wood, especially the best agula (*Agura*) or calamank, the eagle or aloua wood of old writers, (*Aquilaria agalocha*.) The true calamank is the wood of old trees, the veins of which are filled with a highly odoriferous gum-resin. The young wood is called *Aquila*, according to Borri, but this seems to be an error; for *Aquila* is nothing more than a Portuguese corruption of *Agula*; which is another form of the Sanscrit word *Ugum*, (whence the Greek *Agallochum* and Hebrew *Abulim*.) It sold, in Borri's time, for 200 ducats per pound in Japan, and sometimes for a larger sum. It can scarcely be found, except in the forests of Champava, (Loureiro, *Flora Cochio-China*, p. 269,) because, as Borri observes, it is only in such inaccessible positions that the trees are allowed to acquire the age requisite for bringing their wood to perfection. The paper commonly used by the Cochio-Chinese, is made of its bark. Dye-woods, and the teak, (*Tectona*), called *Té Teak*, or *Tin* by the people of Cochio-China, are also common in these forests. A coarse kind of cinnamon, preferred by the Chinese to that from Ceylon, cardamom, and many other drugs grow spontaneously in the mountainous districts. Rice is the grain most used and cultivated, and of the five sorts commonly raised, two are peculiar to this country, (*Oryza glauca* and *Montana* of Loureiro.) They require no irrigation, and delight in high sloping grounds. They can bear a considerable degree of cold, and M. Ponceau saw fields of them in a flourishing state when the thermometer was below 40° of Fahrenheit's scale. That patriotic traveller introduced the cultivation of this grain into the Isle of France, where it was of inestimable value; but the colonists left the management of their farms entirely in the hands of ignorant slaves, who mixed the seed of this with other grains of a slower growth, and thus lost the crop of rice, which was ripened and had shed its seed, before the rest of the field was fit to be cut. *Tau*, which when fermented yields a fine emerald green dye, and a tree mentioned by De Rhodes, the seed-vessel of which contains a vast number of eatable nuts, grows out of the stem of the tree, and is as much as one man can carry, are well deserving of the notice of travellers.

Cinnamon, Rice.

The mountains contain rich metallic veins, especially of gold, and the rivers wash down a large quantity of gold-dust. The northern Provinces are those which yield the purest ore, where it lies only at a small depth below the surface, and is worked with little labour. Silver is more rare; and it does not appear that any other metal has yet been found in Cochio-China; but it is highly probable that many would be discovered, if the inhabitants were more civilized, or the Government such as encouraged useful undertakings.

They have all the wild and domestic animals of India except the sheep; and their elephants are said to attain a size unequalled in any other country. The neighbouring seas, besides affording a variety of fish, are celebrated for the production of the sea-slugs, (*Bleho do nar*.) In Malay, *Tripang resid*, a kind of

COCHIN-CHINA.

Vegetable productions.

Xylotiver Lign-aloes

Cinnamon

Rice.

Metals.

Animals.

COCHIN-CHINA.

Holothurion, and the nests of the *Hirundo edulis*, or sea-swallow, which builds in caverns opening to the ocean. The *Paracels*, (*Ilhas do Parcel*, i. e. shoal-islands,) a chain of small islands opposite to this coast, are much frequented by the Cochlin-Chiese fishermen, in quest of these objects, which are as highly valued by their own countrymen, as by their neighbours the Chinese.

Manners and customs.

To that people, indeed, they owe their manners and civilisation, though not their origin. The inhabitants of the large towns have all the courtesy, all the virtues, in short, and vices of the natives of China, for whose superior learning and politeness they have the highest veneration. Their government, laws, institutions, and literature, are all formed on the Chinese model; and, like most imitations, possess a larger share of the faults than of the excellencies of their prototype. A peculiar language, though one of the monosyllabic family, seems to indicate a different origin, and it does not appear to bear an obvious affinity with any known dialect of that remarkable class. In some idioms, it agrees with its western rather than its northern neighbours; and in variety and delicacy of intonation, it probably exceeds them all. Common conversation is a sort of chant, and to learn the pronunciation of it accurately requires a musical ear. With respect to its affinity little can be said, and it must be confessed, that of all languages none are so unfavourable to the discovery of their mutual relations as those which are rather sung than spoken, and softened down to please the ear, or to facilitate the utterance; harsh consonants and perhaps disagreeable syllables having been pared off for the sake of euphony. The An-namense nations have also a written character of their own, probably bearing some resemblance to that of Siam, (Leyden, in *Asiatic Researches*, x. 363.) but this is considered as "less worthy" than the Chinese hieroglyphics, which are therefore used in all official and important documents. In the mechanical arts they are considerably behind the natives of "the Central Empire." If their fortifications and ships of war are superior to those of their neighbours, it is owing to the zeal and ability of their late King, (Kya-lung,) who felt the superiority of Europeans in those respects, and had the good sense to imitate them. He had not, however, views sufficiently enlarged to suggest any of those improvements which were calculated to secure the permanent independence and prosperity of his people. They formed a part of the Chinese Empire for many centuries, but threw off the yoke during the reign of the Mongol Dynasty, in the XIIIth century. In the XIVth they were subdued by the king of Tong-king, but subsequently recovered their independence. In the middle of the XVIIth century, an unsuccessful attempt was made to subdue them; and an usurper who nearly exterminated the Royal family, about fifty years ago, reduced Tong-king to subjection. Gya-lung, or Kang-lung, the heir to the Throne, after a series of most extraordinary vicissitudes, succeeded in regaining not only his hereditary dominions, but those conquered by the rebels; and his son, Minh-Minh, was placed on the throne, at Ké-sho in October 1821, by an Ambassador from the Emperor of China, whom he has thus acknowledged to be his liege Lord.

Language.

Government.

The insecurity of the persons and property of individuals; the instability of all public institutions, where the laws themselves are at the beck of the Despot; the total absence of every generous feeling, where all are equally exposed to the same ignominious punishments; and many other defects attendant on the enforcement of the Chinese Code, are more obvious and detrimental here than in China, and have, in conjunction with the civil war of the last century, largely contributed to depress and impoverish the country.

In person, the Cochlin-Chiese are not handsome; in character, the lower orders appear to be excellent; crimes are rare; but mildness, hospitality, and industry are almost universal. Their dress is much like that of the Chinese, before the Tatar invasion; and their long black hair is twisted into a knot on the crown of the head, instead of being shorn off in the Tatar fashion. Their children are naked till they are eight or nine years old.

COCHIN-CHINA.

Character and dress.

Their religion is evidently borrowed from China, and the worship of Fô is the most prevalent; but some local and peculiar superstitions, such as the adoration of the Dog and the Tiger, have been retained. To the latter, something like human sacrifices are said to be offered; these usages are, however, probably confined to the peasantry and the mountaineers. The latter appear, like those on the north-eastern skirts of Beugul, (the Hajins and Giaros,) to be the original inhabitants of the country. Kua-bang, or the range of mountains which separates Tong-king from China, is occupied by the Kwan-tô, (i. e. Ancient Race,) who affirm that the An-namense are a Chinese colony; the southern branches of those mountains, and the long ridge which divides An-nam from Kaulhija are inhabited by the Mông and Mui, or Ké-mô tribes, whose language also differs from that of the lowlanders. These nations are probably some of the Negro race, still found in the central fastnesses of all the larger islands in the Indian Archipelago.

Mountaineers.

Kwan-tô.

Ké-mô.

Moo-ong.

Admirably as this country is provided with the means of carrying on an active trade with other nations, its commerce has never flourished; not from any defect in the national character of the people, for they are universally praised, but from the caprice and exactions of the Government and its immediate agents, who, as is always the case in countries ruled by an ignorant and unenlightened Despot, exercised every species of oppression, for the purpose of promoting or screening their own peculation. It was on this account that the Dutch abandoned their factory in Tong-king, in A. D. 1709; and since that period, no European nation has found it practicable to keep up any permanent intercourse with the ports on these coasts. Like the Chinese, they have no real coin except the brass *cash*, called *spacca* by the Cochlin-Chiese; their imaginary money is the *kwan*, (i. e. the *taïl* of Mexico,) worth six hundred *spacca*, in exchange for which they took of Captain Blomfield, in A. D. 1764, one Spanish dollar or two rupees. They form their gold into ingots of four or five ounces; but silver, which is now more plentiful, has become the common medium of exchange, and is circulated in ingots of twelve ounces. Their weights have the same denominations, among Europeans, as in China; and the *pikul*, which elsewhere is equal to only 133½ lbs English, here weighs exactly 200 lbs. A Mission sent from Calcutta to the Cochlin-Chiese

Trade.

COCHIN-
CHINA.
COCK.

Sovereign, in 1892, has led to a renewal of the commercial intercourse between our Indian territories and his dominions, with some prospect of mutual and permanent advantage. Should Mr. Crawford, the conductor of the Mission, publish the result of his inquiries and observations, great additions may doubtless be expected to our knowledge of the former and present condition of this country, which has much to excite a rational curiosity, and has continued, for nearly a century, almost unknown to Europe.

(The authorities for Tonquin and Cochín-China are: Alessandro di Rodò, *Relazione del Regno di Turchina*, Rome, 1650, 4to.; Alexandri di Rhodes *Dictionary Asiaticum Lusitanum et Latinum*, Romæ, 1651, 4to. *Historia del Turchina e del Giappone* dal P. Gio. Fil. de' Marini, Venezia, 1665, 12mo.; *Relazione della Missione della Compagnia di Gesù al Regno della Cocinchina* dal P. Christof. Borri, Romæ, 1631, 8vo.; Chevrier's *History of Cochín-China*, (quoted in the *Moderna Universal History*); Baron's *Account of Tonquin*, in Churchill's *Collection of Voyages*, vol. iii., and in the Abbé Prévost's *Histoire générale des Voyages*, tom. x.; S. Phalle's *Hist. Naturelle et Civile de Tonquin*, Paris, 1778, 8vo.; *Exposé Statistique (or Etat Actuel) du Tonkin, de la Cochín-Chine et des Royaumes de Cambaye, Laos, et Lac-tho*, par M. de la Bisnachère, Londres, 1811, 2 tom. in 8vo., et Paris, 1812, 2 vol. in 8vo.; Barrow's *Voyage to Cochín-China, in the years 1792 and 1793*, London, 1806, 4to.; *Œuvres complètes de M. Poivre*, Paris, 1797, in 8vo.; *Description de la Chine par l'Abbé Grosier*, tom. i. ii.; *Moderna Universal History*, vii.; Valentyn's *Beschryving van Oost Indien*, iii. Deel; *Beschryving van Tonkin*, p. 2; Chapman's *Voyage to Cochín-China*, in Dairymple's *Oriental Repository and Asiatic Journal*, lii. and iv.; *Journal Asiatique*, l. 117, 375; Tavernier's *Relation du Tonquin*, is quoted in Moreri; Loureiro's *Flora Cochín-Chinensis*, Ulyssipone 1790, et denuo edita cum notis C. L. Willdenow, 2 vol.

8vo., Berolini, 1793; J. Koffler's *Historia Cochín-Chinæ Descriptio*, editi C. G. De Murr, Norimberg. 1804, 8vo.

COCHIN-
CHINA.
COCK.

COCHLEARIA, in Botany, a genus of the class *Tetradynamia*, order *Silicula*, natural order *Cruciferae*. Generic character: pouch turgid, rugged, valves gibbous, obtuse; calyx spreading, concave.

Fourteen species, natives of Europe, *C. officinalis*, the Scurvy-grass, *C. Granlandica*, *C. Anglica*, *C. Danica*, and *C. Armoracia*, the Horse-radish are natives of England.

COCHLEARY, } Lat. *cochles*, *cochleare*, from
CO'CHLEOUS, } *κόχλιος*, that is *γυροῦς*, *gyro*, *gyra*
cochlear testis est tortilis turbinatogue. Vossius.

Spiral; in the form of a screw.

For some [horns] are wreathed, some not; that famous one which is preserved at St. Denis near Paris, hath reathy apices, and clachery turnings about it, which agree with the description of the unicorn's horn in *Elihu*.

St. Thomas Brown, book iii. ch. xxiii.

I might further view the exquisite structure of the parts ministering to all these delicate offices of nature; particularly the artificial conformation of the intestines might deserve a special enquiry, their turnings, glands, fibres traversing one another, and peristaltic motion in all creatures; and their *cochleous* passage to retard the motion of the chyle, and to make succula for the shortness of the intestines, in such who have but one gut.

Derham. *Physico-Theology*, book iv. ch. xi.

COCHINAS, a nation of Indians living within the New Republic of Columbia, on the Indian coast or Peninsula, which forms one side of the entrance to the Great Inland gulf of Maracabo. This large tract is inhabited chiefly by the Goshios, a nation of savages. The Ziparas, and the Coeinos or Cozinas, the latter being subjected to the control of the Goshios, who are perfectly independent, amount to about 30,000, and are supposed to be the most ferocious of all the American tribes, and whose coast is much dreaded by the European shipping in bad weather.

COCK.

COCK, n.
COCK, n.
COCKISH,
COCKISHLY,
COCK'OE,
COCK-AL,
COCK-BRAINED,
COCK-BOTH,
COCK-CHICKEN,
COCK-COMB,
COCK-CROWING,
COCK-FIGHT,
COCK-FIGHTING,
COCK-HORSE,
COCK-LOFT,
COCK-MATKA,
COCK-MATCH,
COCK-PIT,
COCK-SHUT,
COCK-SPARROW,
COCK-SCRE.

A. S. *hœc*; Dutch, *cock*. (In Goth, *hana*; A. S. and Ger. *han*, whence English, *hen*, is applied to the cock.) Some derive from the Greek *κακκίον*, *cantare ut Gallus*. But most probably, as Skinner and Lye think, so called *o sono seu cantu, quem edit*. And see the examples from Chaucer and Dryden. The name is given to

The males of various kinds of birds; especially to the male of the domestic fowl: in its met. application to any person or thing having any distinguishing quality of that bird; any designed or accidental resemblance to him; viz. his daringness or quarrelsomeness; his self-sufficiency and rashness; his bold and erect attitude; his position or action of offence or defence; of challenge or defiance, of exultation or triumph.

Thus the cock of the Club, in the Spectator, by prevol. xix.

eminence; cock being commonly used, as Skinner remarks, *pro Virtute*. The cock of the conduit, because, says Skinner, it used to be constructed on form à *Criste Galli*. So also the weather-cock; the cock of a hat, the cock of a gun. And further—cockade.

Cock-shut time is supposed by Whalley and Mr. Gifford to be twilight; from the method practised to catch Woodcocks at the time of twilight, in a net called a Cock-shut. Minshew, in Ed. 1617, has *Twilight or Cock-shut time*; but omits it Ed. 1637. Other commentators differ. See their notes on the quotation from Richard III.

And so behest that as he cast his eye

Among the wretches on a battlement,

He was ware of this fox that lay full low.

Nothing so list him thence for to crow;

But cried anon cock, cock, and up he started

As man that was affrighted in his heart.

Chaucer. *The Nonnes Preestes Tale*, v. 15279.

And so behest, that as he cast his eye,

Among the Colworts on a battlement,

He saw false reynard where he lay full low;

I need not swear he had no list to crow;

But cry'd cock, cock, and gave a sudden start

As sore dismayed and frighted at his heart.

Dryden. *The Cock and the Fox*.

5 H

COCK.

When that the first cock bath crowe, anon
Up rise this joly lover Absolon,
And him arayeth gay, at point derie.

Chaucer. The Miller's Tale, v. 3687.
So mote I thrive, I shal at cockes crow
Ful prively go kenneke at his window,
That stant ful low upon his borres wall.

Id. Ib. v. 3675.

And the Lord turneþ agen : and biheld Patre, and Petre hadde
mynde on the word of Ihesus : as he hadde seide, for bifore that
the cock crowe thries thou shalt deye me.

Wiclif. Luke, ch. xxiii.
There is no cocke to crowe dale.
Geoff. Conf. Am. book. v. fol. 90.
This melody is but mockery,
Thou myght give up thy coking
Gyue it up and cry cocke.

Shelton. Duke of Albany and the Scutten.
When they enter into their kitch, that is to say, their holy
place or temple, at the doore there is a great jarre of water with
a cocke or lade in it, and there they wash their feet.
Hakluyt. Voyages, &c. M. Ralph Fitz, vol. ii. part i. fol. 26.
The chickens in summer specially if they be cockrells are very
convenient for a wholesome stomacke, and nourisheth a lytell.

Sir Thomas Elyot. Castle of Health, book ii.
For this is the light and cockbrained fashion of the common
multitude, that meke prynces as they have a speciall mynde and
regard unto, they sette more pryce by, thus there is cause or
reason why : and meche as they have laired agaynst, such do
they mooste alauderously report, finding faulte with all things
in this.

Udall. Lahe, ch. iii.
Ya may wraie a cockes comes
Your fond hed in your furred hood
Hold ye your tongue, ye can no good.
Shelton. Why come ye not to Court.
Hoe guesse to him seven secretaries
and promieth seven sores
To lye this ferme : with fayre sweete wordes
he egges the cockesesse so.

Drant. Hercules. Epistle to Mercurus.
Whiles the red hot lust endures
He maketh himself cockesesse.

Shelton. Why come ye not to Court.
As we yode softly on, a yongerster gent,
With bever cocke and arm set on one side
Full fiercely pricked on in mulecap pride.
Merr. Song of the Sout song l. book i. sec. 38.

Not he that flies the court for want of clothes,
At hunting rules, having no gift in othe,
Cries out 'gainst coking, since he cannot bet.
Ben Jonson. Epigrams. To Sir Ralph Shelton.
While the cock with lively din
Scatters the rear of darkness thin
And to the stuck, or the barn door,
Stoutly struts his damns before.

Alfons. L'Allegre, l. 49.
For his recreation and pastime, his summer was sometime to
angle or fish with the hook, otherwise to play with cocked bones.

Holland. Suetonius, fol. 75.
No marry (quoth Thales againe) I say not so for she weeth them
but as dice or cockell bones, when she list to disport herself and
passe away the time with those that encounter her, and are dis-
posed to enter into contention with her.

Id. Patach, fol. 270.
PAGE. Let me fight for my mistress.
SEAR. 'Tis in rain,
Little cockrell of the kind.

Meningier. The Universal Cosmick, act v. sc. 1.
Democritus Lacedæmonian being a banished man out of his
country, answered : if thou hast any thing to do against the
Lacedæmonians, thou shalt neede make haste : before this young
cockrell have on his spurs.

Sir Thomas North, fol. 609.
Or that the cockrell cawle-man (noose
But we slenely there)
He gleently calling loudly apart,
Might carnally appeare.

Warner. Altkon's England, book ix.

Notwithstanding I trust M Cope that your dirty pen with your
coarsh brags hath not so belauded and bespotted me, (Lord
Cobham) nor yet consueted me to be such a depraiver of histories,
but I hope to sponge it out.

For. Martyr, fol. 532.
The same helps likewise both in your Fabian & in your Edward
Hall were to be required, but especially in you (M. Cope) your
self, which take vpon you so cockish (rather than wisest) to
be a controller and maister moderator of other mens matters.

Id. Ib.
Lemius enjoynes, so much at supper, not a little more, nor a
little lesse, of such meat, and at such houres, a diet drink in the
morning, cock-broth, China-broth.

Berlin. Journey of Melancholy, fol. 75.
For Livia took closely an rage from under her that was sitting,
and keep it warme some time in her owne bosome, otherwise
in her womans hands by turnes one after another, so long untill
there was hatched a cock-chicken with a notable combe upon his
head.

Holland. Suetonius, fol. 95.
Whereupon, the cock-crow came to signify, that it would be the
voice of the cock ; but that particular time of the night, which
next precedes the morning.

Grece. Coma. Særa, book v. ch. ii.
The same night by cock-crowing, he issued forth by a little
postern gate.
Holmesd. Henry II. Anno 1164.

Agasilans among other had this special property, that he loved
his children dearly : and a tale goeth of him, that he would
play with them in his house when they were little ones, and ride
upon a little cock-horse, or a reed, as on horse back.

Sir Thomas North, fol. 519.
Often 'tis when they were disposed to see cock-fight, or quails
that were taught to fight one with another, Caesar's cocke or quails
did avar overcome.

Id. fol. 765.
And if thou canst in picking straws engage
In one half-day thy father's heritage ;
Or hide whatever treasure hee hath got,
In some deep cock-pit.

Holl. Særa, 3. book iv.
Queen Juno, was a little wroth
Against her husband's crime,
By whom she was a cock-squire made,
Did therefore at the time
To which Alcmena cride for help,
To bring her fruit to light,
Three nights and dayes inchoat her throves.

Warner. Altkon's England, book i. ch. iv.
RAT. Thomas the Earle of Surrey, and himselfe,
Mach about cockshot time, from troops to troops
Went through the army, cheering up the soldiers.

Shakespeare. Richard III. fol. 201.
But now this parting such a penance seem'd,
As I indeed could by no means endure,
Not that my deare wife I ought misdeem'd,
For her of all the rest I thought cocksure.

Harrington. Orlando, book xliii. l. 31.
Dick, who thus long had posited out,
Here strok'd his chin, and cock'd his hat,
Then slapp'd his hand upon the board,
And thus the youth put in his word.

Prior. Altkon, can. 1.
O pamper'd spendthrift, whose fantastic air,
Well fashion'd figure, and cockshod brow,
He took in charge, and underneath the pride,
Of costly laces, tuck'd his filthy shroud.

Young. Complaint. Night, 5.
This Edward Waterhouse, Esq. one of the Royal Society and a
cock-brained man did afterwards, by the persuasion of the Arch-
bishop of Canterbury, take holy orders on him and became a
fantastical preacher.

Wood. Fasti Oxon., li. fol. 96.
That which I observe they have most relish to labour and cock-
fighting, which they too well understood, being almost positive at
first sight to tell you which horse will win the match, and which
cock the battle.

Guardian, No. 15.
She makes an illumination once a week with wax-candles in
one of the largest rooms, in order, as she phrases it, to see com-
pany. At which time she always desires me to be absent, or to
confine myself to the cock-fight, that I may not disgrace her among
her visitants of quality.

Spectator, No. 299.

COCK.

COCK.

At another time they made an attempt to surprise the fort, under pretence of a cock-match: to which they hoped the garrison would come out and share in the sport, and so the fort left with small defence. For the Malaysians here are great lovers of cock-fighting, and there were about 1000 of them got together about this match, while their armed men lay in ambush.

Dampier. *Voyage*, Anno 1690.

Sir Roger's back was no sooner turn'd, but honest Will began to tell me of a large cock-pheasant that he had sprung in one of the neighbouring woods, with two or three other adventures of the same nature.

Spectator, No. 108.

To draw the parallel closer [we] will suppose, if you please that death comes down upon the mole-hill in the shape of a cock-sparrow, who picks up without distinction, the plumage of quality and his followers, the plumes of substance and his day-labourers, the white straw officer and his acolytes, with all the goddeuses, wits, and beauties of the mole-hill.

Guardian, No. 153.

Their old rascality was led by art to take another turn: it was dazzled and seduced by military liveries and cockades, and espousers, until the French populace was led to become the willing, but still the proud and thoughtless instrument and victim of another domination.

Barker. *Appeal from New to Old Whigs*.

They twist each easy folk about,
Nor let them in nor let them out,
But keep them twining on the fire,
Of apprehension and desire,
As cock-chafers, with working-gia,
The school-boy stabs, to make them spin.

Lloyd. *A Familiar Letter of Rhymes. To a Lady*.

Long be your eyes, far sweeter than the round,
Cock-eyes; they are, more nourishing and sound.
Francis. Horace. Satire, 4. book II.

A great cock-fighter, and little senator, who, in the last parliament, called the heroic postscript a libel.

Mason. *Epistle to Dr. Sherrin*.

Mosquitoes, sand-flies, seek the shelter'd roof,
And with fell rage the stranger guest assail;
Nor spare the sportive child; from their retreats,
Cock-cocks crawl dispassionately abroad.

Granger. *Sugar Cane*, l. 137.

Cock (of hay) Dr. Thomas H. (enshaw) in Skinner, thinks is a cop of bay, by which name (he observes) it is still called in Keot.

Thus reason me aratide

Canstow (canst thou) sewen he seide, oþr rixgen in a church
Oþr loke for my cohen, oþr to þe crite piteu.
Mowe oþr mowe.

Piers Ploukane, p. 75.

See it also promised, that this act, nor any thing therein contained do, in any wise extend to any contrary of harvest folkens that trussile into sale countrie of this realme for harvest worke, either corne harvest, or hay harvest, if they doe worke and labour accordingly.

Kestell. *Statutes. Fagabunde, Biggeris, &c.* fol. 474.

But would that he should beeloe only that as a beast scattereth a cocke of hay with his horns so should Achab scatter the bood of the Assyrians with his horns.

Tyndall. *Works*, fol. 450.

But yet the cocks of hay nor swains of new-born grass,
Stew'd not the meads so thick, as mangled bodies there,
When nothing could be seen, but horror every where.

Drayton. *Poly-silva*, song 22.

Like myrth in May is meekest for to make,
Or summer sinde, vnder the cocked hay.

Spenser. *Shepherd's Calendar. November*.

COCK, } Cock-boat is cog-boat. Junius:—
COCK-BOAT, }
COCK-SWAIN. } cog. See COO.

The fulcrum that walk'd upon the beach
Apparee like mice: and yoad tail anchoring burke
Disinhab'd to her cocke: her cocke, a buoy
Almost too small for sight.

Shelley. *Lear*, act iv. sc. 6. fol. 302.

But to let you see that the contrary to this often happens, I must acquaint you, that the highest and most extravagant leap

of sowers in the universe, which is in this neighborhood, stand still undecafed, while a cock of barley in our nest field has been consumed to ashes.

Pope. *Letters. Mr. Gay to Mr. F.*

O tenuous tannetree that delights in toyes,
Tumbling cock-boat tottering too and fro.

Vacillans. *Actors. Against an entrustfast Woman*.

The captain of the same barke with small fighte entered into the duke's shippe, and perceivinge his person present, brought him to Dover side, & there on the one side of a cock-boate raised his head to be striken of, and left his body with the brade upon the sands of Dover.

Hall. *Henry VI. The twenty-eighth Year*.

He noted our peaceable times, which baring a martiall mind, showed an armed knight slumbering in a cock-boate upon a calme sea, with AEQVORA TVTA SILENT.

Caesars. *Remains. Impress*, p. 219.

It is a duty of Christian prudence to pursue his great end with apt means and instruments in proportion to that end. No wise man will sail to Ormen in a cock-boat, or use a child for an interpreter.

Taylor. *Sermon*, 20. part ii.

The boat's crew which Mr. Anson proposed to take with him, were clothed in an uniform dress, resembling that of the watermen on the Thames, they were in number eighteen and the casuists.

Anson. *Voyage round the World*, book iii. ch. ix.

At this they stopped and looked round them, but in a few minutes renewed the pursuit, brandishing their lances in a threatening manner; the cockswain then fired a second musquet over their heads, but of this they took no notice; and one of them lifting up his spear to dart it at the boat, another piece was fired which shot him dead.

Cook. *Voyage*, vol. i. book ii. ch. i.

Great pains have been taken to establish the extreme antiquity of the barbarous amusement of Cock-fighting. Mr. Pegge, in a Paper read to the Society of Antiquaries, and printed in the *Archaeologia*, (iii. 132.) has collected much information on this subject.

To the substance of this paper we shall here add such particulars as we have been able to gather from other sources. We know from Herodotus (l. 35.) that Adrastus, the son of Midas, King of Phrygia, fled from his father's Court to that of Cereus, in consequence of a quarrel, in which he had the misfortune to kill his brother.

Another version of this story is given by Ptolemy Hephestion, a historian who flourished in the time of Trajan, and extracts of whose work *vet. vapoiofor Ierapies*, can be found in Photius, (*Eccl.* 190.) He states that the two brothers quarrelled *vapi* *aprov* about a quail; and upon this slender foundation the learned Palmerius has founded his hypothesis that Quails at that time, (550 years before the Christian era), were kept for fighting, and consequently that Cocks might be so also. (*Exerc. in auctor. Græcæ*.)

Be this as it may, the institution of an annual Cock-fight, *Διακρινόμενος ἀγών*, at Athens is certainly ascribed by Elian, (*Var. Hist.* ix. 28.) to Theanistocles; who took occasion from an accidental combat of these birds, fighting, as he said, only for victory, to point out to his countrymen, then at the eve of the great contest with the Persians, the far nobler and more powerful motives which ought to stimulate their courage.

Peti has admitted Elian's words into his *Leges Atticæ*, (l. tit. i.) The learned Potter, in his *Archæologia Græca*, (x. xv. 30.) assigns another reason for this celebration; namely, that the erwining of Cocks was an omen of the victory of Salamis; but he is not borne out in this statement by the above cited passage in Elian, to which alone he refers. He probably relied upon Alexander ab Alexandro, who states the occurrence of this omen without giving his authority. (v. 13.)

The profligate and dissipated among the Greeks were often reproached with addiction to this cruel sport. It is a charge, among others of the blackest enormity,

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brought by Æschines against Timarchus; and perhaps it contributed to that act of self-destruction which we know the lectiones Rhetorici afterwards perpetrated through shame. *Διηγούμεν ἐν τῇ ἐπιγραφῇ ὅτι τῶν τῶνδε, καὶ τῶν ἀλκείων ἀποβλήσαντες.* Τὴν ἡμετέραν here must be interpreted the Cockpit. It is among the complaints which Plato makes against the overgrown and debauched population of Athens, (*de Leg.* xiii. ad in.) *τρίβοντες γὰρ ἐν τῇ ἀγορᾷ καὶ μὴ οὐκ ἔχοντες ἀλλὰ καὶ προσβέβηκότες τοῖς ἀνδράσι ὁρμητοὶ, ἐπὶ τοῖς μύχοις τοῖς πρὸς ἀλλήλους ἀποκτείνοντες καὶ τοῖς ἑαυτῶν τοῖς ὄφθαλμοις.*

The breeds of Rhodes and of Tanagra in Boeotia, were held in chief esteem in Greece. (Columella, viii. 2; Varro, *de re Rust.* iii. 9; Plin. x. 24.) On the first of these breeds an caligulium has been passed in modern times, by Pierre Quieran, the young Bishop of Senes, (he was consecrated at 18 and died at 24) who wrote about the middle of the XVIIIth century. In his panegyric on his native country, *De Laudibus Provincie*, (38,) he states that he had given a considerable sum for a Cock from Rhodes which was only six months old. This bird, nevertheless, was in *ed ante tam magnanimus, animoque tam ad proelia comparato*, that he killed every Cock of inferior family which fell in his way; and even flew at every dog that came within reach of his coop. The valour of the Tanagrian Cocks passed into a proverb, *Ταναγραῖος ἀλκείωνος ἐστὶ μαχητοῦ καὶ θυρακοῦ ἐν ἀνδράσι*, (Suidas, ad voc.) and next to these were valued the Median and Chalcidie breeds. (Col.; Varr.; Plin. loc. cit.)

The people of Pergamus held an annual meeting, in which Allectryomachy was as regularly introduced as the combats of Gladiators. (Plin. loc. cit.) The neighbouring citizens of Dardanus stamped fighting cocks on their medals, (Pollux, *Onom.* ix. 84; Stosch, *Class.* i. 696, 7.) and it was in this city that a youth is described by Petronius, (86,) to have been hired by the offer of *Gallus gallinaceus duos pugnacissimos*. Many gems are described with similar emblems, (*Thes. Brit.* i. 213, 234; Leon. Agostini, *Gemmae*, l. 199; Gortleus, i. 51, 114; ii. 216; Harduin Numism, 134; Frélieb, *Notit. numism.* 81.) and it appears probable that the sport was generally prevalent throughout Greece and her colonies. Among the islanders the Delians held a preeminent rank as Cock-fighters, (Colum. loc. cit.)

A few other passages may be collected from classical writers, which testify to this practice in Greece. Diogenes Laertius, in his *Life of Socrates*, (ii. 30,) introduces that Philosopher as commenting to Iphicrates on a main fought between the Cocks of the barber Medius and one Callias; and exhorting him to courage by their example. Lucian also, in his *Anachoritis*, represents Solon as addressing himself in a similar manner to the Thracians, on the public Cock-fights of the Athenians. In the time of Socrates, no doubt Cock-fighting existed in Greece; but Diogenes Laertius lived in the IIIrd century, and may have drawn on his imagination for the incident. We see no reason why the authority of Lucian on this point should not be considered as good as that of Ælian, for they were contemporaries; and in this case, the public Cock-fights at Athens must be carried half a century higher than the time of Themistocles. Beckmann, however, convicts Lucian of two other anachronisms in this same dialogue, and therefore rejects his testimony, (*Hist. of Lit.* ii. 396.) Diocorides, (iv. 36,) and Pliny, (xvi. 21,) both mention a plant called *Alantum*,

which was given to Game Cocks to 'stimulate them to fight.'

Cock-fighting was not introduced into Rome till a late period, and never appears to have prevailed extensively. Mark Antony was a patron of the cockpit, and Plutarch, who informs us so, adds, that in his matches with Octavius, it was still Caesar's Cock which always beat, an evil omen for their more real contests. The passage is quoted above from Sir Thomas North's translation. The fixed antipathy of Geta and Caracalla, the dissolute sons of Septimius Severus, began in childish disputes at this diversion, (Herodian, iii. 33;) but it is believed that Quills, and even Partridges, were reserved for these brutal purposes by the Romans, more especially than Cocks.

Cocks were known in England before the Roman invasion, (Caesar, *B. G.* v. 13,) and from this passage, which states that they were kept, not for the table, since they were forbidden food, but *animi voluptatis causa*, we are inclined to differ from Mr. Pegge, and to believe that they might be employed in fighting; what other pleasure our barbarous ancestors could derive from them it is not easy to determine; and from the existence of this cruel sport in Malacca, and among the savage tribes of America, we know that it is not one of the vices which can be fairly charged on civilisation. The first mention which Mr. Pegge could find of Cock-fighting in England, (and few are likely to surpass him in knowledge of materials or in diligence of research,) occurs in Fitz-Stephen's life of the Martyr à Becket, (p. 7. ed. 1754.) Fitz-Stephen was a Monk of Caisterbury, of excellent learning, who wrote about the middle of the XIIIth century; in the passage mentioned above, he is describing the sport of schoolboys on Shrove Tuesday, (*die Carilevarie*.) when, he says, each boy brought to his master a fighting Cock, and the whole forenoon, under the inspection of the Orblitus, who lent his school for the pit, and himself officiated as handler, was devoted to these battles. Brand (*Ant. Fulg.* Obs. on C. xxi.) has observed that in many schools in Scotland, this practice was retained within the last century. The schoolmasters presided, and claimed the runaway Cocks, which were technically called *Fugees*, as their perquisites. It was probably on this account that Dean Colet, the founder of St. Paul's School, expressly forbade his scholars from using any Cock-fighting, (*Charta Soc. Mercor. Lond.*;) and hence no doubt originated the detestable custom of throwing at Cocks at this season; a piece of wanton barbarity which Hogarth contributed to abolish, by his including it in the first of his prints, *The Four Stages of Cruelty*.

Cock-fighting was denounced as a dishonest game and vain-play, with no profit in it, and which discouraged Archery, by a Proclamation in the 39 Edward III., and was forbidden under pain of imprisonment; again it was prohibited in the reign of Henry VIII., although that King erected the Cock-pit at Whitehall. A third time under Queen Elizabeth, in 1569, during the ravages of the plague the Lord Mayor and Aldermen issued an order, that "all maisterless men who live idelle in the Citty, without any lawfull calling, frequenting places of common assemblies, as Interludes, Gaming-houses, Cock-pits, Bowling Allies, and such like places, may be banished the Citty, according to the laws in that case provided." (Maitland's *History of London*, book i. ch. 37.) It was a diversion which suited the cold and cowardly genius of the First James; and

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M. de la Boderie, who was the Ambassador of Henry IV. of France, to the Court of London during the reign of the Pacificator, informs us in his Letters (*Ambassades*, i. 56.) that the King thus amused himself constantly twice in every week. There were pits in St. James's Park, in Drury-lane, in Tufon-street, in Shoe-lane, and in Jewin-street. The last by a singular metamorphosis, in 1663, became the head-quarters of Presbyterianism; subsequently it was transferred to the Independents; the Baptists then had their turn; and it has now reverted once again to its second sectarian masters. One other ordinance exists against Cock-fighting; it was issued by the Protector Cromwell, March 31, 1654.

Columellus and Varro (*loc. cit.*) among the ancients, may be consulted about the breed and education of Cocks. They both distinguish them into three kinds, *villatici*, (which Columella terms *cohortales rusticani*, and *africani*. Of these, the first, if well brought up, are by no means to be despised. Varro is very precise in his direction respecting coops. Of the qualities which distinguish this bird, Pliny had formed a lofty conception; we shall give his words in North's translation, in order that they may be more readily compared with those of a modern writer. "They are commanders and rulers of their own kind, be they hens or other Cocks; and in what house soever they be, they will be masters and kings over them. This sovereign title is gotten by plain fight one with another, as if they knew that naturally they had spurs (as weapons) given them about their heels, to try their quarrels: and many times the combat is so sharp and hot, that they kill one another ere they give over. But if one of them happen to be conqueror, presently upon victory, hee croweth, and himself soundeth the triumph. Hee that is beaten maketh no words, nor croweth at all, but hideth his head in silence; and yet nevertheless it goeth against his stomach, to yeeld the gawlet and give the bueklers: hardly can he brook to be under another. And not only these Cocks of the game, but the very common sort of the dunghill, are as proud and high-minded: ye shall see them to march stately, carrying their neck bolt upright, with a comb on their head like the crest of a soldier's helmet. And there is not a bird besides himselfe that so often looketh aloft to the sun and the skie, and then up goeth the taile withall, which he beareth on high, turning back wards again on the top like a hook. And bereupon it is, that marching thus proudly as they doe, the very lions (which of all wild beasts be most courageous) stand in feare and awe of them, and will not abide the sight of them. Of these Cocks some of them are made for nothing else but war and fighting, and never are they well bred in quarrels, brawls, and furies." (x. 81.)

The character of the English Game Cock is described as follows, by an author whom we will by and by introduce more formally to our readers: "and first I shall begin with the head, which must be adorned with a lofty towering frontlet, or comb, smoothly cut into the exact shape of a half moon, so that rising in the middle it serves both for a guard and ornament to the royal hind. His beak or bill ought to be crooked, strong, and firm; of a middle size, and well jointed in the head; with large nostrils thereon; his eye should imitate the sparrow-hawk's, appearing quick, clear, and large; his head ought to be round, smooth, and small; his neck short, strong, and well covered with a full set of feathers from his mane (technically

the *hackle*), that are strong and glistering plumes, the better to set off his erect, which ought to rise a little in the middle; his back strong, crooked, and big at the setting on; his body in all respects strongly made, round, close, and well built; pennipotent, fresh and full feathered; his legs strong, clean, and impennons, and if a little crooked 'tis so much the better; for this always denotes a deadly beeter; his feet with a frog, flat and snail thereon; his claws almost straight, strong, and sharp; and for his spurs (so he have any) it matters not what they be, seeing they are of no use, save only to set to the weapons, with which he fights pitched battles." (p. 16.)

The above extract is from a curious, and now, no doubt, scarce tract, published in 1709. It is written most vividly and picturesquely by an author who is enamoured of his subject. His name is concealed, but the title of his little book is as follows: *The Royal Pastime of Cock-fighting, or the Art of breeding, feeding, fighting, and curing Cocks of the Game, published purely for the good and benefit of all such as take delight in that Royal and warlike sport. To which is prefixed a short Treatise, wherein Cock-fighting is proved not only ancient and honorable, but also useful and profitable, by R. H. a lover of the sport and a friend to such as delight in military discipline.* The volume is dedicated to Sir T. U. Knight, in whom the love of Cock-fighting is declared to be an hereditary passion, for many ages carefully handed down by valiant ancestors with marks of greatest love and honour imaginable, "inasmuch as when your loyal Grandfather lay bleeding and dying on his turfy bed, he was then (like a good subject) heard to say, 'My King and a good Cock I ever loved, and like a good Cock in my dread Sovereign's service I shall now expire.'"

The Dedication continues to give the character and pursuits of the author's patron, and as it may be supposed to describe the general habits of the country squires of the day, it may be worth while to cite a portion of it. Sir T. U. after distinguishing himself in King William's wars, had, it seems, retired to his paternal seat, "where now you spend most of your time among your friends and old acquaintance, and reap the comforts of a rural life, amidst two or three loyal topping souls, many good Cocks, and rich October liquor: with which you oft time guild the good old Doctor's nose, and raise the pious preacher's voice six notes higher in the afternoon than in the morning. For though you daily take your bottle and Cock as long as the season lasts, yet you never fail to attend the Man of God. When Sunday comes, early you to the Temple ride, and there before the Altar offer up your orisons, with all the fervency imaginable; and in the afternoon, when by the Sexton called, you bring the Priest back in your coach, well refreshed by a good dinner and a cheerful grace-cup after it, which enables him to perform Evening service briskly, and with a laudable voice pronounce a blessing on you when the Vesper's over. Nor do your tenants and poor neighbours fail to pray for your long life and good success in Cock-fighting, the only sport you take delight in. And, to speak truth, you may really be said to be the only person of this present age that practises Cock-fighting rightly, and follows it purely for the end it was at first intended."

What this great end is few readers will divine, unless gifted with the penetration of Socrates or Solon. After

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speaking of its great use in ancient times, R. H. continues a little on-wards in the Preface, that "really were Cock-fights now-a-days exhibited to the people of the present age wherea we live, by the supreme powers and potentates of the world for political ends; and, certain Orators appointed at the same time to comment thereupon, and in florid speeches dexterous to War and Marshal-exercises, insinuating into the people the great and magnanimous temper and disposition of these Heroic Birds, with variety of inferences drawn from particular passages, and the great Essays that they discover to a judicious eye in their way and manner of fighting, I question not but Cock-fighting would now produce as good effect as then it did, and influence the British valour to greater things than even Roman courage yet dared to attempt."

In favor of this practice one affirmative, one negative, and one interrogative argument are then adduced, and each of them, we think, is equally unanswerable: 1st, amongst all the pleasures and delights this Lower Sphere affords to mortals here on earth, there is nothing more taking with the honourable and truly generous soul, than the noble and most princely pastime of Cock-fighting; 3d, and last no where declared against Cock-fighting; 3d, if not for combat, why were fighting Cocks created?

The praises of Cock-fighting have been sung also as well as said. Our readers would not readily pardon us if we quoted a panegyric by Sir Richard Blackmore; but they may allow two lines from the pen of Cleve-land, a Bard far more popular in his day, and scarcely less prolific, than the City Knight.

Those heaven-born boys that in Cocking delight,
Are ever true hearted, and constant in fight.

John Barclay, (*Poem*, lib. ii.) has left a very long poem in heudeasyllables, entitled *Pugna Gallorum Galliacorum cui Rex*, (James I.) *interfuit*, which is far surpassed by the Virgilian hexameters of Friend, *Pugna Gallorum Galliacorum*, which may be found in the 2nd Volume of the *Muse Anglicane*; and which so closely describe their subject, that they may spare any one who might be tempted to a Cock-pit solely for the gratification of his curiosity, the pain of witnessing a most barbarous and brutalizing spectacle.

The Poem of Barclay is not worth extracting from; that of Friend, is so easy of access, that probably few of our readers are unacquainted with it; but there is a third by Passerat superior even to that of Friend; and as the volume in which it is printed is of rare occurrence, we shall transcribe a few lines from it. The poem is entitled *Gallus*; the volume itself *Passerati Kalende Januariæ et totius quadam Februarii*. After a few preliminary lines we are introduced to the combat, which as the reader will perceive, is in the *walk*, not in the Cock-pit.

*Sollicit in Gallis solo audacia Gallis
Insita, Pergameo resonat spectacula scenæ.
Nonque ubi magis animos etiam irritat aperta
Bilis amoris decus, agitantur misti in arma,
Ugubus et rueris, reperto et terribre penuræ
Prostratum efferens pugnam; rapidi impetu ambo.
Fit sonitus crebris antra, volat acta per æra
Plena, nec rata; statque alter pulvere caecos.
Cernens alius sic prætercussus humi
Pulchre e pectus nuda concenteret costes.
Quin adeo agnoscat simulat dissimulatus ira,
Viribus exhaustis ut super succumbat sterque,
Stereantque puri per nuda vulnera leto.
Et quinquem lucubris murcher clade periret
Imperium, prætercussus amans impudere acceptis,*

*Can tanti erigeb urgunt de curis tumulibus?
Nullo quon pugna, reboide mora nullo furore,
Nase capitis rubra apices, nase tempora figunt;
Lamina sunt fulcra nigra stillicitis labo.
Gallina interius tacta, juremque mactant,
Quam fortasse ubi regem velat tunc virumque.
Alter ut inferior evasit tescheque petiti,
Multa genens, inde regem post pulvis audit,
Laude tenens alter, prius rubore in vagum
Erigitur victorque sua causi ipse triumphans.*

We cannot refrain from adding one other short passage, which may be compared with the description which we have already given from Pliny and the English amateur.

*Principio velut insigne, pulchre rebus
Et genus interpres, coloribus aperta claret
Crura movet, rursusque scolis prociat muscia lastrat.
Picta micat variis fulgoribus ordo cæcis;
Gestit validum pectus, fortisque lacerat
Præloque infanti medullæ exanimæ ruerit.*

After this animated description, the reader will be little inclined to descend to the existing Rules and Regulations of the Cock-pit; and we may very briefly dismiss this disgusting portion of our task. The jargon of the brutal Gamblers concerned in this practice may be soon learned from a little volume written by R. Sketchley, *Gentleman*, if any one be disposed to know more than that the best Cocks should be "close hitters, bloody heelers, steady fighters, good mouthers, and come to every point;" and in the same pages are taught the qualifications required "to judge well of a battle." In Hoyle, the Gynonarch of all sports, as well as in the last cited volume, in that of R. H. and in an *Essay upon the Royal Recreation and Art of Cocking*, written by William Maecherie, a Fencing Master, or as he styles himself *Professor of both Swords in the City of Edinburgh*, will be found ample directions for breeding and managing Game Cocks. The *Strain*, from which the Cock for breeding is chosen, is the first place ought to be distinguished for victory. The breeding walk should be dry and sequestered, if possible in the neighbourhood of running water. The roosting house should be large, dry, and sweet; the perches round, not too high and not thicker than can be grasped with ease. Of the four hens who compose the harem of the Cock, (for this number should be his limit,) each ought if possible to be of *sever et conjux*, for in this respect Cambyzes himself was not more absolute. The best hatching time is between the end of March and the end of May, not above twelve eggs should be put under each hen, and as soon as all have hatched, the Cock should be removed, "lest he should grow morose and heat the chickens," and also, that the hen may the longer take care of her brood. The nursery should be kept quiet and peaceable; "when ever they appear inclined to squabble, divide the majority into separate parties in different apartments, where keep them short of food; leaving some of the strongest on the ground; then taking the weaker of those so left, holding and buffeting him with a handkerchief while the stronger strikes, he will probably submit to a master; and, if that will not do, confine him for a few hours after the buffeting, &c. till cool; and then turning him out, he, from being stiff and sore while the other is fresh, will yield after a blow or two. When by this means the authority over each other is fully established, then put down the strongest from one of the parties shut up, who will submit directly to run under all those that are down; and when they are reconciled to him, turn down the

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strongest from another party, and so on till they are got down. When once settled, they will agree peaceably together, unless one of them gets disfigured; if that should happen, and they do not seem perfectly reconciled, remove him directly to avoid a general quarrel."

The rest shall be related by the same great authority.

"Feeders usually keep secret their particular modes of dieting and preparing Cocks for battle; the following is one method: after carefully examining whether the birds are sound and hard feathered, put them into separate pens, with movable perches therein; always keep the pens very clean, and feed the Cocks with crumbs of stale bread cut into square bits, giving each a handful at sun-rise, noon, and sun-set, procuring them cold spring water for drink; after feeding thus for four or five days, let the Cocks spar some morning with one another in a room covered with straw, or on a grass plat, first guarding their heels with hots, or leather spurs; let them spur a considerable time, but do not suffer them to draw blood. When they pant, and appear weary, give to every one about the size of a walnut in a quantity of white sugar-candy, chopped rosemary, and butter, mixed together; which will increase their strength, cleanse and render them long-winded: then immediately take deep straw baskets, or cocking bags half filled with straw, put each bird into a separate basket, fill the same up to the top with straw, shut down the lids, and let the cocks sweat therein till evening; at that period take them out of these stoves, lick their eyes and head over with the tongue, fill their throats with stale bread, and pour some warm urine therein, letting them feed directly, which will cleanse very much both their heads and bodies. Afterwards diet the Cocks with square pieces of broad thin cakes, baked at least four days before, made of a gallon of wheat flour and as much oatmeal, well kneaded into a stiff paste, with ale, some butter, and the whites of ten eggs; do not mix any spices or other heating ingredients. The second day after the sparring, exercise on a grass plat or field each game Cock, by holding one of the dung-hill breed to him, occasionally permitting him to strike, but generally withdrawing the dung-hill, and retiring; so tantalizing the other for about half an hour, till he pants, and is thoroughly warmed; then take him up, give as much as a walnut in size of a scouring made of butter heat in a mortar, with leaves of rue, hyssop, and rosemary, till it resembles a green salve; next stove the Cock, and feed as before directed. Pursue the following plan for the first fortnight, one day feeding and resting, the next either sparring or exercising; and after every heat give the scouring. In the second fortnight only spar or exercise twice a week, with scouring as before; during the third fortnight feed as abovementioned; do not then let him spar, but exercise moderately twice or thrice in the time; and, to avoid making him sick, give the scouring rolled in plenty of powdered brown sugar-candy; when, after resting four days, he will be in condition to fight, previously trimming his feathers, &c.; taking care that he goes to the pit with an empty stomach.

"N. B. Many experienced feeders profess to effect the above purpose in nine days.

"General orders and rules for Cocking.

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"On the weighing morning, that person, whose chance is to weigh last, is to set his Cocks and number his pens, both main and byes, and leave the key of the pens upon the weighing table, (or the other party may put a lock on the door,) before any Cock is put into the scale; and after the first pack of Cocks is weighed, a person appointed by him that weighed first shall go into the other pens to see that no other Cocks are weighed but what are so set and numbered, provided they are within the articles of weight that the match specifies; if not, to take the following Cock or Cocks until the whole number of main and bye Cocks are weighed through. After they are all weighed, proceed as soon as possible to match them, beginning at the least weight first, and so on; and equal weights or nearest weights to be separated, provided by that separation a greater number of battles can be made; all blanks are to be filled up on the weighing day, and the battles divided and struck off for each day's play, as agreed on, and the Cocks that weigh the least are to fight the first day, and so upwards.

"At the time agreed on by both parties, the Cocks that are to fight the first battle are brought upon the pit by the feeders, or their helpers; and after being examined to see whether they answer the marks and colours specified in the match-bill, they are given to the setters-to, who, after chopping them in hand, give them to the masters of the match, (who always sit opposite to each other,) when they turn them down upon the mat; and the setters-to are not to touch them, except they either hang in the mat, or in each other, or get close to the edge of the pit; until they have left off fighting, while a person can tell forty. When both Cocks leave off fighting, until one of the setters-to, or a person appointed for telling the law, can tell forty gradually; then the setters-to are to make the nearest way to their Cocks, and as soon as they have taken them up, to carry them into the middle of the pit, and immediately deliver them on their legs beak to beak, and not touch them any more until they have refused fighting, so long as the teller of the law can tell ten, without they are on their backs, or hung in each other, or in the mat; then they are to set-to again in the same manner as before, and continue it till one Cock refuses fighting ten several times, one after another, when it is that Cock's battle that fought within the law. But it sometimes happens that both Cocks refuse fighting while the law is telling; when this happens, a fresh Cock is to be hoveled, and brought upon the mat as soon as possible, and the setters-to are to toss up which Cock is to be set-to first, and he that gets the chance is to choose. Then the Cock who is to be set-to last, must be taken up, but not carried off the pit; next setting the hoveled Cock down to the other, five separate times, telling ten between each setting-to, and then the same to that which had been taken up; and if one fights and the other refuses, it is a battle in the fighting Cock; but if both fight, or both refuse, it is a drawn battle. The reason of setting-to five times to each Cock, is, that ten times setting-to being the long law, so on their both refusing, the law is to be equally divided between them.

"Another way of deciding a battle, is, if any person

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offers to lay ten pounds to a crown, and no person takes it until the law-teller tells forty, and calls out three separate times, 'Will any one take it?' and if no one does, it is the Cock's battle the odds are laid on, and the setters-are are not to touch the Cocks during the time the forty is telling, without either Cock is hung in the mat, or on his back, or hung together. If a Cock should die before the long law is told out, although he fought in the law, and the other did not, he loses his battle.

"There are frequently disputes in setting-to in the long law, for often both Cocks refuse fighting until four or five, or more or less times, are told; then they sometimes begin telling from that cock's fighting, and counting but once refused, but they should continue their numbers on, until one Cock has refused ten times: for when the law is begun to be told, it is for both Cocks: and if one Cock fights within the long law, and the other not, it is a battle to the Cock that fought, counting from the first setting-to. All disputes about bets, or the battle being won or lost, ought to be decided by the spectators. The crowing and mantling of a Cock, or fighting at the setter-to's hand before he is put to the other Cock, or breaking from his antagonist, is not allowed as a fight.

"Rules observed at the Royal Cock-pit, Westminster.

"1. That every person show and put his Cock into the pit with a fair hackle, not too near shorn, or cut, nor with any other fraud.

"2. That every Cock fight as he is first shown in the pit, without sheering or cutting any feathers afterwards, except with the consent of both the masters of the match.

"3. When both Cocks are set down to fight, and one of them runs away before they have struck three mousing blows, it is adjudged no battle to the person who bet.

"4. No persons to set-to, but those who are appointed by the masters of the match.

"5. When a Cock shall come setting-to, and both Cocks refuse to fight ten times successively according to the law, then a fresh Cock shall be hoveled, and the masters of the match must agree which of them shall turn the Cock down; after that, if both fight, or both refuse, to be deemed a drawn battle; but if one fights, and the other refuses, the battle to be allowed won by the fighting Cock.

"6. After the person appointed by the masters to tell the law shall have told twice twenty, the Cocks to be set-to, back to back, if they both see, but if either is blind, then the blind Cock to touch, and on their refusing to fight, the person appointed as before, is to tell ten between each setting-to, till one of the two Cocks has refused fighting ten times successively.

"7. When ten pounds to a crown are laid on the battle, and not taken, after twice twenty is told, the battle is determined as won by that Cock the odds are on.

"8. That no person shall make any evil or speech about matching of Cocks, either to matchers or owners, after the Cocks are once put together.

"9. A master of the match has a right to remove any person out of the lower ring.

"10. No person can make a confirmed bet void, without mutual consent.

"11. Bets to be paid on clear proof by creditable

witnesses, even though they have not been demanded, immediately after the battle is over.

"12. It is recommended, that all disputes be finally determined by the masters of the match, and two other gentlemen whom they shall appoint; and in case the four cannot agree, then they shall fix on a fifth, whose determination shall be final.

The spur, or Gaffle (*gafak* Icel.) is made either of steel or silver. Mr. Pegge denies that this was in use among the Greeks; but Beckmann (*loc. cit.*) contends with great probability against the opinion on the authority of a passage in Aristophanes, *ἄρε πλῆστον ἐκ μάχης*. (*Aves*, 760.) An ingenious instrument for weighing, the invention of Sir R. Astley, of Pateshill, Baronet, is described in Plott's *Natural History of Staffordshire*.

"A Welsh main is when sixteen Cocks, under a certain weight, fight for a prize; those that fall nearest to each other in the weight are matched, which makes eight battles; then the winners are matched to form four other battles; the four conquerors again two more battles; lastly, the victors one battle; so that one Cock should be superior in four engagements."

In a battle royal a certain number of Cocks are let loose, and the single survivor obtains the prize. A long main lasts about a week, a short main about two days.

Great difference of opinion has prevailed as to the size most proper for Game Cocks. Hoyle adjusts it at not less than 4 lbs 8 oz. nor above 4 lbs 10 oz. On this point we shall once again refer to R. H. who has drawn a portrait of the large and small Cocks, in terms which place them before the eyes of the reader, and at the same time sufficiently display the barbarity of the scene for which they are destined. The first is called a *Shakeleg*, from a custom among the Dutch, who when drunk shake their birds out of the bags in which they are kept, without taking the trouble of matching them. The *Shakeleg* is also named a *Turnpoke*. By the Indians it is called *Mag-chantile Champion*, an easy corruption from the French. By the Scotch *Mag-gal And*, Great Cock of St. Andrew.

"When you set the Great Cock down, he slowly moves towards the warrior with whom he is to try his fortune, and after twenty turns and hovers, perhaps he strikes a blow, then stands again, and either pecks, or, may be, scrapes the earth as if he meant to fight no more, or else was willing to see the effects of his first blow ere he be a second struck; but first or last you shall have three or four of these long flights, and that he thinks sufficient for sparring; for after this, with Spanish gravity, he strides up to his enemy's head and takes a hold, and most irreverently there pulls and tugs him too and fro, to try whether he may with safety rise and strike; for nothing balks a great Cock more than a fall; because, like Elephants, when down they find it difficult to rise. Wherefore they seldom strike but when their hold is strong, and then with their broad lances they dig such orifices in each others bulky sides, that like a cane drawn when a but of Claret is set on float, their stock of blood flows forth, boiling in bubbles as it rolls along the surface of the earth, till the strength as well as blood be so far exhausted, that they are forced to strike their beaks into the earth, and make their languid necks help to prop up their sinking bodies; so that set them up but a little to bleed their last, the handler he steps in, and with a pinch behind hopes yet to make the dying

COCK-
FIGHT-
ING.

COCK-
FIGHT-
ING.COCKA-
TRICE.

Cock to turn and strike at all, though ten to ooe he nothing hit; however, if he hot peck, it serves to prolong the time, and shows the hardness of the creature." (27.)

On the other hand, "oo aooer is (the little Cock) set down, but like lightning he falls upoo his enemy, dances a bloody round, and in his sparring capers higher than your head: he links and never loses till his hold breaks or his adversary dies. They rise and fall together, still striving to the last which shall strike most and hardest blows, stabbing each other without intermission, till death concludes the combat. O rare Birds! What pleasure upoo earth cao equal this!" (26.)

Cock-fighting is prevalent in modern times in China, Persia, Malacca, and America. At the commence-

ment of the last century it was a favourite sport in Deomark, the King himself being fond of it; and Sir William Corry, our Ambassador, states that "a right bred English Cock was at that day accounted a thing of impreciable value to the Court." But unfortunately England ooe so largely took the lead, that it has been termed our national amusement. The taste, however, appears long to have been declining, and wherever a maio is now fought it is not for the diversion of Royal and Noble spectators, but for the boisterous gratification of the lowest rabble. The argument most frequently urged in defence of this and similar amusements has latterly been abandoned; and it is admitted that the spectacle of the sufferings of a dying animal is more likely to harden the heart, than to awaken a tone of high-minded and courageous feeling.

COCK-
FIGHT-
ING.

COCKER.

Strong reasons for the aversion of Spirits to the Cock-crow, or fourth watch of the night, will be found in Bourne's *Antiquitates vulgares*, ch. vi. The belief it seems is as old as the time of Prætorius, that is the beginning of the IVth century. That poet sings as follows:

*Front vagantes Demones
Latras trechris nocturnis,
Gibbs canente catervatim
Spargunt timore et crebre.*

And Mr. Bourne says, it has been argued that they do so: 1st, because our Saviour was born about the time of Cock-crow; 2dly, because his resurrection occurred about the same hour; 3dly, because Jacob wrestled with the Angel till that season; 4thly, because it is an emblem of our rising to immortal life: nevertheless, adds the sagacious Antiquary, "what though this be true, as it most certainly seems to be so, that at the cheerful hour of Cock-crowing, the wandering Ghosts are not driven away, but still continue going too and fro!" and then in a strain of piety, which ought not to have been dashed with so much anile credulity, he shows that whether these Spirits go or stay, the good man under the protection of God, can have nothing to fear from them.

COCKATRICE. Fr. *coquatrix*; Dutch, *koketrijt*; from *cock*, (the bird,) and A. S. *otter*, oo adder; from the fabled generation of this serpent from the egg of a Cock.

I saw how enny it did raise, and bear the greatest pain,
Ye greater payson is not found within the cockatrice.
Peccantini Auctores. Of the mutabilitie of the Worlde.

If thou be strong with conscience of sinne, & the cockatrice of thy paysoned nature, both beheld her selfe in the glasse of the righteous law of God, there is none other way for remedie, but to run to Christ immediately. *Tyndall. Worke*, fol. 440.

Then not on him that never thought you ill,
But bend your force against your enemies:
Let them feel the utmost of your cruelties;
And kill with looks as cockatrices do.

Spenser. Sonnet, 49.

Which if it be true as Stroom Gardiner himselfe reporteth, why then doth this glorious cockatrice crowe so much against Barabas afterward and eating him in the teeth bearing all the world in hand, that Barabas was his scholar.

Fae. Martyrs, fol. 1093.

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So sure, that if you please venture yourself
I'll shew him, and his cockatrice together
And you shall hear 'em talk.

Ben Jonson and Fletcher. The Married Maid, act iii. sc. 4.

"Many opinions," says Sir Thomas Browne, (*Usurper Errors*, iii. 6.) "are passant concerning the Basilisk, or little King of Serpents, commonly called the Cockatrice, some affirming, others denying, most doubting the relations made hereof." He then continues to show the difference between the Basilisk of elder writers and the modern Cockatrice. The first was in all respects a Serpent; the other is generally described with legs, wings, a serpentine and winding tail, and a crest or comb somewhat like a Cock. It was supposed to be generated from an egg laid by a Cock, hatched under a Toad or Serpent. Its poison killed at a distance "by the eye and by priority of visio," so that if it got the first look it killed. Sir Thomas Browne explains the fable of its generation by the belief of the Egyptians concerning the Ibis, which might afterwards, he thinks, be transferred to Cocks, namely, that by feeding upoo Serpents their eggs sometimes produced Serpents; and therefore great pains were always taken to destroy their nests.

Archdeacon Nares (*Glossary*, ad coc.) quotes a passage from Lyly's *Alexander and Campaspe*, (iii. 6.) to show that the Cockatrice was supposed to penetrate steel by pecking at it.

COCKER, the Dutch have, as Junius has noticed, *kokerillen, celebrare hilaria*; they have also *koken, nutrire, coo focere culino*, formed from their verb, *koken, coquere*. To cocker may, then, have been primarily applied to the indolgence of the appetite. And thus, generally, to cocker, is,

To pamper, to indulge, cherish, make moeh of; and as to Grry, to encourage, to iospirit.

They would not have patience to lodge themselves, taking it for shame so much to cocker themselves. *Nicoll. Thucydides*, fol. 65.

Furthermore, after the birth of every boy, the father was no more master of him, to cocker and bring him up after his will.

North. Plutarch. Lycorgus, fol. 41.

His own son was a little too saucy with his mother, and with him also, bearing himself over-boldly of her good will, by means of her cockering of him. *Id. Themistocles*, p. 167.

Care must be taken that this evil be no more cockered, nor the humour of it fed.

State Trials. Case of Dods, June 1616.

5 t

COCKER.
—
COCKET.

Thou art content
With what heaven gave thee with a spring hand,
More blessed in thy breast than lead,
To keep but nature even and upright,
To quench not cocker's appetite.

Cocker. Country Life.

But what discipline is this, Parma, to nourish violent affections in youth, by cockering and wanton indulgences, and to chastise them in mature age, with a boyish rod of correction?
Milton. Decretum, 4c. of Divines.

And blame me not for disrepute,
If I the flatterer's style reject;
With that, by social tongues supply'd,
You're daily cocker'd up in pride.

Gay. Fable, 9. part II.

When I arrived in London I found Professor Turner had been dead above a fortnight; and being cockered and spirited up by some friends (though it was rather the laide) I got my name suggested to Lord Bute. *Gray. Letter, 43. To Dr. Warton.*

COCKERMOUTH, a Borough in Cumberland, situated at the confluence of the Cocker and Derwent. It is divided into two parts by the Cocker, over which there is a bridge of one arch. The streets though spacious are irregular; yet many of the houses are neatly built. On the summit of an artificial mount, raised on a precipice above the Derwent, near the conflux of the two streams, are still to be seen the ruins of the castle. It seems to have been a place of great strength; and in the Civil wars was garrisoned for the King, and taken and dismantled by the Parliamentary forces. Cockermouth sends two Members to Parliament; the right of election is limited to the inhabitants who have burgage tenure. The Church is a Rectory to Brigham, in the gift of the Earl of Lonsdale. The principal articles of manufacture here, are hats, coarse woollen cloths, shalloons, checks, coarse linens, and lenthers. Population in 1821, 5790. Distance from London 305 miles north-north-west, from Keswick twelve south by east.

COCKET, COCETUR, or as it is more correctly spelled in old documents COCOCKUR. In the reign of Edward I. at the institution of the great Custom of wool, woollens and leather, was also instituted the Cocket or acquittance testifying the payment of the Custom. Anciently no other goods but those above-mentioned paid Custom outwards, and in many records these commodities are called Cocket, or Custom of the Cocket. The original form of Cocket was, in Latin, as follows: *Exoneratus omnibus, ad quos, salutem. Sciatis quod A B nobis solvit in portu nostro London: cistibus molis debitis pro tribus annis hanc, quo quietus est, testibus collectore et controlatore customarum nostrorum in portu predicto, id est, anno, &c.* The words *quo quietus est* gave the name Cocket, since henceforward the Merchant is at rest. At present the Certificate is given in English, not in the name of the King, but in those of the Collector and Comptroller of the particular Port. There are three sorts of Cockets; the Ordinary Cocket, for common occasions; the Parcel Cocket, when all the goods entered outwards are not shipped in the same vessel; the Coast Cocket, when native commodities are sent from one Port to another within the realm. See Sir M. Hale's *Treatise relative to the Maritime Law of England*, Par. ii. cap. xi.

In the Statute of Bread and Ale, 51 Henry III. a distinction is made between *wheat* bread, the finest; Cocket bread, the second sort of white bread; bread of *tree*, and bread of *common wheat*, the two kinds of brown or household bread. In Flata (ii. 9) Cocket is

used for a certain measure of bread. Spelman derives Cocket from the *Fr. coche*; *Lat. cochus*, a shell; which he says was afterwards corrupted into Coc, a small boat. Skinner also describes Cocket bread to be *pennis quod Coceto seu cymbal in urben advehitur, quemadmodum Parisius pain chaland quo chelandis deportatur*. See Du Cange, *Gloss. ad voc. Chelandium*.

COCKLE, (in Corn.) A. S. *coecel*, which Skinner thinks is from *cocon*, to choke, because it chokes the corn.

He welds sown soon difficulties,
Or springs *coecle* in our steep corse.

Chaucer. The Shipman's Tale, v. 12923.

The husbandman had not so soon thrown seeds in the grounds, but stappeth up the enemies and he soweth *coecle* to.
Sir John Coche. The Shift of Solitude, l. iii.

For lightly neither is *coecle* wont to grow without the wheate, nor yet the chaffe without the corne.

Jewell. Definitions of the Apology, fol. 334.

Co'ckle, v.	}	Lat. <i>cochlea</i> ; Gr. <i>cochlias</i> , from <i>cochlos</i> , that is <i>σπῆμα</i> , quod <i>Cochlea testis est tortilis turbinataque</i> .
Co'ckle, n.		Vossius.
Co'ckle-boat.		To be as cruse to be in a wind.
Co'ckled, adj.		Co'ckle-shell.

Example from Dampier.

With *Africk coecles* or with shrimps,
he that is cloyed may
Be freshe again. *Drom. Horace. Satire, 4.*

This place, this painted foist, this *coecle-boat*,
To hang her fights on, and delbe me, friends,
A well known mass of woe.

Bonmont and Fletcher. The Tamer Tam'd, act ii. sc. 2.

Love's feeling is more soft and sensible,
Than are the tender horns of *cockled snail*.

Shakespeare. Love's Labour's Lost, fol. 135.

The emblem of a little boy attempting to lade all the water out of the sea with a *coecle-shell* doth fit II. as exactly as if it had been shaped for him who thinketh to measure the profound and inscrutable mysteries of religion, by his own silly, shallow conceits.
Hobbs. Answer to Bishop Burnham, ch. i.

If such a ship can such a burthen bear,
What might the ark do, which doth so excell
That ship, as that ship doth a *coecle-shell*.

Drayton. Noddy's Flood.

It made such a short *cockling* sea, as if it had been in a race, or place where two tides met; for it ran every way, sometimes breaking over our waste, sometimes over our poop, sometimes over our bow; and the ship tossed like an egg-shell, so that I never felt such uncertain jerks in a ship.

Dampier. Voyage, Anno 1683.

In this passage between the said islands we find strange rippling and *cockling* seas, ready to leap on the ship's deck.
Id. Ib. Letter, l. col. ii. part III. ch. v.

As he is a fool indeed, you'll say, that thinks a head better than a pearl, and prefers a *coecle-shell* before a crown; such a fool is every winner.
Bishop Beveridge. Sermon, 98.

This was another hair's breadth escape, for it was near high water, and there ran a short *cockling* sea, which must very soon have bulged the ship if she had struck.

Cock. Voyage, vol. i. book iii. ch. vi.

An old fisherman mending his nets (while I enquired about the danger in passing these sands,) told me in his dialect, a morning story; how a brother of the trade, a *cocker*, as he styled him, driving a little cart with two daughters (women grown) in it, and his wife on horseback following, set out one day to pass the seven-mile sands.
Gray. Letter to Dr. Warton.

Strutt, in his *Sports and Pastimes*, 346, says, Hor Cockles is a Children's Play, in which one kneels and covering his eyes lays his head to another's lap, and guesses who struck him. He thinks the name a cor-

COCKET.
—
COCKLE.

COCKLE. ruption from the French *hautes coquilles*; but it is not easy to attach any meaning to these words connected with the game. Gay has introduced this sport in his *Pastorals*.

As at *Hot Cockles* once I laid me down,
And felt the weighty hand of many a clown,
Buzuma gave a gentle tap, and I
Quick rose, and read soft mischief in her eyes.

COCKLE, of the Cornish Miners, is a variety of the Mineral named *Tourmaline*; consisting of very slender crystals of that substance, longitudinally aggregated, so as to present the character of a fibrous body.

COCKNEY. } See the Example from Fuller.
COCKNEY-LIB. } Dr. Thomas (Henshaw) sagaciously as he is wont, Skinner observes, derives from the *Fr. accoupinier*. Cotgrave says, *a' accogainer*, to wax as lazie, become as idle, grow aslothful as a beggar, (*coquin*.) *Coquin* is perhaps of the same origin as *Cocoon*. See **COAX**.

And when this Jape is told another day,
I shall be halden a daffy cockney;
I wot arise, and smurre it by my fay:
Unhardy is useely, thus men say.

Chaucer. The Reeve's Tale, v. 4296.

I speake not this in disparage of the fashions, but of them which kepeh them lyke cockneys,

Sir Thomas Elyot. The Governour, fol. 63.

Philipp he smyled in his slewe,
and hopeh more to smyle,
Willing this cockney to layp
With this same merrie wyte.

Drant. Hecate. Epistle to Mernas.

And with a valliant hand from of his neck his gorget beare
Of that same cockney Phrygian knight, and drench in dust his heare.

Pharr. Rinaldo, book vii. fol. 273.

I meet with a double sense of this word cockney, some taking it for

1st, One rustic or coxcomb, made a wanton or settle-cock of, delicately bred and brought up, so that when grown men or women, they can endure no hardship, nor comfort with palatizing.

2nd, One utterly ignorant of husbandry and housewifery, such as is practised in the country, so that they may be persuaded any thing about rural commodities; and the original thereof, and the tale of the citizen's son, who knew not the language of a cock, but call'd it *crigling*, is commonly known.

Philer. Worthies. London.

Some again are in the other extreme, and draw this mischief on their heads by too ceremonious and strict diet, being over precise, cockney-like, and curious in their observation of meats.

Burton. Anatomy of Melancholy, fol. 75.

COCOMARICOPAS, a nation of Indians, who wander over the tract of almost unknown country, near the vast river Colorado, or Rio Colorado de los Martires, which rises in the Andes of New Mexico, and after a nearly south-west course of 600 miles, flows into the northern extremity of the Californian Gulf. The Cocomaricopas are chiefly known from their living in the neighbourhood of the ruins of the Aztec city, (see **CARAS** (GRANDOS), on the Rio Gila, which is a tributary of the Colorado. They are excellent swimmers, supporting their goods above the water in crossing these rivers, by using a piece of wood in the left hand, and steering themselves with the right; whilst the women carry their infants on a basket attached to their bodies. The north side of the Great River is fertile, and some of these Indians are very industrious. The Mexican Jesuit, Miguel Venegas, in his work published at Madrid in 1759, on the *Natural and Civil History of California*, gives an account of the discovery of this country by Father Kino in 1698, who

with immense labour and fatigue solved the question of California being no island, but a part of continental America. It was subsequently visited in 1744 by Father Sedelmayer, who drew a map of the country, which was copied in the *Traito americano*. A long account of this tribe is to be found in the above-mentioned work of Miguel Venegas, p. 184, et seq. English translation of 1759. Also in the now scarce work entitled *Travels of the Jesuits*, by Mr. Lockman, 1743; wherein the map of the Jesuit Kino, and an account of the Missions, by Father Picolo, is given, with some curious reasoning on the probability of California being a part of the American continent; and a curious little pamphlet is cited, which we have now before us, entitled *A new Descent of the Spaniards on the Island of California* in the year 1683, in which expedition Father Kino had served, and which probably first gave him the desire of determining the great question above mentioned. This little pamphlet is now very scarce, even in the English edition of 1686, licensed by Sir Roger L'Estrange.

COCOON, *Fr. cocoon*; a pod or ball, more especially of the Silk-worm.

COCOS, in *Botany*, a genus of the class *Monoclea*, order *Hexandra*, natural order *Palme*. Generic character: male flower, calyx three-leaved; corolla, petals three; female flower, calyx two-leaved; corolla, petals six; style none; drupe fibrous.

This genus of magnificent Palms consists of five species. *C. nucifera*, the Cocoa-nut tree, is very generally dispersed within the tropics and the South Sea Islands, flourishing on the sea-shores; the nuts are carried by winds and currents, and are seen found vegetating on the numerous islands that are continually arising from accumulated coral; the unripe nut is full of a pulp generally eaten in the West Indies; a liquor called by the natives *Sars*, by the Europeans Palm wine, or Toddy, is drawn from the Cocoa tree; from this, when *sars*, *Arrack* is distilled: the fibrous coating of the nut is manufactured into cordage. *C. satyruca* produces a substance similar to Butter, used by the natives of South America.

COCOS ISLAND, an Island in the North Pacific, situated a few degrees from the equator, and about the 87th degree of west longitude. It therefore lies nearly 300 miles south-west of the Isthmus of Darien. It is four or five miles long, and two or three broad, with detached rocks and islets scattered round its shores. It was visited by Vancouver, on his return from examining the coasts of North America.

COCTION, *coquo, coctum*, to boil.

Whose power [butter] to preserve meat buried in it, after due coction, hath been confirm'd to me upon their own observation, by an experienced officer of the English fleet, that had the oversight of the provisions, and by others that had opportunity to observe it.

Hogin. Natural Philosophy, part ii. sec. 4.

And though all thy mells,
Crackling, o'erflow with a redundant juice;
Poor torties the liquor; coction long demands,
And highest temper, ere it securerise.

Granger. The Sugar Cane, book I.

COD, *n.*

COD, *n.*

CO'ODER,

CO'OOV,

CO'DER,

CO'D-PIECE,

CO'OPICE-POINT.

A. S. *codde*; Dutch, *kodde*; Ger. *koden*; Sw. *kuille*. Perhaps from Ger. *kuiten*, *claudere*. Sommer says, "*Codde*, *pera*, *marmiam*, *marica*, a bagge, a wallet, a pock, *it. testicularum saccus*, *et testicularis ipis*." *Mott.*

COD.
—
CODE.

x. 10. *Mark*, vi. 8. *et al. II*pe, is in the A. S. version of the Gospels codex, in English scrip. Skinner thinks the fish is so called as *aliquid per se marisum similitudine*.

But you had help of God forgi praire of some saynt,
I telle not worpe a cod for alle ye faie is feint.

R. Brome, p. 289.

Of the partridge and fozzane we killed great store with how and arrows: in this place at the Harborough mouth we found great store of cod.

Holhyt. *Fogage*. M. John Dent, vol. iii. fol. 107.

If that he spake to one that's whilste,

or loketh on his booke,

Or talke not all in prieste, or lunc,

(say we) this codde head, (booke)

This asse doth want his common sense.

Drent. *Huace*. *Satire*, 3.

This forrage was made of beane stalkes cut downe greene as it stood before it was joynted and codded.

Holland. *Pluic*, fol. 573.

He also read a pease of bearch with the code open, but the pease out, as it is upon his robe in his monument at Westminster.

Canden. *Rinaldo*, *Improvis*, fol. 215.

Let me alone (saide I) I will plucke them out, with that I put in my hand, haucing two other letters therein, and brought up the same writing to my confeder, and there left it.

Fur. *Marys*. John Philip, fol. 1646.

Didst see the codpiece-point she gave me, and the box of marmalade.

Ford. *'Tis pity She's a Whore*, act iii. sc. 1.

Yet menacing words passed from eether, Morris threatening to bee euen with Lloyd's bold pate, and Lloyde would try acquaintance with the others code-heads; so that they parted with tearments of civility.

State Trials. *Trial of Robert Drentie*, Anno 1607.

The seeds of harts-tongue is alone or shot away by the curious contrivance of the seed-case, as in codded armour, only there the spring mores and curls inward, but here outward.

Darham. *Physico-Theology*, book x. note 13.

COD, CAPE, a Peninsula and Promontory, on the eastern coast of the State of Massachusetts, in North America. A great part of the Peninsula is sandy and barren, and in many places wholly destitute of vegetation; yet it is populous, the inhabitants deriving their support entirely from the Ocean. At the northern extremity is the Cape itself, one of the most remarkable headlands on the American coast. Cape Cod Light-house is in latitude 42° 8' north, longitude 6° 51' east from Washington, or about 71° west from Greenwich. The population of the Peninsula of Cape Cod was rather above 24,000 in 1820, having fourteen Towns, and covering an area of some what less than 400 square miles.

CODĒ, } Lat. *codex*, formed from *codex*, the
Co'stē, } trunk of a tree; and *codex* from *codex*,
Co'stē, } to cut, to hew; *quid in plures secatur*
tabulas crassas. Seneca, *de brevitate Vitæ*, ch. xiii.
Plurimum tabularum contextus, Candelæ apud antiquos
vocabatur, nam publicæ tabulæ codices dicuntur. And thus
applied to

A collection of the various tables of the law, and to a digested body of law.

Then having learned the Hebrew tongue, and procured a copy of the Hebrew code, he added two more columns; in one, the Hebrew text and letters; in the other, the same text, in Greek letters; and this he called hexapla.

Greco. *Cosmo Sacre*, book iv. ch. i.

Lor. Certain

If we set his chinades o'fire, or the Devil reares there.

DRI. The codices o' the law are broke those gentlemen.

Bennet and Fletcher. *The Spanish Curate*, act iii. sc. 7.

CODE,
—
CODE.

Then strongly fencing ill-got wealth by law,
Indecentus, coramatis, articles they draw,
Large as the fields themselves, and larger far
Than civil codes, with all their glories are.

Pope. *Satire of Donat*, sat. 2.

The new code of Justinian was honoured with his name, and confirmed by his royal signature; authentic transcripts were multiplied by the pens of notaries and scribes; they were transmitted to the magistrates of the European, the Asiatic, and afterwards to the African provinces: and the law of the empire was proclaimed on solemn festivals at the doors of churches.

Gibbon, vol. vii. ch. xlv.

This lady appears not to have forgotten that she had been celebrated for her beauty; for she directed by a codex to her will, that her offices as well done in wax as could be, and dressed in coronation robes and court, should be placed in a case with clear crown glass before it, not should be set up in Westminster Abbey.

Malone. *Life of Dryden*. *Additions and Knowledge*.

Why Pliny said, this vine was not an epistle, but a codex, was because small leaves of wood covered with wax, when written on were called by his countrymen *codicilli*.

Warburton. *The Divine Legation*, book iv. note 22.

The CODES of Roman Law admitted by Civilians are strictly the following: *Code Gregoriana*, a. s. 524, a collection of Imperial Constitutions from Hadrian to Diocletian, by Gregorius or Gregorinus Prætorian Prefect to Constantine the Great. *Code Hermogeniana*, a continuation of the first by Hermogenes, a contemporary. *Code Theodosiana*, a. d. 438, comprising all the Imperial Constitutions from a. d. 312, the date of Constantine's conversion, till its own publication. The remains of this Code were edited with learned Commentaries and Prolegomena by Gothofred in 1668. His work occupies six volumes folio, and most copiously and profoundly illustrates the antiquities of the early ages of the lower Empire. *Code Justinianus Prima Prælectionis*, a. d. 528, made by Trebonian and nine other persons of distinction in the reign of Justinian, and comprising the most useful laws in the three other Codes, and the Constitutions of some succeeding Emperors. *Code repetita Prælectionis*, a. d. 534, a corrected edition of the first Code which it wholly superseded, but which is now lost, except so far as it is preserved in that Code. Butler's *Thore Juridice Subsecive*.

CODICIL, in Law, a supplement to a Will to be considered as a part of it, either for the purpose of explaining or altering, or of adding to or subtracting from the testator's former disposition. A Codicil may be annexed to a Will either actually or constructively; it may not only be written on the same paper, or affixed to or folded up with the Will, but may be written on different paper and deposited in a different place; if intended to effect a devise of lands it must go through the forms required by the Statute of frauds. But to a Will of personal estate it may either be written or nuncupative, provided in the latter case it merely supplies an omission in the Will.

CODIA, in Botany, a genus of the class *Octandria*, order *Digynia*, natural order *Cunila*. Generic character: calyx four-leaved; corolla, petals four; receptacle common, involucre; involucre, four-leaved. One species, native of North America.

CODLE, s. probably of the same origin with *codile*, viz. the Fr. *châssien*, from *chand*, is Lat. *codiculus*, warm. The old Fr. *codler*, to cocker, pumper, felle, cherish, make much of, (Cotgrave) is perhaps of the same origin. Skinner says *codile*, q. d. *cocturale*.

— Dear Prince Pippin

Down with your noble blonks or as I live,

I'll have you codled.

Bennet and Fletcher. *Philaster*, act v. sc. 1.

CODEL.
—
COEFFI-
CACY.

REA. (aside) Fairest fair speak'st. So is an old rotten coddled maggot.

Ford. Pancies, Chaste and Noble, act. i. sc. 2.

It [the pears-fruit] bakes as well as a pear, and it may be colded, and it makes good pie.

Demetrius. Page, vol. i. ch. viii.

CODLING. Skinner thinks that coddling was a kind of early sour apple, which required coddling before it could be eaten. In A. S. *cod-gappel* is said by Somner to be a quince or quince-pear. Mr. Gifford,—that coddling is a mere diminutive of cod, and means an involucre or keel, and was used by our old writers for that early state of vegetation, when the fruit, after shaking off the blossom, began to assume a globular or determinate form. *Coddling*, in Ford, he says, were hot pears. Gifford, B. Jonson, iv. 24.

Fos. Seem! If I be not deceived I ha' seen Summer go up and down with hot coddling.

Ford. *The Sun's Darling*, act. iii. sc. 3.

MAL. Not yet old enough for a man, nor young enough for a boy: as a snake is before 'tis a peacock, or a coddling when 'tis almost an apple.

Shakespeare. *Twelfth Night*, fol. 258.

CODON. in Botany, a genus of the class *Decandria*, order *Monogynia*. Generic character: calyx ten-parted; corolla bell-shaped, ten-cleft; capsule two-celled, many-seeded.

One species, *C. Royani*, native of the Cape of Good Hope.

CŒCILIA, from the Latin *cæcus*, blind, Lio. In Zoology, a genus of animals belonging to the family *Serpentes Nudi*, order *Ophidia*, class *Reptilia*.

Generic character. Body long and cylindrical, covered with a finely granulated skin, which on the sides is plaited; head depressed; eyes very small and hardly discernible; teeth very small, pointed, and numerous; no poison fangs.

This genus of animals was first distinguished and described by Linnæus, and since his time has engaged the attention of other naturalists. In many particulars it seems to resemble the *Murex*, *Sphæreanthi*, *Gastrolenthi*, and *Synbranchi*; but it differs from them in having the eyes very small, and being destitute both of gills and fins; in its organization it particularly resembles the genus *Amphibarna*. The skin seems to consist of an epidermis which is very porous, and from which a quantity of viscid mucus is constantly flowing, and this becoming dry, gives the appearance of detached old scales. The two species best known are natives of Guiana, they are the *C. glutinosa*, and the *C. testiculata*; but very little is known of their habits. See Daudin, *Histoire des Reptiles*; Cuvier, *Règne Animal*.

COEFFICACY. } Co, and efficax; from con, and
COEFFICIENT. } facere, to make, to cause to be;
and facere perhaps from *co-ec*, lucere. Qui rum facit,
dat eum luci, atque ut conspiciatur facit. Vossius.

From whence notwithstanding we cannot infer the general efficacy of these stars, or co-*efficacy* particular in medications.

See Thomas Brown, book iv. ch. xiii.

Now the managing and carrying on of this work, by the spirit's Instrumental co-*efficacy*, requires, that they be kept together without distraction or dissipation; that so they may be ready to receive and execute the orders and commissions of the commanding faculty.

Giamelle. *The Faculty of Dogmatizing*, ch. xli.

The term **COEFFICIENT** was first used in Algebra by the French Mathematician Vieta, who flourished at the close of the XVIth century, to signify any known

quantity multiplied into one unknown, thus in $2y, 6x$ 2 and 6 are respectively the Coefficients of y and x .

COELDER, co, and elder; A. S. *æld*, elder; a fellow-elder.

The elders which are among my rahout, who also are an elder 1 Pet. v. l. He exhorts, not commands; he also is an elder, i. e. as others are. In the original it is *ἐπισκοπος*, *cœlder*.

Zepp. *Pope's truly stated*, part i. sec. 5.

COLECTION, co, and electio; from *eligere*, (to, and *legere*,) to take out, pick out, choose.

The bishops sent at the same time their procurators also, to plead their right of election, so as, four distinct stood at once in the pope's way, [the two elections of the monks, and the two claims of the king and prelates, but for his royal assent, they for their loyal consent in the clergy: which all must be doubt and voyded before the pope can have his full forth.

Speed. *King John*, book ix. ch. viii. sec. 32.

COELE-SYRIA, $\frac{1}{2}$ *Kœl* $\frac{1}{2}$ *Syria*, so called from its concavity, as is well explained by Dionysius in his *Περὶ γηγενεῶν*.

Ἡ ΚΟΙΛΑΙΑ τῆς ἐνδοῦς ἀνατολῆς, ὁρεῖται ἀπὸ τοῦ ὅτι μέγαρον καὶ χυθράδιον ἐπὶ τοῦ τοῦ πλάτους ἔχουσι.

Strabo, (xvi.) states that Cœle-Syria is properly the name of the country contained between the ranges of Libanus and Antilibanus, nevertheless that the whole country above Seleucia as far as Egypt and Arabia was sometimes so called. Ptolemy with his usual diligence has catalogued the principal places, (lib. v. c. 15.) Abila, Lysanum, Saana, Ina, Dumasus, Samulia, Abila, Hippus, Capitolias, Gadora, Adra, Scythopolis, Gernsa, Pella, Diun, Gadora, Philadelphina, Canatha.

COELIA, *cœli*, hollow. A cavity in any part of the body. *Cœliac artery*, the first *truncus* given out from the aorta in the cavity of the abdomen. *Cœliac passum*, the name given by old medical writers to a disorder affecting the Cœlia of the abdomen, and considered to be synonymous with diarrhoea.

CELIONYS, in Zoology, a genus of insects of the order *Hymenoptera*, family *Apidae*, (Apeæ, ** c. 1. a Kirby.) Generic character: mandibles narrow; maxillary palpi very short, bi-articulate; the first joint at least twice as long as the last, cylindrical; the inter conical; abdomen triangulate-conical, flat above.

Type, *Apis conica*, Lin.; Kirby.

Apis conica and *A. inermis*, Kirby, are British species belonging to this genus. See Kirby, *Monog. Apum Angl.*

CELOGENUS, from the Greek *cœlus*, hollow, and *γενε*, a check, F. Cuv. In Zoology, a genus of animals belonging to the family *Hemiclavusculata*, order *Rodentia*, class *Mammalia*.

Generic character. Four grinding teeth on each side, of a rounded shape, the crown of the tooth irregularly furrowed, the upper teeth deeply notched on their inner edge, the lower on their outer; four toes, with a very small one on the inner edge of the fore feet, and five on those behind, of which that on the inner and outer side of the foot is very small; deep hollow in the cheek.

Of this genus there is but one species.

C. Paca, F. Cuv.; *Cœlis Paca*, Lin.; *Spotted Cary*, Pen. The upper jaw is longer than the lower, orbits large, whiskers long, ears short; hair short and thick; the upper part of the body dark brown, belly white, sides marked lengthways with lines of grey spots. They are sometimes called *Hog Rabbits*, and are natives of Brazil.

COEFFI-
CIENT.
—
COELO-
GENUS.

CELO-
GENUS
= COEQUAL

See Cuvier, *Régne Animal*; Pennant's *History of Quadrupeds*.

COEMPTION, *co*, and *emptio*; from *emere*, (quasi *inire vovire*), to buy or purchase.

Monopolies and covetousness of wares for resale, where they are not restrained, are great means to enrich, especially if the party have intelligence, what things are likely to come into request, and to store himself before hand. Bacon. *Of Riches, Essay*, 24.

COEMPTIO was a rite observed in Roman marriages, by which a sort of imaginary purchase was supposed to take place. The man and woman delivered to each other a piece of money, with the repetition of a particular formula, which may be found given from Ulpian by Boethius, in *Top.* 3. It is to this custom that Virgil alludes, *Georg.* i. 31.

Tempus ubi generum Tetigisse erat omnia unitis.

Upon which Livius has remarked, *Coemptio, — cum sita (sponsa) in filia locum, maritus in Patria veniens; ut equis prius defunctus sacrum locum hereditaria iustitia alteri faceret.*

CO'ENGAGE, *Co*, and *engage*. *Gage*, *Tooke* CO'NGAGE'RA. I think is from the A. S. *caggian*, observe, to shut fast, to fasten. And thus

To bind or oblige, to lay under, to impose upon; as a bond or obligation.

I was promised by Beacon, that if Sir John Gell, and their pretended friends of the country, did co-engage, I should be disengaged.

State Trials. Proceedings against Colonel Andrews, Anno 1636.

The oath of secrecy hath relation only to the not discovering the co-engagers in that revelation, and the resolution itself being not treason, the oath of keeping secret that resolution is not greater than the thing resolved. *Id. Ib.*

COENJOY, *co*, *in*, and *joy*. *Fr. joye*; *It. gioia*; *Lat. gaudium*. Of uncertain Etymology.

Such was the gentleness of his disposition, his unwearied course in actions of virtue, that I wish my soul no other felicity, when she hath shaken off those rags of flesh, than to ascend to him, and co-enjoy the same bliss. *Hawell. Letter*, 7. book i. sec. 6.

COENOMYIA, in *Zoology*, a genus of insects of the order *Diptera*, family *Tabanii*, Latr. Generic character: antennae scarcely longer than the head, three-jointed, the last joint elongato-conical, with eight rings; proboscis short; body elongate; wings incumbent; scutellum generally spinous.

Type, *C. ferruginea*, Latr. COENURUS, in *Zoology*, a genus of parasitical Worms, of the family *Teniodia*. These Worms are found in the brain of ruminant quadrupeds, especially the Sheep, destroying by degrees the substance of the brain, and producing vertigo. It is attached to a vesicle, reaching sometimes nearly the size of an egg.

COE'QUAL, *n.* } *Fr. coequal*. *Co* and *Lat. equi-*
COE'QUAL, *adj.* } *lis*, from *aquus*; *Gr. ðeav*, *simi-*
COEQUA'LITY, } *lis* —
COEQUA'TION, } Having the same measure of quantity or quality.

God's co'enant with the patriarchs, and

Extending to the people,

Ye gentiles to coequal is

A prime in our creed.

Warner. Albion's England, book ii. ch. lii.

If now, clear Po, that little be not spent,

Which for to quench his flames did once thee move

When the great thunder thunders from above,

And to thy silver home borne bearing sent,

To plie his coequal be content.

Stichog. Aurora, Sonnet, 83.

If he only talk of essences and existences, hypotenses and personalities, distinctions without differences, and priority in composition, and unity in pluralities, and of superior predicates of no greater extent than the inferior subjects, he may amuse himself, and find his understanding will be like St. Peter's upon the Mount of Tabor at the transfiguration. *Taylor. Sermon*, 6. part iii.

Infable, coequal three.

Who from non-unity gave birth

To angels and to men, to heavens and to earth,

Yet always wast thyself, and wilt for ever be.

Pemfret. On the General Conflagration.

And if all the extant parts of a [physical] superficies be so depressed to a level with the rest, that there is a coequality, if I may so speak, made of all the superficial parts of a body; it is sufficient to deprive it of former roughness, and give it that extraordinary equality we call smoothness.

Hople. The History of Particular Qualities, ch. iv.

In the Nestorian controversy, the contracting parties seem to have been all of one opinion as to the doctrine of the Trinity, in opposition to the Arians, and to have held the consubstantiality, coeternity, and natural coequality of the three divine persons or hypostases. *Jerin. Ecclesiastical History*, Ann. 428.

COERCE, *v.* } *Lat. coerco*, from *co*, and
COER'CION, } *arceo*, from the *Gr. speis*, which
COER'CE'VE, } (Lennep) properly denotes *vel adus*
COER'CE'VE, } *septo* of *monimentis* *rum vel nisi*.
COER'CE'VE, } To keep within bounds, under
restraint; to restrain, to compel.

But verily myse intents and meanynge is coely, that a nobles chylde, by his owne natural disposition, and not by coercion, may be induced to receive perfect instruction in these sciences.

Sir Thomas Elyot. The Governour, book i. fol. 28.

They were gentle and remissive to a great number, and specially to such as appeared by coherencies and fears, rather than of malicious heart or envious mind.

Grafton. Henry VII. The sixteenth Year.

Besides that all great examples have in them something of iniquity; it were not casie to have discipline in private governments, or coercitive power in laws. If in some cases some evil were not to be permitted to be done for the procuring some good.

Taylor. Rule of Convincing, book i. ch. v.

The power of the magistrate in punishing the transgressors of their laws of peace, and order and interest, is infinitely just; for without a coercitive power there can be no government, and without government there can be no commodities of men.

Id. Ib. book iii. ch. ii.

But when there shall be such power coercive over both parties, as shall deprive them of their private judgments in this point, then may such covenants be effectual, seeing he that performeth first shall have no reasonable cause to doubt the performance of the other that may be compelled thereto.

Hobbs. De Corpore Politico, part i. ch. ii.

Next comedy appeared with great applause,

Till her licentious and abusive tongue,

Waken'd the magistrate's coercive power,

And forc'd it to suppress her insolence.

Reverend. Horace. Art of Poetry.

Therefore the debtor is ordered, on a supposition of ability and fraud, to be coerced by his liberty until he makes payment.

Burke. Speech at Bristol previous to the Election.

Thus in the case before us, coercive power can only influence us to outward practice; by outward practice only is the good, which civil society aims at, immediately effected, therefore is coercive power peculiarly fitted to civil society.

Barbours. Alliance between Church and State. [Society, book i.]

The power of the government can with no appearance of reason go further coercively, than to bind and hold down those, who have once consented to their opinions.

Burke. Tracts on the Popery Laws.

COESSENTIAL, } *Fr. coessential*; *Sp. coessential*;
COESSENTIA'LITY, } from *co*, and *essentia*; (a word in
COESSENTIALLY, } no good repute with Roman

COEQUAL

COESSEN-

TIAL.

COESEN- writers. See Quintilliani *Iust. Orat.* i. viii. 3. 33.)
TIAL. Essence in its primary notation, says Locke, signifies
— COETER- being.

All was peace with thee; then wert one with thy coeternal and
— COETER- co-eternal Father; all the angels worship thee; all the powers of
NAL. heaven and earth awfully acknowledged this infiniteness.

Milt. Cont. The Agoniz. Works, vol. ii. fol. 222.

The Arian and Socinian are charged to dispute against the
Trinity: they affirm to believe the Father, Son, and Holy Ghost,
according to Scripture and the Apostolic creed; as for terms of
Trinity, Trinitas, Consuetudo, Tripersonas, and the like, they
reject them as scholastic and not to be found in Scripture.

Milton. Of True Religion, Heresey, &c.

There would have been nothing at all wanting to the Platonic
Trinity, for an absolute agreement of it with the Christian, had
they but accommodated the right notion of co-eternality or con-
substantiality to their three hypotheses.

Dr. Cyril in Cudworth's Intellectual System, book i. ch. iv.

So it appeareth, that the Son of God (co-eternal and co-eternally
with his father) became the Son of Man; truly and entirely par-
taking of the nature and substance of man.

Bernard. Sermon, 23. vol. ii.

Thou sole prerogative, supreme of right,
Deep source of principle, and light of light,
Whose is will be, whose will be ever was,
Of self essential co-eternal cause!

Brookes. Universal Beauty, book iv.

COESTABLISHMENT, *Fr. établir; Lat. stabilire*,
immediately from *stabilis*, itself from *stare*, to stand.

The tithes in Ireland should remain in the possession of the Pro-
testant clergy; but a kind of co-establishment of the Catholic clergy
should be admitted; for it appears to me as act of great oppres-
sion that the Catholics, who constitute a great majority of the
nation, should be compelled to maintain not only their own
teachers, but the teachers also of a small minority of the country.

Archbishop of the Life of Bishop Wilson, vol. ii. p. 177.

COETAN'EAN, } Co, and etaneous, of moderna
COETAN'EOS. } formation, from *etans*. See
CORVAL.

That oath that is coetaneous, and consensual to all reasonable
natures, and engages them *ab ipso facto*, &c. not to transgress
the laws that are set them.

Hammond. Works. Sermon, i. vol. iv.

And if the usual compute will hold, that men are of the same
age which are born within compass of the same year; Eve was
as old as her husband and parent Adam, and Cain their too
coetaneous unto both.

St. Thomas Brown, book vii. ch. iii.

Old Major Stansby, of Ham, a most intimate friend and neigh-
bour, and coetaneous of the late Earle of Southampton.

Subrey. Anecdotes of Sir Walter Raleigh, vol. ii. fol. 526.

COETERNAL, } *Fr. coeternel; It. and Sp. co-*
COETERNALLY, } *eterno; Lat. eternus*, from *etern-*
COETERNITY. } *eternus*; eternal or having dura-
tion or time without either beginning or end.

Giving all praise and honour, and glory, and immortality to
thee, O blessed Father, our Creator; to thee, O blessed and co-
eternal Son, our Redeemer; to thee O blessed and co-eternal Spirit,
our Sanctifier, our Infallible God, in three most glorious and incom-
prehensible persons now and evermore.

Hell. The Character of Man, vol. iii. fol. 116.

Hail, holy light, offspring of heav'n's first-born,
Or of th' eternal coeternal beam,
May I express thee undim'd?

Milton. Paradise Lost, book iii. l. 2.

When first mist was the light of the Nicene Council had dis-
solved, it was not long ere Macedonius transferred unto God's most
holy spirit the same blasphemous, where-with Arius had already
dishonoured his coeternally begotten Son.

Hosier. Ecclesiastical Polity, book v. sec. 22.

23. In his prayer for his disciples, John xvii. he professeth to his
Father, this is life eternal, to know thee, the only true God. But
as this was meant in opposition to polytheism, so in this prayer to
ver. 3. he declares his own coeternity with his Father.

Greaves. Canna Sacra, book v. ch. ix.

Space is not the place of all things; for it is not the place of
God. Otherwise there would be a thing coeternal with God, and
independent upon him; nay, he himself would depend upon it, if
he had need of place.

Clark. Leibnitz's Fifth Paper, sec. 79.

Yet it is apparent that the Nicene fathers owned the coeternity
Son, from the anathema annexed to their creed, wherein they
condemn those who said of the Son, "that there was a time when
he was not."

Bishop Bull. Discourses, 4. vol. ii.

Of reason thou the coeternal cause,
Thyself all reason, and they will all laws;

All reasoning will with pen'ful wisdom franght.

Brookes. Universal Beauty, book vi.

COEX'IST, *v.* } Co, and exister, (*ex, and exister*.)
COEX'ISTENT, } to stand out, (*oriri aliqua emergere*.)
COEX'ISTENCE, } Venerius.)
COEX'ISTENCY. } To stand out or exist together;

to live together.

Yet neither can they have a separate, the a distinct existence,
no more than the ideas of our own mind can have any separate
existence from the mind, but have a coexistence therein.

Greaves. Canna Sacra, book i. ch. i.

Though in a subject so disposed they say the sacrament by its
own virtue does it; but this opinion says it does it of itself, with-
out the help, or so much as the coexistence of any condition but
the mere reception.

J. Taylor. The Antiquities Opinions Considered, sec. 18.

Thus he [the devil] endeavours to propagate the unbelief of
witches, whose coexistence infers his coexistence.

St. Thomas Brown, book i. ch. x.

Whereby it appears, that to the measuring the duration of any
thing by time, it is not requisite that that thing should be coexistent
to the motion we measure by, or any other periodical revolution;
but it suffices to this purpose, that we have the idea of the length
of any regular periodical appearance, or we can in our minds
apply to duration, with which the motion or appearance never
coexists.

Locke. Of Human Understanding, book ii. ch. xiv.

I have said more than once, that I hold space to be something
merely relative, as time is, that I hold it to be an order of suc-
cession, as time is an order of continuation.

Clarke. Leibnitz's Third Paper.

But do they not know that Christ's sitting at God's right hand
is not taken in a metaphysical sense, for his co-existence with it?
but is only a phrase, importing God's advancing him to high dis-
tinguished honour, as princes used to place their favourites at their
right hand.

Sure I am, all history doth not afford another instance of so
much purity and integrity in one part, coexisting with so much
decay and so many infirmities in the rest.

Wharton. The Dedication to Lord Mansfield.

COEXTEND, *v.* } Co, and extender, (*ex, and ten-*
COEXTENSION, } *dere*.) to stretch, to reach to.
COEXTENSIVE. } To stretch out, as far in time or
space as something else.

Unless, I say, this be said, I see not how that absurdity will
be avoided, whereunto that Socratic notion of mission was liable,
according to which the least body may be coextended with the
greatest.

Boyle. The Seraphical Chymist, part ii.

Though it be a spirit, I fed it no inconsequence to have some
analogy, at least of coextension with my body.

Hale.

The noblest beauties of art are those of which the affect is
coextended with natural nature, or at least with the whole circle
of polished life; what is less than this is but pretty, the
plaything of fashion, and the amusement of a day.

Johann. Life of Wost.

This account of the six Indian seasons, each of which is co-
extensive with two signs, or four lunar stations and a half, places the
addition points, as Vahira has asserted, in the first degree of
Dhaishat's.

Sir William Jones. On Indian Chronology. Supplement.

COFFEE.

COFFEE.

COFFEE, } *Cahoush* according to Galand
COFFEE-ORISHA, } is to loath; this originally is
COFFEE-HOUSE, } applied to wine, an excess of
COFFEE-MAN, } which produces loathing; after-
COFFEE-POT, } wards to other liquors. Douglas
COFFEE-SAGE. } (*Arbor Yemusa fructum Cofe se-*
rens) gives another Etymology. The original Arabic,
he says, is *Cahoush*, pronounced *Cahoch*, from *cohus*,
strength or vigour.

They have in Turkey, a drink called *coffa*, made of a berry of the same name, as black as soot, and of a strong scent, but not aromatical; which they take beaten into powder, in water as hot as they can drink it: and they take it, and sit at it in their *coffa-houses*, which are like our taverns.

Bacon. *Natural History*, Cent. viii. sec. 738.

The Turks have a drink called *coffa* (for they use no wine) so named of a berry as black as soot, and as bitter (like that black drinke which was in use among the Lacedaemonians and perhaps the same) which they sip still of, and sip so warme as they can suffer; they spend much time in those *coffa-houses* which are somewhat like our ale-houses or taverns.

Barton. *Antiquity of Melancholy*, fol. 368.

I answer'd, that I hop'd he would hereafter keep his thoughts to himself; for his meditation this morning had cost me three *coffa-drahs* and a clean pipe.

Tatler, No. 88.

To such a one truly an ordinary *coffa-house* gleaser of the city is an errant statesman, and as much superior too, as a man conversant about Whitehall and the Court, is to an ordinary ship-keeper.

Locke. *On the Conduct of the Understanding*.

The heroes of the tragedy I saw was a journeyman-taylor, and his first minister of state a *coffa-man*.

Tatler, No. 29.

One of these writings elevated his crest, by asking me in a full *coffa-house* the price of patches; and another whispered, that he wondered why Miss Friak did not keep me that afternoon to watch her squirrel.

Johnson. *The Rambler*, No. 109.

It is doubtless as hard to make a *coffa-pot* shine in poetry, as a plough.

Dr. Warton. *Essay on Poets*.

When *coffa-sages* hold discourse with kings,

And blindly walk in paper leading-strings,

What if a man delight in pass his time

In spinning reason into barbaless rhyme.

Churchill. *The Apology*.

The decoction so universally drunk in Europe as well as in Asia under the name *COFFEE*, is made from the berries of the plant

COFFEA, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rubiacae*. Generic character: calyx five-toothed, teeth deciduous; corolla salver-shaped; stamens on the tube; anthers arrow-shaped; berry inferior, two-seeded; seeds arillate, flat on one side, convex on the other.

There are thirty species now known of this genus; *C. Arabica*, the Coffee tree is a native of Arabian Felix and of Ethiopia. Bruce states that it grows abundantly to *Coffa*, the southern Province of the African Kingdom Nurea; and hence he deduces the name. It has been propagated with great success in the American Islands, but the produce of these is considered much inferior to that of Mocha. The tree rises about sixteen feet in height, with a straight stem; the flowers are of a pale white, fragrant, but rapidly fading; the leaves are evergreen; the fruit resembles a cherry, and grows in clusters under the axillae of the leaves. In Arabia, the fruit when ripe is shaken from the tree, and dried by the sun on mats. These are spread upon an even floor, and the husks are broken off by a heavy roller. The berries are then

winnowed and exposed a second time to the sun. In the West Indies the berries are gathered by the hand; they are dried in the sun on platforms (*barbecues*), and husked by being pounded in wooden mortars. One hundred bushels of fruit will on an average produce one thousand pounds of Coffee, each plant yielding from one to two pounds.

The first notice which occurs of Coffee was to be found, before the Revolution, in an Arabian MS. in the Royal Library at Paris, (944,) written by Schehabeddin Ben, as late as the XVth century. This author states, that Gemaledha, Mufil of Adeo, a city of Arabia Felix, (who lived not long before his own time,) learned the use of Coffee from some of his countrymen, while travelling in Persia; and having found much benefit from it, on his return home he recommended it to the Derwises as a certain means of preventing drowsiness, and keeping them awake during their nightly religious exercises.

Though the plant is a native of Arabia, its properties had not been known there before the time of Gemaledha, but his patronage rapidly extended the use of the catagogic beverage derived from it. From Aden it passed to Mecca, thence to Medina, and so onward to Grand Cairo. It was not long appropriated to religious purposes only; but it became the favourite drink of the idle and luxurious, as well as of the devout and the studious. Occasionally the Government, in the usual meddling spirit of despotism, found it necessary to interfere, and to restrain the use of this liquor, which the rigid Mohammedans pretended was inebriating; nevertheless it continued its progress through Syria, was eagerly received in Damascus and Aleppo, and in 1554, under the reign of the great Solymán, 100 years after its introduction into Arabia, it became known to the inhabitants of Constantinople. Two private persons, Schems and Hekin, one coming from Damascus, the other from Aleppo, each opened a Coffee-house in Constantinople, and sold the liquor in rooms, which were rendered otherwise attractive by accommodations for chess, games of chance, and various similar amusements.

In the same proportion that the Coffee-houses were thronged the Mosques became deserted; and the Priests represented that no doubt the new drink was forbidden by the Koran, for that the roasted berry was certainly a kind of Coal, and that all Coals were food prohibited by the Prophet's law. The Mufli, on a petition to this effect, without hesitation, decided that Coffee was Coal; nevertheless, in spite of frequent enactments against it, the people continued to drink it. The exertions of the police were ineffectual, and the Government at length was contented to restrain it only by rigid sumptuary laws. Coffee was taxed, and it was allowed to be drunk in secret.

But another Mufli arose, of a less antiphiologic turn; and he pronounced that Coffee was not Coal. All ranks, even the religious themselves, assumed the *dictum* as a license to drink Coffee; and the Grand Vizier profited by the fashion to raise a considerable tax. Each proprietor of a Coffee-house was compelled to pay to Government a sequin (about nine shillings) daily; and the price which he was allowed to demand from his customers, was limited to an asper (not quite a halfpenny) per dish.

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COFFEE. Thus far says the MS. of Schehabeddin Beo, which has been translated by M. Galand. But there are other traditions concerning the origin of Coffee; some say that an Angel expressly revealed its use to a Musulman; others, among whom is the Maronite Banesius, affirm that a Goatherd in Arabia Felix once complained to the Abbot of a neighbouring convent, of the extraordinary sleeplessness and wantonness of his flock. The Abbot examined the pasture upon which these animals were browsing, and on a trial of the Coffee-berries which he found in the neighbourhood, having experienced their antiseptic virtues, he enjoined their use to his brethren with similar good effect.

M. Galand continues to state, that in the minority of Mohammed IV. the Grand Visier Kupruli found it necessary to sacrifice the large revenue derived from the sale of Coffee, and to suppress all the houses in which it was sold. He had visited both the Taverns and the Coffee-houses of the Capital, in disguise. In the first he met only with careless revellers, in the last were gathered together a knot of serious and sour politicians, discussing the plans of his administration, and criticising the measures of the Seraglio with most unoriental liberalism.

Coffee however continued to be drunk in spite of the suppression of Coffee-houses. It was carried about in large portable coppers with fire under them, and served out in the streets and market-places. Every family, even in the remotest village of the Empire, adopted the prevailing fashion. Coffee was produced regularly twice a day, sometimes oftener, and was presented to every guest who chanced to visit. So that in the time at which Galand wrote, many persons would drink twenty dishes in the course of a morning. The lower classes begged money for Coffee, as in Europe they do for wine or beer; and the refusing to supply a wife with Coffee was admitted as a legal cause for divorce.

Such is the Eastern history of Coffee, which has been often repeated, and to which we can at this time scarcely hope to make any addition.

The first writer who mentioned the plant Coffee to European ears was Ruawolf, a skillful Botanist of Augsburg, who visited the Levant in 1573. His *Travels*, which are full of Botanical and Medical information, were translated into English by Stapfer in 1693, and may be found in the first volume of Ray's *Collection of Travels into the Eastern Countries*; he names the Coffee-plant *Chauba*. Next to him comes Prospero Alpini, a Physician of Venice, in whose work, *De plantis Aegypti* 1592, the Coffee-plant (*Arbor Boni cum fructu suo buni*), is described as a rarity which he saw growing in the garden of the Captain of the Janisaries. Covincius of Utrecht, who travelled to Jerusalem in 1698, gives an account of the liquor, (*Cakusa, Buxus* and *Buckhi*); but, what is somewhat curious, he does not appear to have been acquainted with the tree. As Coffee became better known, two widely different conjectures were hazarded concerning it with equal gravity. Pietro della Valle, the Roman traveller, in his *Vaggi in Turchia, Persia et India*, dated 1614 of 1626, maintains that it is the *Nyssa* of Homer. On the other hand, Sandys, Sir Henry Blunt, and Howell, in a letter prefixed to Ramsay's *Organo Salutaris*, (in which work the liquor is styled "the Turks Physic of Cophie,") agree with Burton in the passage which we have cited above from the *Anatomy of Melancholy*; and

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will allow Coffee no place to antiquity, but as the black broth of the Lacedæmonians. Pococke the learned Orientalist translated and published in Arabic and English two short papers in 1639, entitled *The Nature of the drink Kouhi or Coffee, and the berry of which it is made, described by an Arabian Physician*.

Coffee was first seen in France about the middle of the XVIIth century. M. de la Haye brought it to Marseilles in 1644; M. Thevenot to Paris in 1657. But in neither of these cities was it consumed, unless in private families, till many years afterwards. A public Coffee-house was established in Marseilles in 1671, and the visit of Solimno Aga, the Ambassador of Mohammed IV., introduced the use of it very freely in Paris about two years earlier. (La Roque, *Voyage de l'Arabie Heureuse*.)

Mr. Daniel Edwards, a Turkey Merchant, enjoys the reputation of having made Coffee practically known in England. On his return from the East in 1657, he brought with him a Ragusan Greek servant, Pasqua Rosbe, who was eminently skilled in the mysteries of this decoction, which he prepared every morning. The novelty at length drew so great a resort to the house of Mr. Edwards, that this shrewd merchant lost all the firepart of the day; and to self defence he at length permitted the Greek, in partnership with the Coachman of his Sooi-in-law, to set up a Coffee-house in St. Michael's-alley Cornhill. This was the first Coffee-house in London. A second soon arose out of it, for the partners quarrelled, and the Coachman established himself separately in St. Michael's-church-yard. Pasqua Rosbe's original advertisement may still be seen in the *British Museum*. *It is on a wooden half-sheet, and is headed, The virtue of the Coffee-drink first publicly made and sold in England by Pasqua Rosbe; made and sold in St. Michael's-alley in Cornhill by P. R. at the sign of his own head.* Among the other excellencies claimed for Coffee by this Bill, is one which we have not seen asserted elsewhere, "it is very good to prevent mis-carryings in childbearing women." The directions for drinking it are as follows; that about half a pint be taken at a time, the person who swallows it not being permitted to eat for either an hour before or no hour after his draught. It is to be drunk as hot as possible; and it is added as a recommendation, "the which will never fetch the skin off the mouth or raise any blister by reason of that heat."

The establishment of Coffee-houses in England was however regarded with as evil an eye by the Cabinet of Charles II., as it had been at Constantinople by that of the Grand Signior. The English King inverted the Turkish order of proceeding. In 1660, (12 Charles II. 24,) a duty of four-pence was imposed upon every gill of Coffee made and sold, to be paid by the maker. In 1663 another statute (15 Charles II. 11,) directed that all Coffee-houses should be licensed by the General Quarter Sessions of the Peace for the County, in which they were respectively opened. And at length in 1675, Coffee-houses were openly accused of being seminaries of sedition, and a Royal Proclamation was issued for their total suppression. Strange to say, the Judges furnished the King with no excuse for this violent and unprecedented measure. The Coffee-men petitioned and promised for the future to restrain all seditious discourse, and the Proclamation was recalled a very few days after it had been issued.

The Press nevertheless teemed with controversial

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pieces espousing or attacking the merits of the new beverage. Many of these are in doggerel rhyme, and for the most part they share largely in the gross sentiment and unmeasured language, which is charged with too much justice upon the authorship of this period. We cannot venture to cite *The Coffee-house Granda*, discharged upon the *Magdalen's complaint against Coffee*, 1663; nor *The Women's petition against Coffee*; nor the *Men's answer to the Women's petition*, both 1674; and the reader will perhaps be contented with a very few specimens from other similar tracts, which are without offence of this kind. In a copy of verses entitled *A Cup of Coffee, or Coffee in its true colours*, 1663, the following descriptive line occurs:

Syrrop of Soot or Essence of old Shoes.

From a halloo headed *News from the Coffee-house*, 1667, which is levelled against the idle gossiping of the frequenters, we learn the price per dish.

So great a Univerſale
I think there never was any,
In which you may a Scholar be
For spending of a penny.

A grave writer in prose allured the public in 1672 by a handbill, decked with a cut of some Coffee-hibbers, about which is the following legend, "A brief description of the excellent vertues of that sober and wholesome drink called Coffee, and its incomparable effects in preventing or curing most diseases incidental to human bodies: *forecat Arabica Plauta*." Against this eulogium was arrayed on the other side, in the same year, *A Broadside against Coffee, or the Marriage of the Turk*. Two of the lines in this piece are somewhat pointed:

Bold Asian brat! with speed our confines flee;
Water, though common, is too good for Thee.

The rest is not above the level of those which follow:

A Coachman was the first here Coffee made
And ever since the rail drive on the trade.
"Me no good *Lepidula*!" and more enough
He plaid the quack to save the Stygian stuff.
"Ver boon for de stomach, de Conch, de Plinick,"
And I believe him, for it looks like Physick.

Its prevalence is however fully admitted:

But now alas the drench has credit got,
And he's no Gentleman that drinks it not.

As to the further progress of the plant Coffee, we are told by Boerhaave (*Index of the Leyden Garden*, il. 217.) that it was cultivated in Batavia by the Governor Van Hoon, who procured some berries for that purpose from Mocha. Van Hoon had been instigated to this attempt by Nicholas Witsen, Burgomaster of Amsterdam and Governor of the East India Company, to whom, on its success, the Governor of Batavia forwarded a plant in 1690. This was presented to the Garden of Amsterdam, and proved remarkably prolific, so that many others were propagated from it. In 1714, the Magistrates of Amsterdam presented one of these plants to Louis XIV. It measured five feet in height, and was an inch in diameter at the stem; the foliage was rich, and it was in full bearing both in green and ripe fruit. The celebrated Jussieu was intrusted with the care of this plant in the Royal Garden at Marly. In 1718 the Coffee was planted at Surinam, whence in 1722 it was fraudulently conveyed to Cayenne. The French in 1767 carried it to Martineau; whence it rapidly spread to the neighbouring islands;

for in 1738 an Act was passed by the English Parliament to encourage its growth in Jamaica.

To collect the various opinions which have been given concerning the Medicinal properties of Coffee would be an endless task. A few of the least common are the following. Lord Bacon in his *Natural History* (165) published in 1634, assures us, that "it comforteth the brain and heart, and helpeth digestion, and condenseth spirits, and makes them strong and alere." Dominico Magri, a Roman Physician, strongly recommends its use to his Patron Cardinal Brancaccio, in a little tract called *L'virtù del Caffè*, 1671. It was then newly introduced in Italy, and the learned Doctor considers it as peculiarly beneficial to Ecclesiastics; *Li predicatori dopo li gagliardi eserciti ritroverebbero maggior ristoro in questa bevanda*. The Italian Poets have not always been equally kind with this good natured Physician. Salvini, it is true, in one of his *Sonnets* speaks of the *gentile austeridade* of Coffee; but Redi, on the other hand, directs all his thunder against it.

Beveri prima il veleno,
Che un bicchier che fosse pieno
Dell' amaro e roo Caffè.
Celi tra gli Arabi,
E tra i Giannizzeri,
Liquor si usava,
Si nero, si terribile,
Gli schiavi angellina,
Gli nel Tettaro,
Gli nel Circo.
L'esperte Reddi Finicarono;
E Trifone e l'altre Parie
A Proppria il ministrarono.
E si in Asia di Mezzanotte
Se la somma al precipizio,
Mostrò non poco giudizio.

Dr. Bradley wrote a *Treatise on the Virtue and use of Coffee with regard to the Plague*. Sir John Pringle thought that it relieved obstinate spasmodic asthma; and the generally received opinion is that it is beneficial to the sedentary, the phlegmatic, and the corpulent. It is slightly astringent and antiseptic, and powerfully sedative. We believe it has been most unjustly accused of an emaculating influence; although the notion has obtained in the East as well as in Europe. Those who will take the trouble of turning to the fifth volume of the *Ambassador's Travels*, may find some amusement in the opinion which Olearius informs us was expressed on this subject by the Queen of Sultan Mohammed Caawin. On the Medical properties of Coffee may be also consulted, Lewis, *Material Medica*; Neumann, *Clinical Works*; Perceval, *Essays*, ii.; Fothergill, *Works*, ii.

Count Rumford in his XVIIIth *Essay*, has exhausted all that is to be said as to roasting, grinding, and decocting Coffee. Great care it seems must be taken not to over-roast the berries. They should be taken from the fire as soon as they have acquired a deep cinnamon colour, otherwise much of the aromatic flavour will be dissipated. A process by which the exact moment can be determined, is described by the Count, as well as a peculiar box in which the powder of the berries after having been ground may be kept airtight. But these niceties are much too refined for general adoption. Not so the mode of decoction which he recommends. In this all internal motions among the particles of the liquid are to be carefully prevented; and on this account it should not be exposed to any variation of temperature. This may be

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affected by pouring boiling water upon the Coffee, and keeping the vessel which contains it in boiling water also till it is served up. Nothing therefore can be worse than the method formerly practised of putting ground Coffee into a pot with water and boiling them together. But we need not enlarge in the present day on the superiority of *Biggins*; even upon that of Count Rumford, elaborate and scientific as is his description of it, we have reason to think considerable improvements have been made in still later years. One pound of good Mocha Coffee (fourteen ounces) will make fifty-six cups, each measuring a gill; that is, a quarter of an ounce will make one gill.

The Turks drink Coffee very hot and strong, without sugar; sometimes they put into it while boiling a bruised clove, a little stary aniseed, (*Semen bedian*), lesser cardamoms, or a drop of essence of amber. The Arabians (according to La Roque,) on taking the liquor from the fire, wrap the vessel in a wet cloth, which makes it fine and froths it at the top. The rich among them bruise the outward husk of the berry, and put it into an earthen pan over a charcoal fire; this they stir till it becomes a little brown; they then throw it into boiling water, adding at least a fourth part of the inward husks. These are all boiled together, and produce a very superior drink, called *Sultana Coffee*.

Besides the works cited above, farther information may be found in Ellis's *Historical Account of Coffee*, which contains extracts from various writings on the subject.

The following is an official Account of the quantity of Coffee imported into Great Britain and Ireland from the undesignated places; from the 5th January 1823 to the 5th January 1824.

GREAT BRITAIN,

British Colonies and Plantations,	cwt.
Barbadoes	236
Dominica	17,137
Grenada	368
Jamaica	169,729
St. Lucia	3,352
St. Vincent	54

COFFER, *v.* } Fr. *coffre*; Sp. *cofre*. *Coffer* and
COFFERS, *n.* } *Coffin*, though so differently applied,
CO'FFERS. } are the same word, differently written. See COFFIN. *Coffer* is now chiefly confined in its application to the

Chest or box, in which gold, jewels, or other precious things are preserved or kept.

But all be that he was a philosopher
Yet had he but little gold in *coffer*,
But all that he might of his friends heave,
On boxes and on larding he spent.

Chaucer. *Prologue*, v. 300.

The strong *coffer* hath all decoured,
Under the keel of murice
The treasure of the heretic.
Wherof the poor shaketh clothes,
And ate, and drank, and house broke.

Geoffrey. *Conf. rth. Prologue*, fol. 3.

He wyll keepen it hem self, and coffere it faste.
Piers Plouman. Credo, book ii.

British Colonies and Plantations,	cwt.	COFFER.
Trinidad	2,954	
Bahamas	180	
Bermudas	796	
Demerara	54,147	
Herbice	18,538	
East Indies and China	36,735	
Coast of Africa	91	
Foreign Colonies in America,		
Cuba	24,057	
St. Thomas	7,950	
St. Domingo	44,432	
Brazil	12,467	
Buenos Ayres	64	
Caracas	3,005	
United States of America	1,636	
Foreign Countries in Europe	9,783	
Ireland	79	
IRELAND,		
Barbadoes	lbs.	
Jamaica	6,476	
Trinidad	155,303	
Trinidad	16,919	
Demerara	14,305	

An Account of the quantity of Coffee exported from Great Britain, from the 5th January 1823 to the 5th January 1824.

	R. Plant.	For. Plant.	E. India.	Total.
	cwt.	cwt.	cwt.	cwt.
Russia	19,329	5,028	2	21,358
Sweden	10,455	1,500	—	11,955
Norway	2,481	584	—	3,445
Prussia	2,254	2,287	—	4,541
Prussia	20,642	6,877	1,510	29,029
Germany	64,330	83,608	7,483	154,421
Holland	5,649	4,590	243	7,482
France	5,714	12,456	4,804	21,654
France	2,281	3,224	5,029	10,535
Portugal and Madeira	1	—	4	5
Spain and Canaries	—	—	1	1
Gibraltar	—	33	—	33
Italy	19,699	12,416	213	32,329
Malta	1,374	1,803	—	3,177
Turkey and Levant	197	3,855	1,032	5,084
	159,663	89,691	18,946	267,303

And the *coffers* of christendom, and the keie boten,
And the lock of byker, lish loken in her bondes.
Piers Plouman. Credo, book i.

My haute buildings huge to see,
my turrets and my traines,
My house, my house, my *coffred* coine
for others due remain.

Turberville. The Epitaph of the Countess.

When they of the towne had hard that crye, they reuereed the
Englyshmen into their houses, and made them good chere: and
some opened their *coffers*, and made them take what them lyst, so
they might be assured of this lyne.

Lord Berners. Froissart. Crangels, vol. i. ch. xxix.

Afterwards, every lynnage of the towne or trybe had a great
coffer of cypres. Into whiche they did putt the bones of them,
that were dead of that trybe, and they dyd cary that same *coffer*
vpon a charrait.

Nicoll. Theophrastus, fol. 54.

And in his rage he instantly commands

That every Englysh should his pris'ner kill,
Except some few in some great capitall's hand,
Whose ransom might his empty *coffer* fill.

Drayton. The Barons' Wars, book i.
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COFFER. And it could be nothing but parsimony while he lived, which brought it to pass that when he died, there were found in his coffers nine hundred thousand pounds besides plate and jewels.
Baker. Henry II. Anno 1179.

He commanded one day his *cofferer* that kept his money, to give a friend of his five and twenty myriads, which the Roman call in their tongue decies, his *cofferer* marvelling at it, and being angry withal in his mind, brought him all this money in a heap together, to shew him what a marvellous mass of money it was. Antonius seeing it as he went by, asked what *he* says: the *cofferer* answered him, it was the money he willed him to give into his friend's.
Narr. Plutarch. Antonius, fol. 755.

The last cure of the children of this world is, after all their labours to die rich. Though the thoughts of death are not very agreeable to them, yet as they must die, it is at least some consolation, if they can leave their *coffers* full behind them.
Gilpin. Sermon, 4. vol. III.

The *cofferer* and the treasurer of the chamber receive and pay great sums, which it is not at all necessary they should either receive or pay.
Burke. Speech on the Economical reform.

COFFIN, n. } Fr. *coffin*. In Scotch, *caip* is a
COFFIN, n. } *coffin*. Knox repeatedly uses a
COFFIN-MAKER. } *coffe* of lead for a leaden coffin, which, Dr. Jamieson remarks, seems to confirm Skinner's Etymon of the English *coffin*, from the A. S. *cofe*, *cofa*, *caves*; but, he adds, it appears doubtful whether both *coffe* and *caip* do not simply signify a covering, from A. S. *coppe*, the top of any thing. (See *COVE*.)

To this it may be added, that Wiclif renders the Lat. *cofinus*, *coffius*. In the Modern Version it is *baskets*; Gr. *coffus*.

Coffin was also applied to "the raised crust, or carcases of pies." See the Annotations upon the passages quoted from Ben Jonson and Shakspeare. *Coffin* is now only applied to

A chest or box, constructed for the reception of the dead.

A reverend pained lady was brought,
And *coffin'd* in cruet till now she was hoary.

Ben Jonson. The Gipsies Metamorphosed.

— If you spend
The red-deere pyes i' your house, or sell 'em forth, sir,
Cast us, that I may have their *coffins* all,
Return'd here, and pill'd vp.

Id. Simple of Newes, act II. sc. 2.

Per. Why thou saist true, it is a *pastris* cap,
A custard *coffin*, a boshie, a silken pin.
Shakspeare. Taming of the Shrew, fol. 224.

It [verse] hath no power. For mine from his black heres
Red-comes not Talbot, who, cold as the breath
Of winter, *coffin'd* lies.

Hobington. Costars, part II. cl. 6.

And alle eten and weren fulfilled. And that token the relifts of
broken metis twelve *coffins* fulmid of the fischis.

Wiclif. Mark, ch. vi.

And all the time which they moure they keep the dead in the
house, the bowels being taken out and filled with chowman or
lime, and *coffin'd*; and when the time is expired they carry them
out playing and piping and barm them.
Maklogh. Voyages, &c. M. Ralph Fitzh, vol. II. part I. fol. 263.

There is one use and custome amongst them, which is strange
and rare, but yet it is very ridiculous, and that is this: when
any man dyeth amongst them, they take the dead body, and
put it in a *coffin* or chest, and in the hand of the corpse they put
a little seroule, & in the same there are these words written, that
the same man died a Rume of Rumes having received the faith,
and died in the same.

Id. Richard Chamecer, vol. I. fol. 254.

When his majesty was benched on a scaffold joyning to the
Bassettting-house at Whitehall, and his corpse thereupon im-
mediately *coffin'd* and cover'd with a black velvet pall.
Wood. Fasti, vol. II. cl. fol. 87.

Not a flower, not a flower sweet

On my black *coffin* let there be thrown,

Not a friend, not a friend greet

My poor corpse, where my bones shall be thrown.

Shakspeare. The Merchant of Venice, act IV. sc. 1.

— There you're sure to find

The holy match's with rascals of his kind,

Quick, *coffin*-makers.

Id. Sirrney. Juvenal. Satire, fl. 1. 312.

Through yielding *coffins* the angry bullets fly,

And of one wound, hundreds thereof die;

Born under different stars, one *coffin* they have,

The ship their *coffin*, and the sea their *grave*.

Walter. Of our late war with Spain, (1621.)

Be not dismayed at the approach of pain and sickness; let not
the *coffin* and the shroud terrify you.
Shakspeare. Hamlet. The World incarnate, dis. 7.

COFOUNDER, a hollow founder; *co*, and *found*,
Lat. *fundare*.

Doctor Calus a learned physician of Cambridge, and a co-
founder of Gunwell and Calus College, both only on his mo-
ment there: *FVI Catifs.*

Canden. Rerum. Episteph, fol. 374.

COFRE DE PEROTE, or NATHANATHRETEL, of
The Four Parts, or The Square Mountain; Spanish,
Mexican, and English names of one of the highest
summits of the North American Andes. This remark-
able mountain, formed of basaltic porphyry, is dis-
tinguished from its gigantic neighbours by having a
square rock on the eastern side of its top, which is
supposed to resemble a Coffre, and is 13,414 feet
above the level of the Gulf of Mexico, being a land-
mark, visible at an immense distance, for the harbour
of Vera Cruz. There appears no crater at the top,
but from beds of lava, and the whole mountain being
surrounded with pumice stones and scoriae, it is very
evident that it has formerly been a volcano. It does
not enter the region of perpetual congelation, though
it exceeds the altitude of the Peak of Teneriffe by
above 1300 feet. The summit of this mountain, under
the towering Coffre, or naked square rock mentioned
above, is surrounded by a forest of pines.

The Coffre de Perote is in about 19° 45' north
latitude.

COG, n. Swed. *kogge*; Dutch, *koghe*. The Ger.
kaucht, Wachter says, is a hollow vessel of whatever
use or kind. In Scotch, *cog*, *cogg*, *cog*, *coghe*. The
English *keg*, (in which fish or liquors are shut in and
confined,) is no doubt the same word; from the A. S.
cuggian, to shut in or confine, to keep or hold within
it, to contain.

A small boat, constructed to hold or confine fish
within it.

This messenger adorne him gan to his
And found Jason and Hercules also
That in a *cogge* to londe were ygo
Hem to refreshen, and to take the air.

Chaucer. Of Hippolyte and Medea, fol. 204.

The word *Cogones*, *Cogs*, is found in the Statute 23
Henry VIII. 18, and in Matthew Paris, a. o. 1066.
It appears to have been peculiar to the small vessels
used on the Humber and Ouse. See *COCKRY*. *Cogmen*
became a name for itinerant shipwrecked beggars.
See *COAX*.

COFFIN.
COG.

COG.
COGENT.

COG, v. } Three subjects *kugg* (i. e. *kegg*), and
CO'GENT, } *kugg* as above, and also *kugg*, (i. e. the
CO'GENDO. } *Cug* of a wheel), to be from the same
root.

The *Cog*, or tooth of a wheel, is that which fastens or secures it; as, in its regular motion. To *cog* a wheel is to fix such *cogs*; to *cog* a die is to load it so as to secure its fall; and hence, (or perhaps from the *fords* of *cogmen*, see *COAX*.) to *cog* is, met.

To defraud, to delude, to deceive, to falsify.

To shake the bones and *cog* the cradle dies,
To card in care of sodior loss of peace
Unseemly is, and taken for a vice!

Unlawful play can have no good pretence.
Tarkenton. To his friend P. Of Conring, &c.

And scorn the crowd of such as *cog* for pence,
And waste their wealth in sinful bravery.

Dragon. Pastorals. Eclogue, 7.

Round, and like a wry cog in the wheel; yet now, he is
stretch'd, and set again in his way, as if he had never been out.
Feltham. Resolves, 89.

There is much *casuage* of the poor people by *cogged* mis-
demeanors, such Cardinal Lyanas; these holy frauds could not gull
me if they did not judge according to appearance.

Hall. The Devil of Appearance, vol. i. fol. 453.

RAY. Folly, &c! of what quality?

FAL. Quality! any quality in fashion: drinking, lying, *cog-
ging*, cooing, &c. &c. Will you have any more?

Ford. The Sun's Darling, act i. sc. 1.

Lo here good reader, another manifest example of the valiantest
draling and false *cogging* of these men.

Fox. Martyrs, fol. 1143.

This is a second false surmise or *cogger* of the *demons* to keep
the ignorant in error.

Watson. Quodlibets of Religion and State, (1602.) p. 195.

"Why, Pan," (says she) "what's all this rant?"

Th' every country-diddle's cast.

Am I the patroness of vice?

Is't I who *cog* or palm the dice?"

Gay. Fables, 12. part ii.

He heard there was a clob of cheats,
Who had contriv'd a thousand feints;
Could change the stock, or *cog* a dye,
And thus deceive the sharpest eye.

Swift. The Dean's confession to the Priest.

COGENIAL, see COGENIAL.

Cocle is often cited by Rabelais, a writer of a *cogential* cast.

Watson. History of English Poetry, vol. ii. p. 357.

"Cogential." Let me recommend *cogential* to your next edition!
you can use words, Mr. Watson, better than you can make them.
Ritson. Observations on Watson's History.

CO'GENT, } Lat. *cogent*, from *cogere*, (co-agere,)
CO'GENT, } to drive together, to compel.
CO'GENT, } Having the force of things brought
together or collected, of things united; having united
strength, powerful, forcible, compulsive.

Met. no argument or reasoning; convincing.

No better nor more *cogent* reason can be given of any thing,
than that it implies a contradiction to be otherwise.

Mere. Immortality of the Soul, book i. ch. iv. fol. 24.

Which living and understanding substances, as they make in-
comparably the most considerable and noble part of the naturally
known and visible creation; so they do the most clearly and
cogently demonstrate to philosophical inquirers the necessary
self-existence, and omnipotent power, and unsearchable wisdom,
and boundless benevolence of their maker.

Bentley. Sermon, 8.

What I have said there, I presume is enough to let others see,
that I have not neglected to declare my poor sense about self-
evident propositions, and the *cogency* and evidence of demonstra-
tive or probable deductions of reason.

Locke. Second Reply to the Bishop of Worcester.

All those who have affections which lead them to the con-
servation of civil order would recognize, even in its cradle, the child
as legitimate, which has been produced from those principles of
cogent expediency to which all just governments owe their birth,
and on which they justify their continuance.

Burke. Reflections on the Revolution in France.

It is one thing, to discover a principle, and another, to argue
justly and *cogently* from it.

Hard. Fifth. The true Idea of Philosophy.

The critic, eager to establish his superiority, triumphing in
every discovery of failure, and zealous to improve the *cogency* of
his arguments, pursues him (the author) from line to line without
cessation or remorse.

Johnson. The Rambler, no. 176.

CO'GITATE, v.

Lat. *cogitare*, a *cogitatio* dictum.

CO'GITATION; } *Mens plura in unum cogit, unde*

CO'GITATIVE; } *deligere possit. Varro. And Vos-*

CO'GITABLE; } *sus, cogitatio, nihil aliud est, quam*

CO'GITABILITY. } *curarum congregatio, sive rerum in*

animis nostro agitata ac comparatio.

Fr. *cogiter*, "to think much, imagine, consider,
contemplate, cast in the mind, study on, advise himself,
devise with himself, intend, purpose, determine,
mind." *Cogrove.*

Vehemence of words fall often helps the matter *forwards* when
more is gathered by *cogitation*, than if the thing had been spoken
in plain words.

Wilson. The Art of Rhetoric, fol. 150.

And as for them which were with Master Chancellor in his shippe,
they had great cause of discomfort by the loss of their companie,
(whom the foresaid tempest had separated from them); and were
not a little troubled with cogitations and perturbations of minde,
in respect of their doubtful course.

Hakluyt. Voyages, &c. Richard Chancellor, vol. i. fol. 246.

He which hath so advanced vs, is our witness, how we both day
and night revolving in our minde, did *cogitate* nothing more, than
how to satisfy the pates of a good pastor, in attending the health
and cure of the flocke.

Fox. Martyrs, fol. 780.

For he that calleth a thing into his mind, whether by impression
or recollection, *cogitatur* and considereth; and he that employeth
the faculty of his phantasie also *cogitatur*; and he that reasoneth,
doth in like manner *cogitare* or *devine*.

Bacon. On Learning, by G. Watts, book ii. ch. xiii.

Heavenly cogitations were to him, who only figured a man
kneeling, with his hands lifted up to the heavens, with this in-
scribed. SVPEREAM OPTIMA MUNDI.

Canden. Romanus, Impressus, p. 221.

An extreme desire did lately assaile me to entertain between my
other private studies, some such discourse as might work upon
mine own mind, and at last abstract while it did elevate my cogi-
tations above all earthly objects.

Reliquia Wettoniana. To Sir Edmund Bacon.

Wherefore one of the moderne very ingeniously hath reduced
all the power of the soule into motion; noting the misapprehension
and precipitancy of some of the ancients; who fixing their eyes and
thoughts with undeviated bent upon memory, imagination, and
reason, have past over the *cogitative* faculty untouched; which
hath a chief part in the order of conception.

Bacon. On Learning, by G. Watts, book ii. ch. xiii.

For it is not at all conceivable, that ever there was a time when
there was no intelligible nature of a triangle, nor any such thing
cogitable at all.

Cudworth. Morality, book iv. ch. iv.

If [cognitive power of the soul] is enabled as occasion serves
and outward objects invite, gradually and successively to unfold
and display its self in a vital manner, by tracing intelligible ideas
or conceptions within it self of whatsoever hath any entity or
cogitability.

Id. B. book iv. ch. i.

COGENT,
COGI-
TATE.

COGI-
TATE.
—
COGNITION.

A man has little reason, God knows, to fancy the *suppositum* of his life, sense, and *cognitive* faculties to be an independent being, when he considers how transitory and uncertain at best his life and all his *inorganic* are.
Walden. Religion of Nature, sec. 5. § 15.

First: 'tis possible to infinite power to create an immaterial *cognitive* substance. That there can be such a thing as a *cognitive* substance, that is, a substance endowed with consciousness and thought, is granted by all; because every man's own experience convinces him that he himself is such a substance.

Clark. Of the Being and Attributes of God.

If on these subjects their discourse leads them to incalculable doctrines, which not only exceed the power of speech, but even human ideas and cognitions, they then fly to allusions, similitudes, and figures.
Warburton. The Divine Legation, book iii. sec. 2.

COGNATE, } *Natus*, past participle of *nascor* (fyr
COGNATION. } *gnator* from Gr. *γεννω*. VOUSIUS.)
Fr. *cognation*, "affinity, alliance, kindred, parent-
age." Cotgrave.

Which atoms are still hovering up and down, and sever rest till they meet with some pora proportionable and cognate to their figures, where they acquiesce.

Hovell. Letter, 56. book iv.

It is true which is affirmed in the law, in *part cognationis gradus*, per idemque *gradus* statutorum: when the cognation is the same, the law is so too: that is, if it be incurred in the same kind of cognation. *Taylor. Rule of Conscience*, book ii. ch. ii.

The wet parts of the adulterous liquor mollify the sides of the body already baked: and, both of them being in a like temper and cognation, they easily stick and grow together.

Dugly. Of Bachelors, ch. xiv.

Two of which [rices] I shall mention, as being of near cognation to it [linguistics] and constant coherence with it. The first of which is *gride*. And the second *hard-heartedness*, or want of compassion.

South. Sermons, vol. i. fol. 477.

COGNITION, } *Cognitus*, past participle of *rog-*
COGNITIVE, } *neco* + *coi*, and *neco* from the Gr.
COGNITIVE, } *γεννω*, *crim* + *not* + *judicio*, *censuro*,
COGNIZANCE. } *crisimus*.

Fr. *cognissance*, knowledge, acquaintance, familiarity with; skill, cunning, experience in; a notice or notion, an intelligence, understanding, apprehension of. Cotgrave.

Cognizance, in our older writers, is that by which any one may be known. See the Examples from Sir Thomas More and Froissart.

For thus fortune that I tell
With men when her lust to dwell,
Maketh hem to lose her *cognissance*
And usurpeth hem in ignorance.

Chaucer. The Romance of the Rose, fol. 141.

And man knoweth nothing, save only by reason,
And reason in man, is diverse of operation;
How can then man be purifier of *cognisus*,
For reason shall no reason that sometime among
A man by information may rylite wisely do wrong.
Melton. A Treatise between Youth and Information.

A work of great erudition and elegant, and stuffed with the cognosces of many things worthy to be learned.

Sir Thomas More. Works, fol. 4.

And Froissart as the protector paze the bore for his *cognissance*, this dreme made so fearful an impression in his hart, y^e he was thoroughly determined no lger to tary. *Id. Bk. 54.*

And all these carlings were sette in voyde granges and barnes, in *garberdes*, and on every manne's charge his owne *cognisance* or armes, whereby every man myght knowe his owne.

Froissart. Chronicle, vol. i. ch. xvi.

For which cause, men imagined, that he gave the names in his full brightness for his *cognisance* or badge.

Holt. Henry VI. The thirty-ninth Year.

Part herself hath been discerned by himself, and some by human indignation: which, though signified as fresh insinuations unto us, are stale unto his *cognisance*.

Sir Thomas Brown, book i. ch. x.

This imagery and representation of the qualities of the things without, is that we call our conception, imagination, ideas, notice or knowledge of them; and the faculty or power, by which we are capable of such knowledge, is that I here call *cognitive power*, or, compendiously, the power of knowing or conceiving.

Hobbs. Human Nature, ch. i.

And in this you must consider, first God's covenant made with the Gentiles, or the receiving them into the Church, deduced out of those words, [Acts xvii. 30.] But now commands, for all to whom God makes known his commands, are by that very *cognisance* known to be parts of his Church.

Hammond. Works, vol. iv. serm. 13.

For to what purpose is an authority of taking *cognisance*, if they have no power of giving sentence, unless it were to defer it to a superior judge, which in this case cannot be supposed?

J. Taylor. Potential Divorce, fol. 969.

I last winter erected a court of justice for the correcting of several anomalies in dress and behaviour, which are not *cognisable* in any other courts in this realm.

Trotter, No. 220.

Of crimes that are *cognisable* by courts of jurisdiction, how few would fall under their sentence, were it not for the obligation which religion lays upon those persons to speak the truth, by whose evidence the facts in question must be proved and ascertained?

Bishop Horne. Works. The Influence of Christianity, disc. 31.

The government claims to be strictly theocratical, and the people to be governed by it were to be made amenable, at every step, that it was so. Therefore the interesting events in their civil history were to be regarded by them as coming within the *cognisance*, and lying under the control of their divine governor.

Murd. Works. Conclusions from the true idea of Prophecy.

COGNOMINATION, } *Est. cognomen*, com. and
COGNOMINAL, } *nomen*; a word common to the Northern as well as to the Greek and Latin Languages. Goth. *nomo*; A. S. *nama*; Ger. and Dutch, *name*; Sw. *nama*; Gr. *ὄνομα*; Lat. *nomen*; It. *nome*; Fr. *nom*; Sp. *nombre*.

Cognomen is a name added to another name of a family or people, which is generally bestowed upon some individual *ab eventu aliquo*, and by him transmitted to his posterity. Gesser. And see the Example from J. Taylor.

For therefore Christ gave him the *cognomination* of Cephas, *ἀντὶ τῆς ἀκαθαρσίας* to show that St. Peter was the visible head of the Catholic Church. *J. Taylor. Potential Divorce*, fol. 996.

And therefore, altho' I desired that some in the water do carry a justifiable resemblance to some at land, yet are the major part which bear their names unlike; nor do they otherwise resemble the creatures on earth, then they on earth the constellations which pass under animal names in heaven: nor the dog-fish at sea much more make out the dog of the land, than that his *cognomen* or namesake in the heavens.

Sir Thomas Brown, book iii. ch. xlv.

COGNOSCENCE,

COGNOSCIBLE,

COGNOSCIBILITY,

COGNOSCITIVE.

See COGNITION, above.

—Often with open eye

We look upon a man in our presence,

And yet of that near object have no *cognisance*.

Mort. On the Soul, part ii. book iii. can. 2.

To the high scope I drove at war, by the method I have taken, to recover to their *cognisance* that noble part of their Cabbala which was lost, and yet which Pythagoras *cognised* from their forefathers, as is abundantly testified by the sufferings of historians.

Id. Appendix to Def. Philosophical Cabbala.

COGN-
TION
—
COGN-
SCIENCE

COGNOS-
SCENCE.
COHABIT.

Besides, there being that communication betwixt the earth and the air, that at least the fane of things will arrive to their cognoscence — that he who left this life; the after ill success of their wicked enterprises and conversational transactions may arm their tormenting conscience with new whips and stings.

Morse. Immortality of the Soul, book iii. ch. xl. fol. 199.

And if we were not true, it were vain that the Apostle commands us to avoid as heretick: for no external act can pass upon a man for a crime that is not cognoscible.

J. Taylor. The Liberty of Prophecy, sec. ii.

Where there is more light, there is more visibility; so where there is more of soul, reality, and perfection, there is there more of conceivability and cognoscibility.

Cudworth. Intellectual System, fol. 639.

Knowledge is infinite, and out of this infinity every one snatches some things real, and some images of things; and there are many cognoscitive faculties above and below, and powers ministering to knowledge, and all these have many ways of being altered, or hindered, or of being imperfect.

J. Taylor. The Rule of Conscience, book i. ch. ii.

Wherefore it must of necessity be granted, that besides passion from corporeal things, or the passive perception of sense, there is in the souls of men another more active principle, or an innate cognoscitive power, whereby they are enabled to understand or judge of what is received from without by sense.

Cudworth. Morality, book iv. ch. i.

COGOVERNOR, Fr. gouverneur; It. governatore; Sp. gobernador; Lat. gubernator; from gubernare, atum; to rule, guide, order, or direct.

For which cause they are called not only by Maximus Tyrim *co-reges* by God, co-rulers with God, but also by Pisto himself, *co-reges* by God, co-rulers with God, the co-governors and co-reigners with the Supreme God.

Cudworth. Intellectual System, fol. 246.

COHABIT, v. c. Con, and habitare, (from habere,) COHABITANT, to have or hold; habere, ac. doni- COHABITANTION, cōm, to have, hold, or keep, a dwelling or abiding place.

To dwell or abide together with.

Whosoever therefore shall be founde able of the order of deacen, subdeacen, or priesthood, we wyll that no such men bee prohibited to ascende the dignities aforesayd, for the cohabitation of their wyves.

Barrow. Works, fol. 322.

For he was heard in threatening wise to utter these words, I will remove and translate thee (Zaphir Capitulino) into the land of the Greeks: until such time as being intreated (according as he told the tale himselfe) and limited first by him first to cohabit, he made a bridge over the temple of Augustus of sacred mummie, and so joyed the painstaken and capital together.

Southey. Sermons, Calcutta, fol. 132.

So their disagreeable qualities, both ill and good, being reduced into one mild temper, so small number of the Danes became peaceable cohabitants with the Saxons in England, where great slaughter had made large room.

Raleigh. History of the World, book iii. ch. xviii. sec. 3.

For it is no dissonance to be overcome kinsmen of kinsmen, one Dorian of another Dorian, and one Chalcidian of another of his own race; or, in sum, any one by another of us, being neighbours, and cohabitants of the same region.

Hobbs. Thymides, book iv.

Something I must like and love: but nothing so violently as to unde myself with wasting it. If I should ever be entangled in a snare, I will yet cast my worst, and prepare as well for a parting journey as cohabitation.

Fitzhugh. Reser, 31.

That is, their portion shall be shame and an eternal prison *ἀπολείπειν ψῆμα*, a flood of brimstone, and a cohabitation with devils to eternal ages.

Taylor. Sermon, 1. part iii.

And, so the contrary, if a Christian woman had an infidel for her husband, she should not depart from him as long as he was willing to cohabit with her.

Whe. vol. v. disc. iv.

All cohabitants in general run into this unhappy fault; men and their wives break into reflections which are like so much Arabic to the rest of the company; sisters and brothers often make the like figure from the same unjust sense of the art of being intimate and familiar.

Tutler, No. 220.

Wit cohabiting with Malice, had a son named Satyr, who followed him, carrying a quiver filled with poisoned arrows, which, where they once drew blood, could by no skill ever be extracted.

Johnson. The Rambler, No. 22.

A senator could not marry a freed woman: a free man could not marry a slave; and the cohabitation of slaves was not called by the name of marriage.

Jortin. Remarks on Ecclesiastical History, vol. ii. p. 258.

COHEIR, } Lat. heres, (Festus,) apud anti-
COHEIRESS, } quos pro domino ponebatur; and
Vossius and Martinus prefer the Etymology from herus, a master; because he is *dominus dominus*. Scalliger considers herus to be *heres*; and this Lencep derives from the verb *herere*, the proper meaning of which, he adds, is placed in *ei et impetu, quo atiquid aliorum moveatur et advocatur alteri*.

One who inherits in conjunction with another or others; one who in such conjunction takes, or is entitled to take property of a person deceased; or one, in the words of Blackstone, upon whom the law casts the estate immediately on the death of the ancestor. Com. ii. 501.

And then if we be the sons, then be we heirs, heirs of God, co-heirs of Christ. Sir Thomas More. Works, fol. 700.

They have assumed the will of Thierius, who in his testament had adopted coheir unto him another of his nephews only, and not his son.

Holland. Souton, Calcutta, fol. 127.

He hath delivered us from the hands of Satan, hath conquered death for us, hath taken the sting out, and made it harmless and medicinal, and proclaimed us heirs of heaven and coheirs with the eternal Jesus.

Taylor. Sermon, 12. part ii.

They are all heirs, and they are all heirs of God, and all joint heirs with Christ; not properly with one another; for if they were joint, or co-heirs with one another, they must share the inheritance between them, every one taking his only proportion; whereas the inheritance of the sons of God is never divided.

Bishop Beveridge. Sermon, 81.

My parents had no other child, I was therefore not brow-beaten by a saucy brother, or lost in a multitude of coheirs, whose fortunes being equal, would probably have conferred equal merit, and procured equal regard.

Johnson. The Rambler, No. 62.

COHELPER, A. S. *helfan*; Dutch *helfen*; Ger. *helfen, auxiliari, juvare*; to aid, succour, or assist.

To be short, he was now come to age, he was an old man, an impotent man, not able to goe from place to place to minister justice; he chose two suffragans, two coadjutors, two cohelpers.

Luttrell. The fifth Sermon preached before King Edward.

COHEIRE, v. c. } Con, and herere; ab *hispis*, quod
COHEIRE, } est capio, prehendo, corripio. Vossius.
COHEIRENT, } Herere est arcti conjunctum
COHEIRENT, } esse, arcti capere seu prehendere.
COHEIRENT, } Martinius.

To hold or keep close or tight together, in close connection or dependency, in close succession; to stick together.

I will not speak of the coherence of these words, [Isaiah iv. 7.] for they are an entire sense of themselves, and contain in them two parts; first, the conversion of a sinner; secondly, the condition of one so converted.

Mede. Works, book i. disc. 31. fol. 240.

The cause of the coherence or consequence of one conception to another, is their first coherence or consequence at that time when they are produced by sense: as for example, from Saint Andrew the mind runneth to Saint Peter, because their names are read together; from Saint Peter to a stone, from the same cause; from stone to foundation, because we see them together; and for the same cause, from foundation to church, and from church to people, and from people to tumult; and, according to this example, the mind may run almost from any thing to any thing.

Hobbs. Of Human Nature, ch. iv.

COHABIT
—
COHERE.

COHERE. I verily believe you would not find any contradiction in his words, but confess them as *coherer* and consonant as any in your book.

Chillingworth. Rel. of Protestant Church, ch. iv. part i.

Farther, if he says he knows not how he thinks; I answer, neither knows he how he is extended; how the solid parts of the body are united, or *cohere* together to make extension.

Locke. On Understanding, book ii. ch. xxiii.

If yet a just *coherence* be not made,
Between each thought, and the whole model laid
So right, that every line may higher rise,
Like goodly mountains, till they reach the skies.
Such trifles may, perhaps, of late have past,
And may be lik'd awhile, but never last.

Buckinghamshire. Essay on Poetry.

Their dark and involved sentences; their figurative and parabolical discourses; their neglect of connecting transitions, which often leaves us at a loss for the method and *coherency* of what they write; are qualities that our rhetoricians do not more generally dislike, than their practice.

Boyle. Some Considerations touching of the Holy Scriptures.

And, while we ravish'd gaze on Nature's face,
Remark her order, and her motions trace,
The long *coherent* chain of things we find,
Leads to a cause supreme, a wise creating mind.

Blackmore. The Creation, book iii.

If ponderous atoms are so much in love
With this new point, that all will thither move,
Give these the situation they desire;
But let as then, ye sages, next enquire,
What cause of their *cohesion* can you find?

Blackmore. The Creation, book i.

If all things, there is the greatest difficulty in retaining sans-born. They are like grains of sand, which will not *cohere* in the order in which we place them; but by transmuting figures into letters, which easily *cohere*, in every form of combination, we fix and retain numbers in the mind with the same ease and certainty with which we remember words.

Printzley. On History, book iv. lec. 17.

COHO'BATE, } Fr. cohober, perhaps formed from
COHO'BATION. } the Gr. χέω, to pour.

Cohobatum, (says Locke,) is the pouring of the liquor distilled from any thing back upon the remaining matter, and distilling it again.

When it was *cohabated* eight or ten times the spirit was torned into an insipid phlegm. But we went on with our *cohabations* forty times, to see whether it would make any alteration.

Boyle. Letter from William Jerrey, vol. vi. fol. 512.

COHERE.
COHO-
BATE.

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END OF VOLUME XVI.



